



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



PERIODICAL COLLECTION

THE
MASONIC SIGNET

AND
LITERARY MIRROR.

PUBLISHED MONTHLY.

BY J. W. S. MITCHELL, P. G. M.

~~~~~  
**MASONIC TREE.**—Its root is TRUTH ; its trunk is VIRTUE ; its branches BENEVOLENCE ;  
its bloom LOVE ; and its fruit RELIGION.—Ed.  
~~~~~

VOLUME SEVENTH.

SAINT LOUIS:
PUBLICATION OFFICE, NO 98 THIRD STREET, UP STAIRS, SECOND FLOOR.
1852.

THE SIGNET AND MIRROR.

VOL. VII.

ST. LOUIS, MAY, 1852.

NO. 1.

HISTORY OF FREE MASONRY — NO. XLIX.

BY THE EDITOR.

MASONRY AMONG THE INDIANS.

WE think it would be a waste of our readers time, for us to enter upon a critical examination of the opinions published by the various epistolary writers, in relation to Masonry among the Indians, for the reason that there is but little difference between them, except that each seems to vie with his predecessor, in an effort to multiply cases, where the lives of white men have been spared by warlike Indians, and all agreeing to set each case down to the credit of Masonry. We shall, therefore, deem it only necessary to examine one or two of these Masonic productions and make such comments as the facts seem to warrant.

No man after whom we have read, has, in the same space, thrown so much light upon the unsettled question of the origin of the Aborigines of America, as Brother Giles F. Yates, of New York. Upon this branch of his subject, in an article to be found in the Magazine, vol. 4, page 70, the deductions drawn from his premises are very plausible, to say the least. As we have already stated, he sets out to prove that the Indians have not a common origin, but have descended from several nations of people, and at different periods of the world. He gives us several instances where white men were taken prisoners by the Indians, and condemned to die, but whose lives were spared, because the prisoner spoke the original language of the Indian, Welch, for example. Now all this seems well, and in proper place, but before he concludes, he seems to fall into the popular doctrine, that Masonry was

1078132

among the Indians, long before this Continent was discovered by Columbus, and we shall see how readily the facts, which he details, in order to prove that some of the Indians were of Welch origin, are taken up by others to prove that Masonry was in possession of the Indians. Brother Yates, says :

“ Francis Lewis, the father of the late General Morgan Lewis, who was, up to the time of his decease, Grand Master of the Grand (symbolic) Lodge of the State of New York, was taken captive during, what was termed ‘ The French War ;’ and as was the custom on such occasions, he, with the thirty other captives, was given to the Indians that accompanied the French party, as their share of the prisoners. Mr. Lewis, being a native of Wales, and well versed in the Welch language, was astonished at hearing the Indian, to whose particular care he had been assigned, called by a name which reminded him of two Welch words, signifying ‘ large head.’ On enquiring of an interpreter, who was one of the party, the meaning of the name, he learned that its literal signification was *large head*. This discovery induced him to make some further philological researches in the language spoken by these Indians, and during the short period of his captivity, he discovered many other words which bore so strong an analogy to Welch words, of the same meaning, that the conclusion that they were derived from the Welch, was irresistible. Mr. Lewis’ associate prisoners were put to death, but Mr. Lewis’ own life was saved by the large-headed Indian, aforesaid, who had become his friend and patron, and conducted him in safety to Montreal, whence, on an exchange of prisoners, he reached his home in safety.”

Now it will be seen that the writer gives no sort of evidence that Masonry had any thing to do in saving the life of Mr. Lewis ; on the contrary, it is very evident, that the Indian was operated on by a supposition that they were both derived from a common origin, and hence his partiality for the prisoner. But in an article written by B. T. Kavanaugh, and published in the *Masonic Miscellany*, this case is quoted verbatim, and triumphantly claimed as evidence that Masonry was in the possession of the Indians, and that Masonry and not a knowledge of the Welch language saved the life of Mr. Lewis. Brother Yates further says :

“ The Rev. Morgan Jones, Chaplain, in a military expedition to Port Royal, South Carolina, was, with others of his party, taken prisoner

by the Tuscarora Indians, in the year 1660. He was condemned to death. While preparations were making for his execution, he made signs of distress, and certain exclamations in his native tongue, the Welch. These were noticed, and instantly responded to by a Sachem of the Doeg tribe, who was present. This Sachem warmly interceded with the Tuscaroras, in behalf of Mr. Jones, and saved his life. He afterwards visited the Doeg tribe, and preached to them in the Welch tongue, so as to be understood." (See Owens' British Remains.)

Now granting the above to be a literal statement of facts as they occurred; grant that Mr. Jones did absolutely make signs of distress, we ask, in all candor, if there are no other than Masonic signs of distress? Does not every one know that there are certain evidences of distress which every human being can understand? Anxiety, pain, trouble, anguish, have a language written upon the countenance, which may easily be read, whether of the same tribe and kindred or not. Aside then from the signs of distress, spoken of, there is not the slightest evidence that either Mr. Jones, or the Indian, was a Mason. And yet this case is taken by Brother Kavanaugh, to prove that Masonry was always in possession of the Indians. He also introduces the language of Major Stoddard, noticed in our last number, and without pausing to inquire into the truth or falsehood of the statements made by travelers, he sets that down as another proof of Indian Masonry. But what is most remarkable to us, is, that Brother Yates, after giving the cases here mentioned, and all, it would seem, for the purpose of showing that the Indians had more than one origin, and that some of them are descendants of Wales, without saying a word about any secret societies among the Indians, except to quote the language of Major Stoddard, he proceeds to say:

"I am not able, from the source of information now before me, to give a more circumstantial account than I have above, of these secret associations. The accounts we have, speak of them only in connection with the Welch Indians, and have been furnished by writers not of the Mystic Craft, who introduced the facts in relation to them, for the single purpose of showing that the ancestry of these Indians must have emigrated from Wales. Of this, there can be no reasonable doubt. This emigration must have taken place several centuries before the era of Columbus, and the knowledge of Free Masonry, which these emigrants possessed, must have been derived from the Druids, of whom

there were more in Wales than in any other country in Europe. These learned and pious men were, it is well known, exterminated by the sword, A. D., 1282, in the reign of Edward I, to whom they had rendered themselves obnoxious by their liberal sentiments and exertions in the cause of liberty. That English Masonry is of Druidical origin is susceptible of proof, and is a subject that has employed the talents of several distinguished writers without, as well as within the pale of the Masonic fraternity."

Now where is the proof that secret societies existed among the Indians before the discovery of this Continent? Brother Yates does not refer us to a single evidence except that Major Stoddard had heard that travelers say there are secret societies among them resembling Free Masonry. We have examined with much anxiety, and can find no reliable evidence, that there is any other secret society among the Indians than the "Medicine Lodge," or "Medicine Dance," which we have shown bears no resemblance, whatever, to Masonry. But Bro. Yates seems to take it for granted that Masonry has ever been in the possession of the Welch Indians, and then accounts for their knowledge of the association, by tracing it back to the Druids, and asserts that English Masonry was derived from the Druids. Now we will not undertake to say there were no Masons among the Druids; but we do say, and we think we have heretofore shown conclusively that the Druidical society was entirely unlike Masonry, and could have had no connection with it, and while we will not recapitulate the testimony we brought forward in the proper connection, we may be permitted to repeat that Masonry has ever taught the doctrine of one God, while the ancient Druids held to a plurality of gods. But aside from all this we are very much mistaken if it is not susceptible of proof, that the first we hear of Masonry in England, was after the first invasion by the Romans about the year A. D., 52, and we think it more generally conceded that English Masonry is derived from the Romans and not the Druids.

But Brother Yates is not content with stating that the Welch Indians had a knowledge of Masonry but makes the assertion that "these mystic associations were known also among other nations." We are loth to believe that the distinguished brother makes this statement with so much confidence upon no better authority than the hear-say

testimony furnished by Governor Clinton. But that we may do no one injustice, we will extract the article as given by Brother Yates :

“ But these mystic associations existed not only among the Welch Indians, so called ; they were known also among other Indian tribes, which could not by any possibility have had a Welch origin. I allude to the tribes constituting the Iroquois confederacy, who were the sovereigns of the State of New York, when Hudson first discovered the river which bears his name. De Witt Clinton, late Governor of the State of New York, relates, on the authority of a respectable native Minister of the Gospel, that a Free Masons society existed among the Iroquois. This Minister received the signs of the mystery from a *Menomenie* chief. The Menomenies must therefore be in possession of the mystery also. Among the Iroquois, it was anything but common. Only three times five could be members of it at any time, viz : Six of the Seneca tribe, (that being the most ancient,) five of the Oneida, two Cayuga's, and two St. Regis. This was making their association extremely select, and strangely contrasts with the practices of Masons of modern days, who, regardless in their selections of members and moral worth, than did these sons of the forest. They claim that their society has existed from the foundation of the world ! The periods of their meetings they keep profoundly a secret. “ They assemble once in three years, as deputies, under pretence of other business.”

Now let us see what evidence is here furnished, that Masonry was known among the Indians before the days of Columbus. The details made by De Witt Clinton are well known ; they have been published again and again, and what is very strange, they seem to have satisfied all, or nearly all, Masonic writers, of the great antiquity of Masonry among the Aborigines of this country. But suppose we grant that every word of the witness examined by De Witt Clinton, be true, and grant that the mystic signs spoken of were Masonic signs, pure and unadulterated, in the name of all the laws of evidence, what does it prove ? Why, simply that some of the Indians were Masons in the early part of the nineteenth century. Is it at all remarkable that a native Indian Minister should be able to find another Mason among the Indians, during the days of De Witt Clinton ? What a pity it is that the world happens to know that Brant, who flourished long before the period here referred to, was made a Mason in a legally constituted

Lodge of English Masons. Had this knowledge been withheld, these modern lovers of miracles would have seized upon his noble bearing towards a brother captured in war, as proof positive, that Masonry had been known among the Indians from the days of their crossing the great waters. We all know that a sort of passion—so to speak—has existed in certain quarters, to confer the degress of Masonry on Indians even while they have been on a flying visit among the whites. The English have made Indians Masons. American Masons have done the same. Spanish Lodges have done the same. The Indians now have some Lodges regularly established among them; and for more than one hundred years, some of the Chiefs and prominent men of the different tribes have been made Masons as above indicated, and shall it be said that because a mystic sign was in the possession of some of the Indians, as early as 1820, it amounts to conclusive, or even presumptive, proof, that Masonry has always been known to them. We challenge the production of a single well authenticated fact, showing the existence of Masonry among the Indians, prior to the revival of Masonry in London, in 1717. We deny that evidence can be produced, going to show that Masonry was known to any of the northern Indians, until after the Grand Lodge of England sent out warrants to this Continent.

But the testimony of De Witt Clinton's witness proves too much. It goes to show that the Masonry of the Indians was no Masonry at all. Who ever heard of the number of Masons in a whole tribe or nation of people, being limited to three times five? There are some modern degrees, *called* Masonic, which might be tortured into the teaching of a similar doctrine, but be it remembered, that the Antiquarian writers who take similar grounds to those occupied by Brother Yates, make no intimation that the Indians were always in possession of these degrees; certainly not, Ancient Craft Masonry is their theme, and yet no where can they lay their finger upon historic or traditional facts tending to show that twice five, three times five, or any other specific number constituted the limit, beyond which, no additions could be made. We know that no such doctrine was taught at Solomon's Temple.

In our enquiries in relation to the "Medicine Lodge," among the Indians, we were informed that the time and place of the meeting was not known in the vicinity until a short time before it occurred, and yet in some mysterious way, tribes at a distance were informed, and were

always represented, if any of them belonged to the "Medicine Lodge;" that but few were permitted to become members, but we did not learn that the specific number, was three times five. The truth is, we know something of this "Medicine Lodge." We know it is the Indians Medical College, where they make Doctor's, and we further know that a much smaller number of M. D.'s, would answer the purposes of the Indians, than would serve a civilized people. But the witness states that the Indians claim that their secret society has existed from the foundation of the world. And this, we suppose, is to be taken as evidence conclusive, that Doctor Oliver is right in dating Masonry back to the Garden of Eden, if not still further into the "grand empyreum of universal space." But unfortunately for this refined theory, there is no sort of testimony that there is more than one secret society among the Indians, for which they claim this antiquity, and we know this one to be the 'Medicine Lodge.' So far as we know, the Indians have the same name for the Great Medicine, and the Great Spirit, "Meleta." They believe all knowledge of the healing art, comes directly from the Great Spirit, using the Indian "Great Medicine," as an instrument; and hence, they believe that their Medicine Lodge has been in existence from the foundation of the world; for they have no doubt about the Indians being the first race of people. Bro. Yates is fully aware of the difficulties to be encountered in sustaining the theory assumed by himself and others, and hence he frankly holds the following language:

"The Menomenies, and Iroquois, may have learned their mysteries from the Welch Indians; or on the supposition that they did not, their knowledge of the mysteries might be traced to a more ancient source—even the same from which the Druids themselves derived them. For the want of authentic materials, documentary and even traditional, we could, at best, present only plausible conjectures; and to show how we arrive at these conjectures, would involve a tediousness of detail more suitable for a set volume, than a short essay for a periodical. Masons conversant with the ancient history of our Order, will be enabled readily to connect the historical fragments we subjoin, and will see their bearing on the question under discussion."

This, upon the whole, is a very singular paragraph to come from the pen of Brother Yates. First he tells us that the Menomenies and Iroquois *may have* learned their mysteries from the Welch Indians,

but on the supposition that they did not, their knowledge of the mysteries *might be* traced to a more ancient source. Now we trust the brother will pardon us for saying, this reminds us of one of the early magistrates of New York, who was applied to for a warrant, authorizing search for a hammer supposed to have been stolen, and not finding any law authorizing him to search for a hammer, but having a statute for the search of a hand-saw, he issued the warrant for the search of the latter article, giving the officer instructions to take the hammer if he should *happen* to see it. We grant, that if it could be satisfactorily shown that Masonry was known to the Indians prior to their connection with civilized men, or if you please, before the discovery of this Continent, there would be some excuse for entering upon the field of conjecture, in search of the truth, but we protest against the right of jumping to conclusions without a foundation to start from.

Brother Yates next tells us, that for the want of testimony, documentary and traditionary, he could, at best, present only plausible conjectures accounting for the origin of Indian Masonry. We think so too, and for the very conclusive reason that the supposed existence of Masonry among the Indians at the period referred to, is the most vague of all vague conjectures, except perhaps one of the last conjectures in which Brother Yates indulges, viz: that the Iroquois and Ionians received the mysteries from the descendants of Mizraim, he says: "And is it unreasonable to suppose that the ancient Iroquois, as well as the Ionians, learned all they knew of the ancient mysteries from the descendants of Mizraim?" Well, in answer to this enquiry we have to say that the supposition is quite as well sustained, and certainly no better than half a dozen others we have seen. But granting it to be true, we think, it proves too much, for it makes the ancient Egyptian mysteries, and the Masonic mysteries, one and the same thing, while all the doctrines and all the traditions of Masonry tends directly to the contrary; there being much more proof that Masonry was instituted for the very purpose of counteracting the fatal and soul-destroying influence of Egyptian mysteries.

Brother Yates concludes his article by stating that the Camanche Indians have a *language of signs*. Now this we do not at all question; but we ask whether this is evidence that these signs are Masonic? As well might it be conjectured by those who know no better, that the

language of signs used in every country, and among every people, by the deaf and dumb, is the language of Masonry.

But we return to the enthusiastic article of Brother Kavanaugh who, after quoting the cases given by Brother Yates, to show there *are* Masons among the Indians, proceeds to detail the facts of another case where, during the late war with England, a white-man's life was saved by an Indian Mason, who was a chief of the Miami tribe, and then he breaks out with the following most *conclusive argument* :

“From these facts, and hundreds of others of a like character, which could be given, it is most manifest and clear, that many, if not all, the Indian tribes of this Continent, are in possession of at least the mystic *signs and language* of Masonry. Now the great enquiry arises, how came they in possession of them? When and through what channel? and how have they retained and perpetuated a knowledge of these mysteries through many generations and centuries? All agree that they must have obtained them long before the discovery of this Continent by Columbus.”

Such extravagant, and we must say, unweighed declarations as these have already rendered Masonic writers the laughing stock for well-informed and thinking men, who are not led away by mere declarations, and have tended no little to bring ridicule and reproach upon our Institution. Who are all these agreeing that Masonry was known among the Indians long before the days of Columbus? But above all, we ask, and the world has a right to demand the evidence upon which this agreement is made.

We have no satisfactory proof that Masonry existed among the white men of this country before the early part of the eighteenth century, and by what authority shall we all agree that it was known to the Indians from time immemorial? Brother Kavanaugh adopts one of the popular theories of the day. He erects his standard on the Tower of Babel, unfurls his banner, and sends Masonry from thence (where it never existed) to the four corners of the earth. Differing so widely from Brother Kavanaugh, in relation to the origin and history of Masonry, we might be justified in withholding his concluding remarks as too ephemeral to be recorded in history; but the eloquence and pathos of the graphic writer, tells upon the heart so bewitchingly, that though it fails to reach the judgment, we cannot forego the pleasure of transferring them to our pages. He says:

“To sum up the whole argument before us, let us now review the facts in hand. The Indians have, unquestionably, a knowledge of the *universal language* of Masonry; they did not receive it from Columbus or his party; they did not, as a whole, receive it from the Welch Druids, neither could they have received it in *all parts* from the Phœnicians, or ancient Mexicans. They must, therefore, have received it before they left their Asiatic ancestors; and if so, at what period in the world’s history came they in possession of this knowledge? The answer is plain and inevitable; it must have been at or about the time of the Babel dispersion; and if at that time, a knowledge of the mysteries must have been not only measurably *perfected*, but generally diffused among the various branches of the human race at that time! Here then is *antiquity* enough to cover our time-honored Institution with hoary honors as with a mantle!

“What a grand spectacle is here presented! Masonry, with the family of man, took its rise in Asia—the parent land of the world—at the confusion of tongues, and the dispersion of the various patriarchal tribes, one division turns its face to the East, and travels on in slow and progressive movements, filling the surrounding lands with population as it goes—passes the Straits of Bhering, and enters upon a new Continent, spreading like a ‘new world’ before them:—they still proceed upon their journey, while ages and generations are multiplied, until they reach the most eastern verge of this Continent, as ‘the ends of the earth.’ Here they pass a thousand years in the peaceful possession of their distant lands, and look out upon a world on their eastern limits.

“At the same great epoch, another division of the same divided family, leave the ‘plains of Shinar,’ and take their course *westward*. They fill the land as they progress, until all Europe is teeming with population; cities, nations and empires, have in their turn rose and fell, until there is no more land to be possessed, and the ocean is studded with stately moving ships of merchandize and fleets of war! Finally, to bring the extremes together, the Atlantic is passed, and the two wings of the great traveling hosts of earth compass the globe and strike hands on the eastern shore of our Continent! Their looks, language, habits, origin and history, were wholly unknown to each other! They were, however, known to be *men*, and here was the

Alpha and Omega of their knowledge. This, however, was sufficient for their intercourse. If *men*, then God was their common father. And if *fellow-men*, intercourse could not long be had, before the unsubdued passion would stimulate alike to aggression and resistance! This was the case. But no sooner is the sword drawn to strike the stranger-foe, when all retreat and protection had failed—than necessity forced from its concealment in the *faithful breast* the '*invisible shield*,' and the murderous hand is uplifted to lay the defenceless foreigner to the dust, this shield is displayed to view,—the weapon falls, and strangers embrace and greet each other as '*brethren*.' They speak a language now well understood, which breathes peace on earth and good will to all mankind.

"What a theme is here for contemplation! Four thousand years are well nigh gone, since these divisions of the human race turned their backs on each other, in the Plains of Shinar, and took their journey into parts unknown. Ten thousand events have marked their perilous journey,—change has succeeded change, and each succeeding age has added improvements upon the past. There is no department of art or science, but that revolution has succeeded revolution, and there is but a trace that remains of the past, except in the brief pages of history;—of most of the works of human genius, it is said, 'these are among the things that were.' But in the midst of all these changes, while the great ocean of eternity is rolling its ceaseless billows upon the shores of time, and sweeping off and submerging countless millions of our race, burying the works of their hands with their memory, in the ocean of oblivion, Freemasonry has stood like a bright luminary in the heavens, shedding its steady and genial beams upon the pathway of man, from age to age, compassing in its bright circles round the earth, all parts of the family of man, and bestowing its favors upon all, regardless of their geographical, political, or pecuniary condition, in every clime under heaven.

"Long may it live to perform its work of mercy and labor of love!"

Not feeling willing to disturb the fanciful dreams into which our reader has probably been lead, by the foregoing beautiful extract, we close this article, promising to notice the evidences of early Masonry among the Mexicans and southern Indians, generally, in our next number.

GRAND LODGE OF ALABAMA.

THE Grand Lodge of Alabama, held its last annual communication on the 1st. December, 1851, at Montgomery. The acting Grand Master, Brother Clopton, delivered an able and appropriate address relating mainly to local matters not of general interest to our readers ; all, however, will be rejoiced to hear that he earnestly recommends the adoption of some system of Masonic schools.

The Grand Lecturer, Brother Brundidge, reported, that during the Masonic year, he had visited fifty-seven Lodges, Initiated sixty-seven, Passed ninety-two, and Raised one hundred and twenty-four. This report has been alluded to with some animadversions, in an able report of the Committee of Correspondence, of a neighboring Grand Lodge. That Committee entertain fears that the number of Lodges visited by the Grand Lecturer, furnishes grounds to suppose that his stay with each was too short to effect much good, and that the great number of degrees conferred by him leaves room to fear that the entrance to our Temple has not been sufficiently guarded. Now we are, and long have been, opposed to the ordinary system of Grand Lecturers. We have repeatedly given our reasons for this opposition, the most prominent of which is, that each brother who fills that office, is almost certain to work differently, and endeavor to have something more *fascinating* than his predecessor, and hence, in jurisdictions where changes have been often made, confusion rather than uniformity has been the result. We greatly prefer to see the State divided into convenient districts, and placed under District Deputy Grand Masters, none having the control of more Lodges than he will be able to visit during the year, without great inconvenience to himself. We think the Lodges should pay the expense attendant upon such visits, and no more ; thus, the office is rendered honorable, and inducements to make showy and eloquent *improvements*, are withheld.

But having said thus much, we feel called upon to say, that we do not think the number of Lodges visited by Bro. Brundidge was at all too large for a years' labor. We were never a Grand Lecturer, nor did we ever receive compensation for similar services, but we have traveled

much, and by invitation have lectured a great deal, and our experience is, that in eight cases out of ten, the members became fatigued and inattentive, after spending two or three nights in succession at the Lodge, and, generally, should the Grand Lecturer remain much longer in any place, he will have but few hearers.

From our knowledge of Masonry in the South, we are not prepared to admit, that the number of degrees conferred by Bro. Brundidge, furnishes any evidence that bad material is received in that jurisdiction. Masonry has always had its ebb and flow—its time of prosperity and adversity—and we speak with great confidence when we say that no where in the world is Masonry now in better hands than in the southern States of this Union. Not only are *some* of the best men Masons there, but, we think, that *most* of the best men are already, or now fast becoming Masons. No where have we seen Lodges so filled with the best men, as in the South, and who will doubt that Alabama may make Masons as rapidly as here mentioned, without fear of consequences, when we say that two hundred and five delegates were present at the last Grand Lodge meeting.

The Grand Lodge passed the following :

Resolved, That hereafter, Lodges under Dispensation shall have power to affiliate members, any regulation to the contrary, notwithstanding."

We did not know before that this Grand Lodge had fallen into the singular notion promulgated by the Baltimore Convention, that a Lodge under Dispensation is no Lodge at all ; that it is the mere *thing* of the Grand Lodge, and has no power to affiliate members. And especially are we surprised that any Grand Lodge should arrive at the conclusion that the Convention was right, when it is remembered, that the same body declared *that a Dispensation to all intents and purposes, was a Charter, limited only in time* ; that the installation of the officers followed immediately upon *that* Charter being made perpetual. But these inconsistencies are not greater than were some others of the hasty decisions of the Convention, among which may be mentioned their grave decision that an Entered Apprentices Lodge is *no Lodge* ; that a Fellow-Crafts Lodge is *no Lodge*.

This Grand Lodge has sent a block of marble to the Washington Monument.

We find the following resolution :

Resolved, That during the Session of each Grand Communication, it shall be the

duty of the Grand Tyler to be first at the door of the Grand Lodge room, and to admit no person unless he is properly vouched for.

This we seriously object to. The duties of the Tyler are well known and defined in our rituals, and the Grand Master has authority to give him instructions, without a resolution from the Grand Lodge.

Brother Price Williams, offered the following :

Resolved, That a committee of three be appointed by the Most Worshipful Grand Master, to be called the School Committee, whose duty it shall be to digest and report to the next Communication of the Grand Lodge, a plan to be adopted by the Grand Lodge to carry out a Common School system within the jurisdiction of this Grand Lodge.

Resolved, That a Masonic Library shall be provided for the Grand Lodge of Alabama, under such rules and regulations as may hereafter be prescribed.

Which Committee reported on the same, and the report was adopted.

Resolved, That a committee of three be appointed by the M. W. Grand Master, to be called the Library Committee, who shall report to the next Grand Lodge, such books, pamphlets, and documents, as in their opinion, should be placed in the Grand Lodge Library.

Resolved, That said Committee shall also report rules and regulations for the management of said Library.

What will Brother Hatch, of New York, think of the following ?

Resolved, That the M. W. Grand Master be authorized to appoint two Grand Stewards for the ensuing twelve months.

The following we commend in the highest degree :

Resolved, That before any Subordinate Lodge shall recommend any petition for a new Lodge, they shall require the brother named as Master of said new Lodge, or one of the Wardens, to appear in open Lodge, and exemplify the work in the three degrees of Masonry to the satisfaction of the Lodge.

Resolved, That any Subordinate Lodge recommending a petition for a new Lodge, shall state explicitly that the brethren, whose petition they recommend, have provided a suitable and safe Lodge room.

We call attention to the following memorial ; it is drawn up with great ability, and is an eloquent appeal to the heart of every Mason :

MEMORIAL FROM HIRAM LODGE, NO. 42.

To the Most Worshipful Grand Lodge of Alabama:—

Hiram Lodge, No. 42, respectfully present (by way of memorial) to your M. W. body, the propriety of your taking steps to erect and endow, within your jurisdiction, an Asylum for Orphans, and the children of indigent parents coming within that rule, which makes them peculiarly objects of Masonic regard.

We are not unapprized that failures have heretofore been made in attempts to procure the patronage of your Most Worshipful body, in

favor of Seminaries of learning, sought to be established with Masonic funds; nor are we disheartened that such failures have occurred, as we believe this application differs essentially from all others ever yet made to your M. W. body. The matter we propose being, so far as such thing can be, entirely unmixed with any selfish aim; a pure benevolence; aiming at nothing more than the good of the helpless, to whom we are all bound by ties which can never be broken with honor.

The scheme which your memorialists beg leave to bring to your attention, does not differ materially from those adopted by some of our principal cities in the regulations for their Orphan Houses. Of course our suggestions must be of a general character, and are intended for nothing more than hints to assist your M. W. body in arriving at more important ideas than we are able to impart in the construction of rules for such an Institution.

In the first place, we suggest that all Masons be requested to send up, at the next Annual Communication of your Grand body, \$1 in addition to the regular dues, to be used in paying for a site, and to assist in paying for such buildings as may be necessary to commence this important charity.

Secondly, that means be taken to procure the services of superintendents of the best character, teachers, nurses, &c.; to obtain intelligence of the probable number in the State who would likely become beneficiaries; to select a site for building, and procure the plans most likely to suit for such an establishment, the probable cost, &c., to be reported at the next regular Communication of the Grand Lodge.

In regard to selecting a location, reference should be had as well to the health as the eligibility and apparent vicinage of those entitled to benefits.

All children of both sexes should be entitled to admittance (where their Masonic claims are undoubted) at any time from their birth to any age to be agreed upon, under twenty-one years. As soon as children are old enough, they should be kept at school until the ages of from twelve to seventeen years, when they ought to be bound out by indenture to some useful business, not, however, irrevocably, until it is ascertained that the business to which they are put, is likely to suit their capacities; in case it does not, it should be changed until, if possible, a suitable employment be found. The Asylum, exercising

supervisory care over them until the age of twenty-one years, or, until the marriage of the females. Where there is an indication of superior mental qualities, let means be used to impart such education as will qualify their possessor for a more extended usefulness.

Of course these suggestions will fall far short of governing, in any degree, a body so distinguished as the M. W. Grand Lodge of Alabama is, for its intelligence and its means of procuring information upon any desired subject; they are, as before said, merely thrown out as hints, which may possibly facilitate the fraternity in Alabama, in taking an important step in systematic benevolence, which is honorable in itself, and if carried to completion, destined to add a new halo around the brow of our time-honored Order. If you succeed in this undertaking, (and there is nothing to prevent if there is a will,) it may be said, truly, that Masonic charity has a body as well as a soul; that it has become tangible to the touch of its votaries, and the weak and the humble will feel that they have a secure harbor in the day of trouble.

This rock will be looked to by the tempest-tossed and way-worn traveler, to whom the world has denied aught but an honest name, as a place, provided by his more fortunate brethren, without grudging it, of their own free will, where his little children will be cared for when his head shall lie under the clod of the valley; where their habits will be formed with care, and their feet taught to walk the path of usefulness and honor; and so trained by the skillful hand of the teacher, as to insure an honest independence to all, and to the gifted a career opened to fame.

These are great aims. To accomplish them, suitable energy and exertion are indispensable. Let every Mason consider himself personally appealed to; let him remember his own children may become beneficiaries. Let no one felicitate himself because he is not an object of charity to-day. No one can tell what a day may bring forth. Riches take wings to themselves sometimes; and in an unexpected hour, death may claim his victim; and your children be left without your industry to guarantee them bread. Every dollar, then, paid into this holy enterprise, has the double advantage to the donor of being a personal as well as philanthropic offering. We do not, however, urge this as a consideration for Masonic charity. We offer nothing but the naked cause, and appeal to those higher, nobler, holier sentiments which come home to the conscience and heart of every Mason.

Already have institutions proposing a similar end been crowned with success. Hundreds who, but for orphan houses, would now be leading lives of infamy, live in respectability, with homes, families and friends; and some, who might be named, are ornaments to society and benefactors to the human race.

Will not our beloved fraternity wipe out all obliquity, if any has rested on its character; take hold manfully in this holy cause, rear for itself a monument, which will be the admiration of the world, and an enduring memento of Masonic worth?

R. G. EARLE, *Chairman.*

Brother Earle, from the Committee to whom was referred the memorial from Hiram Lodge, No. 42, reported the following; which was adopted, with the resolutions therein contained:

To the M. W. G. Master, G. Wardens, and Brethren of the G. Lodge of Alabama:

Your Committee, to whom was referred the memorial from Hiram Lodge, No. 42, which suggests that this Grand Lodge take steps to erect and endow an Orphan Asylum within its jurisdiction, beg leave to report that they have had the said memorial under consideration, and cannot commend too highly the zeal that seems to have actuated the brethren of said Lodge in bringing to your attention the claims of the orphan. Your Committee believe that the establishment of such an Institution as that contemplated in the memorial, would be highly creditable, and we have no doubt would prove to the utmost extent, useful; but as we do not believe the Grand Lodge has the right, under its Constitution, to raise a fund for such purpose, unless it be by voluntary contribution, we would not, at the present, recommend that it do more than take the necessary steps to bring the matter to the notice of the fraternity.

With a view of carrying out this intention, your Committee recommend that the said memorial be printed with the proceedings of the Grand Lodge, and offer the following resolutions:

Resolved, That each subordinate Lodge within the jurisdiction of the Grand Lodge of Alabama, be directed to ascertain the sense of their members on the subject of erecting and endowing an Orphan House, within the jurisdiction of said Grand Lodge, and report the same to the next Annual Communication of said Grand Lodge; and that our Grand Secretary be authorized to receive any donation that may be sent up by the subordinate Lodges, or others, for that purpose.

Resolved, That a committee of seven, of which the M. W. G. Master, Deputy Grand

WHO IS RIGHT?

Master, and Grand Secretary, shall be members, be raised, whose duty it shall be to make such enquiries as are designated by the said memorial, (and all other subjects that may be thought by them likely to elicit information useful in the furtherance of the views of the memorialists,) and report at the next Annual Communication of this Grand Lodge.

All of which is respectfully submitted.

R. G. EARLE,
H. SUMNER,
E. J. BACON,
R. H. POWELL,
D. M. DUNLAP,
D. CLOPTON,

The Grand Lodge has upwards of \$10,000 at interest.

We find in the proceedings of this Grand Lodge the name of Mitchell Lodge, No. 160. But what we wish to say about it is, that we are informed it was named after the editor of the Signet. Now if this be the case, we hope some brother at Turkeystown, where it is held, will inform us, as we don't wish to become eloquent upon the subject until we know we are right.—Ed.

BROTHER'S MOORE AND ATWOOD.

We received, in time for the last number of the Signet, the communication which will be found below, signed D., but as he takes exceptions to an article which appeared in our editorial of January, in relation to the Sentinel, because, as he intimates, we did not denounce that paper in sufficiently strong terms, and as the editor takes exceptions to the same article, on the ground that we had no good cause to censure his course at all, we concluded to give the communication from Brother D., and Brother Atwood's justification of his course, in this number. We do not wish it understood that we will open our pages to personal denunciations, but, we believe, we are justified, under all the circumstances, in giving place to the two articles alluded to. The language to which Brother D., and Brother Atwood take exceptions, is as follows:

Aside from the bitter and, we must say, unmasonic language of the editor, the *Sentinel* is conducted with great ability, and deserves patronage.

The friendly warning kindly tendered by Brother D. to *us* editors, will doubtless be properly appreciated; but we fear he has laid himself liable to be complained of, for doing the very same thing he condemns in others. We believe Brother Moore, of Boston, first assailed Brother Atwood, and in a manner not sanctioned by any of the laws of Masonry. The article to which we here refer, appeared in the number of the *Magazine* for August, 1851. Still do we entertain the opinion that some of the language used afterwards, by Brother Atwood, was uncalled for and improper; though we do think he had the right to defend himself in as public a manner as he was assailed.—Ed.

—

LOUISIANA, Mo., February 1, 1852.

Brother Mitchell:—In the January number of the *Signet*, I observe your notice of the “*Masonic Sentinel*,” and its *cursing* of Brother Moore, of the *Magazine*, of Boston, and must beg leave, with all due deference, to dissent from some of the views expressed in that notice, and especially, from the opinion that the *Sentinel* is worthy of patronage. A copy of that paper was sent to me some time since, and my first impulse, after reading his tirade against Brother Moore, was to return it to him.

Of his charges against Brother Moore, I know nothing, and have heard nothing but what appears in the *Sentinel*. They are either false or true. If false, we can be at no loss where to place the author. His true position is among calumniators, so gross and malicious as to be beyond the pale of decent society; for it must be remembered that he claims to *know* those charges to be true. If they are true, in manner and form, as alleged, then the editor has violated what he *knows* to be his duty, if he knows anything of the true principles of *Masonry*, by publishing those charges to the world, without first preferring them in a tangible form, before the Lodge, of which Brother Moore is a member, and having him expelled. I am not an admirer of Bro. Moore, nor a reader of the journal, but he is entitled to a fair trial before being condemned; and the editor of the *Sentinel* cannot avoid the responsibility imposed upon him, as a good Mason, of bringing about that trial, if he knows his charges to be true.

Let it be remembered that those charges involved, not mere differ-

ences of opinion, but conduct, which, if subjected only to the scrutiny of the criminal tribunals of the land, would stamp him with everlasting infamy. I must be permitted to add that they are presented in language, which I have always been taught to regard as *highly indecorous*, (to use the very mildest term,) even in the most excited political controversy; and for this if for no other reason in my humble judgment, the Sentinel is unworthy of patronage. If a man is so obtuse in intellect, or vitiated in taste and morals, as not to learn the amenities of life from the sublime teachings of Masonry, he is unworthy of confidence, and can be no other than a blind leader of the blind.

The editor of the Sentinel is, by his own showing, suffering the fraternity to be most egregiously abused, by retaining within her halls a member of standing and influence, one who has been for many years regarded as a *great* light, and who is, yet, according to his showing, not only unworthy as such, but who should, if guilty of the charges alleged against him, be hurled from his place, and scouted from decent society every where.

Now I ask, when a man so far forgets his *duty* as a Mason, as to publish a railing accusation against a brother, without first exhausting all the means known to Masonry, to either reform the offender, or have him expelled, how can we recognize him as a faithful sentinel on the watchtower of Masonry? and how can we recognize the Masonic Sentinel, and its editor, as worthy of support, when its course is so manifestly calculated to corrupt good morals?

It is high time that we require, not only in our Lodges, but in all our periodical, literature, a higher tone of morals; and, at least, that editor's should be decorous in their language toward their brethren. If any brother should forfeit his claim to such courtesy, it is the imperative duty of all who know it to bring to bear the severest discipline known to our Order. Let us not sanction, by our patronage, any publication that will thus do violence, not only to every principle of Masonry, but to those rules of decorum that obtain in all communities having the slightest claim to refinement. Let it also be understood and remembered that editor's have no just claim to any immunity in this particular, because of their peculiar relation to society; on the contrary, that very relation renders the duty more imperative, especially among Masons, to inculcate a courteous and affable deportment.

A desire to rebuke that spirit of bitterness and personal denunciation

that characterizes the only number of the "Masonic Sentinel," I have seen. (evidently the number referred to by you,) must be my apology for troubling you with this communication.

Fraternally your's,

D.

From the Masonic Sentinel.

THE MASONIC SIGNET.

We sit down with more than common pleasure to acknowledge the receipt of three numbers of this valuable magazine, which, from a careful perusal we deem to be ably conducted, and replete with valuable information to the fraternity, particularly the "History of Free Masonry," from the editor's pen. We have not had the pleasure of examining it in all its connection, having seen only three numbers of the same; but from what we have read, we conclude that it will have a tendency to open the eyes of all who may feel an interest in the subject, who will peruse the same with care. It is an undeniable truth, that many strange opinions have been formed by the Craft, concerning the origin, doctrines and object of our Order, rendered such by those who have enjoyed a high reputation in the world as authors, who have pretended to write upon the subject, but who, through misguided zeal, ignorance or fanaticism, have gone so far beyond the mark in expatiating upon the same subject, as to make themselves appear, in the eyes of the deep thinker, ridiculous, "whom much learning has made mad." We may, therefore, commend this history to the careful attention of every brother, as well as the Signet itself, as a useful and able work.

The history of the Order, its doctrines, and in fact every thing connected with it, has been very much neglected by those who are its votaries. They have been willing to receive the "*ipse dixit*" of those who have gone before them, without carefully examining whether these things were so; and resting in this belief contented, have left unexamined the various interesting matters contained within the enclosure of the Order—they have not explored the wide field into which they have been introduced. This is not the case in other lands, where the Institution is better understood. In thus expressing ourselves, we wish to be understood, that Masonry is there looked upon as a *science*, one Lodge alone numbering over 800 years in age, and having a library of over 30,000 volumes, a public hospital, a public school or college, and an asylum; and numerous Lodges, in the memory of the

writer, owning more than ordinary libraries, ranging from 3,000 to 7,000 volumes, treating of Free Masonry and the ancient mysteries, or subjects having an intimate connection with the same. We see nothing of this kind here—on the contrary, we find it difficult to persuade the brotherhood that anything more can be said of Masonry than what is heard in the Lodge room, and the support of an ably conducted Masonic work or periodical is oftentimes attended with great labor, and is apt to fail in the end. Yet we believe a better time is coming—that the spirit of inquiry is abroad, and we do not yet despair of seeing one of these days a respectable Masonic library, as well as an increased number of sincere inquirers after truth. We look upon the Signet as a useful work in this connection, as it will at least start the spirit of inquiry, and we earnestly wish it patronage and success.

We would also notice with pleasure the kind mention made of our little 7x9 sheet, (which by the way will be shortly altered to a more acceptable publication,) written in a kind but playful spirit. We deem it proper to enlighten the editor upon the subject, not with a view of enlisting his feelings in our behalf, or of soliciting his sympathias, but simply that he may in future, should he ever be called upon to make any remark upon the subject, do it understandingly, and with a full acquaintance with the merits of the case. Doubtless the castigation we have administered to Moore seems to him unmasonic, and the remarks uncalled for. But this, we think, is owing to his want of enlightenment.

We shall premise what we have to say, by stating that a regular council of the (so-called) Ineffable degrees, has been in existence in New York city since the year 1813, of which the Hon. Dewitt Clinton, Governor of the State of New York, was Grand Commander up to the day of his death, 1828. It was established here by the Grand Orient of France, and its legality was never disputed. As soon as the General Grand Chapter and G. Grand Encampment was formed, 1816, the Supreme Council remained in the back ground, as it was deemed an infringement upon the American Organization. It is true that many candidates received the degrees, but they were deemed side or honorary, and were declared to be such. The anti-Masonic excitement, which swept over the northern section, prostrated before it Lodges, Chapters, Encampments and Council, so that from the year 1827 up to 1837, but little interest was manifested in Masonic matters.

But on the revival of Masonry, in 1838, the Council, as well as the Lodges, Chapters and Encampments, were resuscitated, and have continued up to the present time. No doubts were ever expressed or entertained of the legality of our Council, but in order that the American Organization should prevail, the Council, being a foreign body, and entirely disconnected with Ancient Craft Masonry, chose to remain dormant. For full particulars we would refer the editor of the Signet to the "History of the Supreme Council," published in our columns.

We have been particular in mentioning these facts, in order that the editor of the Signet may understand properly the grounds of the controversy. Sometime between the years 1844 and 1848, another Council was hatched up by Mr. Gourgas and Charles W. Moore, hailing from Charleston, S. C. The first edict issued by that notable body, fell to the ground untouched. Although it explicitly declared that as a Supreme Council of the 33d and last degree, they generously "*waived*" all jurisdiction over the three first degrees of Masonry, yet they openly declared their authority over all other Grand and Subordinate Masonic bodies, by whatever name they might be called. This absurd and preposterous assumption of power led to the publication of the first edict of our Council, in 1851, denouncing the same, and declaring our own rights. Then was commenced, by Charles W. Moore of Boston, a series of acts toward the officers of our Council, which ought to stamp his name with infamy wherever it is known. Secret circulars were printed, defaming the character of men who had stood fair in the Institution for thirty or forty years, and were in good standing at that time; they were declared "*clandestine*," "*spurious*" and "*expelled Masons*;" their private character and reputation were assailed in the most brutish manner, and these secret circulars were sent "*secretly*" to every grand body in the Union; the pages of Moore's magazine were filled with low and vile abuse, and these things were copied in the various Masonic publications. Many of the articles will be found embodied in the history of the Council before alluded to, and many in Moore's Magazine, and copied by Mr. Mackey of Charleston.

It is but natural to suppose that these secret and underhand attacks should elicit some reply. But when the editor of the Sentinel applied for room to defend himself he was "*denied*." No opportunity was given him to be heard, and the work of distributing, far and wide, these

secret circulars, was pushed forward with untiring diligence, in the hope that the author could so prejudice the mind, before the arrival of any reply, that a defence would be of no avail. "*The deed would be finished.*"

For this purpose the Sentinel was started. No other course was left. It has taken up the subject, examined it in every particular, and left it for the decision of those who may feel sufficient interest to inquire into the same. If in doing so it has faithfully chastised Charles W. Moore of Boston; if it has exposed his Masonic villainy, and opened the eyes of the Craft to his selfish and deep laid designs, it has performed its part. It had sufficient cause, and if it has answered the purpose we are satisfied.

But the editor seems to think the language "*unmasonic.*" Which, we would simply ask, is the most so? Moore's barefaced falsehoods, in the secret circulars, declaring us all clandestine, spurious and expelled Masons, coupled with personal abuse, or the words and language of the editor, in showing him up to be a public liar, and exposing him to the Craft as such?

As it regards the degrees, conferred in the Council, we have ever believed that they ought not to be recognized *here*, as Masonic. They have no connection whatever, with Ancient Craft Masonry, and are not calculated to exercise a beneficial influence upon any who may receive them. And as they very seriously and materially interfere with the Chapter and Encampment degrees, we have long been of the opinion, that we should be much better off if we were rid of them altogether. At all events, we love Masonry in its simplicity and purity; we have labored in its behalf for more than thirty years—in season and out of season; through all the dark years of the Order, in this section, we have been an open and a firm supporter of the cause; and now that all those difficulties are settled, and the clouds removed which so long threatened and obscured the Institution, the fraternity of the North in a state of union and prosperity, and the signs of the times indicating that Masonry will soon occupy a position here entirely unknown and unprecedented—we are unwilling that anything in the shape of a Supreme Council, or so diminutive a thing as Charles W. Moore, or even "Mister" Mackey, of Charleston, South Carolina, should step in, or even push itself in, to break up the harmony and peace which prevail throughout the Masonic ranks. Viewing, as we do, the so

called "*Ineffable Degrees*," "*Areopagus*" and all, as the most sheer humbug ever introduced, the Council are prepared to confer them upon all *who may be entitled* to receive them, for the mere cost of the time and trouble, furnishing them at the same time with a Diploma of the work. We do not think that the degrees ought to be encouraged in this country, yet if there are Masons who wish them, and are entitled to receive them, they can be gratified at any time.

We have not penned these remarks with the view of enlisting sympathy in our behalf, but simply to place the matter in its true light, so that Brother Mithell and others, when they wish to write upon the subject or express an opinion, may do so with the facts before them. We sincerely thank the editor for his kind mention of the little sheet, and wish him from our hearts all the success he so richly deserves.

THE DYING WIFE TO HER HUSBAND.

THE following most touching fragment of a "Letter from a Dying wife to her Husband," was found by him some months after her death, between the leaves of a religious volume which she was very fond of perusing. The letter, which was literally dim with tear marks, was written long before the husband was aware that the grasp of a fatal disease had fastened upon the lovely form of his wife, who died at the early age of nineteen:

"When this shall reach your eye, dear G——, some day when you are turning over the relics of the past, I shall have passed away forever, and the cold white stone will be keeping its lonely watch over the lips you have so often pressed, and the sod will be growing green that shall hide forever from your sight, the dust of one who has often nestled close to your warm heart. For many long and sleepless nights, when all beside my thoughts were at rest, I have wrestled with the consciousness of approaching death, until at last it has forced itself upon my mind; and although to you and to others it might now seem but the nervous imaginings of a girl, yet, dear G——, *it is so!*

Many weary hours have I passed in the endeavor to reconcile myself to leaving you, whom I love so well, and this bright world of sunshine and beauty; and hard indeed is it to struggle on, silently and alone, with the sure conviction that I am about to leave all forever, and go down alone into the dark valley! 'But I know in whom I have trusted,' and leaning upon His arm, 'I fear no evil.' Don't blame me for keeping all this from you. How could I subject *you*, of all others, to such sorrow as I feel at parting, when time will soon make it apparent to you? I could have wished to live, if only to be at your side when *your* time shall come, and pillowing your head upon my breast, wipe the death-damps from your brow, and usher the departing spirit into its Maker's presence, embalmed in woman's holiest prayer. But it is not to be so; and I submit. Your's is the privilege of watching, through long and dreary nights, for the spirit's final flight, and of transferring my sinking head from your breast to my Savior's bosom! And you shall share my last thought; the last faint pressure of the hand, and the last feeble kiss shall be your's; and even when flesh and heart shall have failed, my eye shall rest on your's until glazed by death, and our spirits shall hold one last fond communion, until gently faded from my view — the last of earth — you shall mingle with the first bright glimpses of the fading glories of that better world, where partings are unknown. Well do I know the spot, dear G——, where you will lay me; often have we stood by the place, and as we watched the mellow sunset, as it glanced in quivering flashes through the leaves and burnished the grassy mounds around us with stripes of burnished gold, each perhaps has thought that some day one of us would come alone, and which ever it might be, your name would be on the stone. But we loved the spot; and I know you'll love it none the less when you see the same quiet sunlight linger and play among the grass that grows over your Mary's grave. I know you'll go often alone there, when I am laid there, and my spirit will be with you then, and whisper among the waiving branches, '*I am not lost, but gone before.*'"

HOPE AND LOVE.

BY W. M. PRAED.

ONE day through Fancy's telescope,
Which is my richest treasure,
I saw, dear Susan, Love and Hope
Set out in search of pleasure ;
All mirth and smiles I saw them go,
Each was the other's banker ;
For Hope took up her brother's bow,
And Love his sister's anchor.

They rambled on o'er vale and hill,
They passed by cot and tower ;
Through summer's glow and winter's chill,
Through sunshine and through shower ;
But what did these fond playmates care
For climate or for weather ?
All scenes to them were bright and fair,
On which they gazed together.

Sometimes they turn aside to bless
Some Muse and her wild numbers,
Or breathe a dream of holiness
On Beauty's quiet slumbers ;
"Fly on," said Wisdom with cold sneers,
"I teach my friends to doubt you ;"
"Come back," said Age, with bitter tears,
"My heart is sad without you."

When poverty beset their path,
And threatened to divide them,
They coaxed away the beldame's wrath
Ere she had strength to chide them,
By viewing all her rags were silk,
And all her bitters, honey,
And showing taste for bread and milk,
And utter scorn of money.

They met stern Danger in their way,
Upon a ruin seated ;
Before him kings had quaked that day,
And armies had retreated,

But he was robed in such a cloud,
As Hope and Love came near him,
That though he thundered long and loud,
They did not see or hear him.

A grey-beard joined them, Time by name ;
And Love was nearly crazy,
To find that he was very lame,
And also very lazy ;
Hope as he listened to her tale,
Tied wings upon his jacket ;
And then they far outran the mail,
And far outsailed the packet.

And so when they had safely passed
O'er many a land and billow,
Before a grave they stopped at last,
Beneath a weeping willow ;
The moon upon a humble mound
Her softest light was flinging ;
And from the thickets all around,
Sad nightingales were singing.

" I leave you here," quoth Father Time,
As hoarse as any raven ;
And Love kneeled down to spoil the rhyme
Upon the rude stone graven ;
But Hope looked onward, calmly brave,
And whispered " Dearest brother,
We're parted on this side the grave —
We'll meet upon the other."

GRAND LODGE OF ILLINOIS.

THE proceedings of the Grand Lodge of Illinois, had at its communication in October last, at Springfield, has been on our table some time.

We make the following extracts from the beautiful address of the Grand Master, Brother Pickett:

Brethren of the M. W. Grand Lodge of Illinois:

“Another year has circled to eternity, and through the goodness and mercy of the Supreme Ruler of the Universe, we are again permitted to assemble ourselves together as representatives of the Subordinate Masonic Lodges of the State of Illinois, to transact business connected with the interests of our Ancient and Honorable Order. And let us, during the session that is now commencing, remember what we have so often heard in our Lodge-rooms, when withdrawn from the busy cares of the jostling world, that it is ‘good and pleasant for brethren to dwell together in unity.’ And during the discussion of the various important questions that will be brought forward for the action of the Grand Lodge during our present communication, let us remember that we are all brethren bound together by the strongest ties; and, let us see to it that no contention arise, but that ‘noble contention or rather emulation, of who can best work, and who can best agree.’

“As a society, the Grand Lodge of Illinois has cause for thankfulness and rejoicing. No previous year has shown such prosperity among our Subordinate Lodges, as the one now drawing to a close. Good men and true are knocking at our doors and obtaining admittance. New Lodges are springing into existence in various portions of our glorious State, and the sound of the gavel is now heard where but a short time since no signs of civilization could be distinguished. Ignorant and malevolent opposition have, in a great degree, ceased their mad ravings, and no danger need now be apprehended from without. But if ever the beautiful columns of our Masonic edifice are to be broken or defaced, the Vandal hand that strikes the blow will come from within its sacred courts. How important, then, that the entrance to our sanctum sanctorum, should be guarded against the approach of

the unworthy. How important that our membership should ever bear in mind, that too great care cannot be exercised in selecting the material with which to construct our noble fabric, so that its 'several parts will fit with exactness.' But, while we have cause for thankfulness, my brethren, we have also cause to mourn. In passing along the journey of life, we are constantly reminded of the stern lesson, that 'we are born to die.' Since our last annual communication, this warning has again been repeated to us. Our Grand Master is no more! He who occupied the highest place within our gift has passed from his labors on earth, we confidently trust, to 'everlasting refreshment in the Paradise of God!'

'Christopher Giles Yates Taylor, was born in Schenectady county, in the State of New York, and was, at the time of his death, (which took place at his residence in Bellville, on the 5th of September,) aged forty-five years, three months and ten days. When quite a young man he determined to 'seek his fortune' in the great west, and accordingly removed to the city of Louisville, in the State of Kentucky. He there formed many warm attachments, and 'troops of friends' in that community will mourn his death. A number of years since, he removed to Bellville, and becoming attached to its citizens, he determined to make that place his permanent abode. 'And here,' writes a friend and neighbor of the deceased, 'he gained an honorable position in society at large, and by his habits of industry, exemplary moral deportment, and his piety as a christian, won for himself the reputation of a good man and useful citizen.' On the Sabbath following, his decease, the remains of our lamented friend were followed to the 'narrow house appointed for all the living' by a large concourse of sympathizing friends, his brethren and sisters of the Methodist Episcopal Church, the members of St. Clair Lodge, No. 24, and a delegation from the Masonic fraternity of St. Louis. The deceased leaves a widow and four children to mourn the loss of an affectionate husband and father. To that wife and those orphans we would say, in the language of our burial service, 'we have nothing of this world's consolation to offer,—we can only deeply, sincerely and affectionately sympathize with them in their afflictive bereavement.' And yet we dare to say in the beautiful spirit of the Christian's theology, that 'He who tempers the wind to the shorn lamb, will look with love and compassion upon those who put their trust and confidence in Him.'

"With one exception, I was more intimately acquainted with the deceased than with any of his predecessors; and I can say with truth, that he was an ornament to our fraternity; 'a just and upright Mason;' he was also an humble and faithful follower of Jesus Christ. Firm and unwavering in his purpose, he was kind and conciliatory in his intercourse with his Masonic brethren. A mechanic who earned his bread by the sweat of his brow, he found means to aid liberally the benevolent enterprises of the day. Who among us that attended the special session of the Grand Lodge in this city in April, 1850, will ever forget his course on the motion for an appropriation in aid of the widow of a deceased brother? His conduct on that occasion proved that with him Masonry was no unmeaning mummary—that all was not tinsel and show; but that its holy teachings found an echo in his breast. But, 'the silver chord is loosed, the golden bowl broken.' The hand that we have clasped in friendship has grown cold; the heart that throbbed so warmly for his fellows has ceased to beat; the bright eye has grown lustreless in the silent grave! Let us imitate his virtues and 'after life's fitful fever's o'er,' we too may confidently hope to have that inheritance, 'incorruptible, undefiled, and that fadeth not away!'

"This poor tribute to our departed friend will not be deemed improper, when we consider his high character as a man and a Mason, and that this is the first time since the establishment of this Grand Lodge, that its chief officer has been stricken by the hand of death while in the discharge of his high and responsible duties."

The report of the Committee of Correspondence, is an able document, and does honor to the Chairman, R. W. Brother Lavelly. We are sorry to see that even our sister of Illinois, like most other Grand Lodges, has not been supplied with a copy of the proceedings of the Grand Lodge of Missouri, for two years past. We know of but four Grand Lodges who acknowledge the receipt of the proceedings for 1850 and 1851. There is evidently a great wrong somewhere, and Missouri is deeply interested in having it corrected. Through our printed proceedings, the Masonic world might learn something of the prospects and claims of our Masonic College. For the last two years the Masonic College of Missouri has scarcely been noticed by other Grand Lodges, and when we look at the list of the proceedings re-

ceived, we find an explanation in the fact that nothing was received from Missouri.

Brother Lavelly's report entire, would be of great interest to our readers, but for the fact that most of the subjects embraced have already appeared in the Signet.

Under the head of New York, after giving the proposed articles of union between the Grand Lodge of New York, and the St. John's Grand Lodge, Brother Lavelly proceeds to make the following pungent criticism to which we call the especial attention of Brother Clark, of the Mirror and Keystone:

"And we are also unofficially informed that the two bodies have since been merged into one, and had a great jubilee on the occasion. We most heartily rejoice and congratulate our brethren of the Empire State and the fraternity at large upon the result; but, as our elder sister of New York, has always been foremost to discover and condemn any irregularities in the proceedings of other Grand Lodges, she cannot expect to escape censure when she transcends the established laws. The body heretofore calling itself the St. John's Grand Lodge was formed by the union of several Lodges that had been declared *clandestine*, and their members expelled by the Grand Lodge of New York, from all the rights and benefits of Masonry for disobedience to the edicts of the Grand Lodge, and for several years these Lodges and their head have only been known and declared as clandestine, not only by New York, but by all the Grand Lodges in this country, and at the express direction of that Grand Lodge.

"Now the legitimate Grand Lodge of that State has by its solemn adoption of the report, or platform of union, recognized the several Lodges as regular Masonic bodies, and their old members, as well as those that have been made by them since their *clandestine* organization, as *regular Masons*, requiring nothing more than their *own consent*, to enable them one and all, *at any time*, to come over to the legal jurisdiction, and thus be considered as *regular Masons*.

"The members of these clandestine Lodges having done nothing, so far as we are informed, to remove that sentence or reproach, and some of them having never received the degrees in a 'regularly constituted Lodge of Masons,' but of a clandestine body, and never having been healed by any process whatever, they must still remain as clandestine, and the Grand Lodge of New York has therefore gone

into Masonic communication with a clandestine body. This we consider a gross violation of all Masonic laws, and most deeply regret that the Grand Lodge of New York did not act more consistently with herself, and first require, at least, those that had been made in the clandestine Lodges, to be thoroughly *healed* before taking them into full fellowship and communion."

The following important and appropriate resolutions were appended to the report, and were adopted :

Resolved, That this Grand Lodge recommend to all subordinate Lodges under its jurisdiction, that they celebrate in an appropriate manner, on the 4th day of November, 1852, the One Hundredth Anniversary of the Reception of the Illustrious WASHINGTON, into the Masonic Fraternity.

Resolved, That in answer to an appeal from the Grand Lodge of California, for relief from the pecuniary embarrassments of certain brethren on account of charities bestowed upon brethren in distress at Sacramento City, this Grand Lodge appropriates the sum of one hundred dollars, to be forwarded by the Grand Secretary to L. Stowell, Grand Secretary of the Grand Lodge of California, at San Francisco, or his successor in office.

Resolved, That the subordinate Lodges under the jurisdiction of this Grand Lodge, be instructed not to initiate any candidate who has not resided in the State of Illinois twelve calendar months before such application be made; and the expediency and propriety of adopting a similar rule be earnestly recommended to our sister Grand Lodges of the United States, as being one means of preventing unworthy men gaining admission or access to the thresholds of our mystic temple, and also to preserve peace and harmony.

Respectfully submitted,

W. LAVELY, Chairman.

We find on page twenty-five of the printed proceedings, the following report :

"Brother Souther, from the Special Committee appointed on the matter of Kaskaskia Lodge, No. 86, submitted the following report:

"The undersigned committee, to whom was referred that part of the M. W. Grand Master's Address which relates to the conferring of degrees (by Kaskaskia Lodge,) upon persons residing in a foreign jurisdiction, would respectfully report, that they have had under consideration the subject matter referred to them with the accompanying paper, and find that in conferring such degrees, said Lodge acted inconsiderately in the first instance, in conferring the first, without having previously obtained the consent of the dispensing power of the Grand Lodge of Missouri; but we are of opinion, that having obtained that consent, so soon as they became apprised of the necessity and propriety of it, said Lodge is not censurable.

“In connection with this subject, the committee recommend the adoption of the following resolution, viz :

Resolved, That it is the sense of this Grand Lodge, that no Subordinate Lodge in our jurisdiction, should confer any of the degrees on citizens residing in another jurisdiction, without the consent of such foreign jurisdiction first had and obtained.

October 7th, 1851.

T. SOUTHER,
M. J. NOYES,
S. G. DEANE.

We have inserted the foregoing, in order to express our objections to the resolution appended. The Grand Lodge of Illinois has never in a single instance tolerated the initiation of non-residents or sojourners, except in cases like the one at Kaskaskia, where the candidate resided nearer to that Lodge than one in his own State, and then only with the consent of the Grand Master of said neighboring jurisdiction. Such is the wholesome practice generally in the United States, and we had supposed the Grand Lodge of Illinois had long since a standing rule upon this subject, but if not, we are sorry to see the resolution fall short of a direct prohibition. The mere *opinion* of the Grand Lodge, that no Lodge should thus act is not obligatory, and may not be lived up to.

The next report which we subjoin shows the necessity of direct mandates where obedience is desired.

“Brother Matheny, from the Committee appointed on the matter of Oriental Lodge, No. 33, submitted the following :

“The Committee to whom was referred certain letters in reference to Oriental Lodge, No. 33, admitting a negro or mulatto as a visitor, would most respectfully submit the following report :

“From the papers and other evidences submitted to the Committee, they find the facts to be as follows :

“A mulatto or negro hailing from Cincinnati, applied for admission into Oriental Lodge, No. 33. He presented certificates of his having visited Lodges in Kentucky, Missouri, Wisconsin and Ohio, and a copy of the Constitution and By-laws of his Lodge, enclosed with the constitution and By-Laws, representing them as deriving their authority from the North American Grand Lodge. The Master of Oriental Lodge appointed a committee to examine the applicant, and after such examination he was admitted as a visitor into said Lodge. Such, your Committee find to be the facts in this case.

“Upon an examination of the proceedings of this Grand Lodge, at its Annual Communication for the year 1846, they find the following expressed opinion of this Grand Lodge upon this subject :

“Resolved, That this Grand Lodge is unqualifiedly opposed to the admission of negroes or mulattoes into Lodges under her jurisdiction.”

“It would seem to your Committee that this expression of opinion is clear and unequivocal, and upon which there can be but one reasonable conclusion based. That conclusion is, that Lodges are not to permit negroes or mulattoes to visit them. In doing this, your Committee think that Oriental Lodge, No. 33, violated the express will of this Grand Lodge. Your Committee, however, are clear in the opinion that the violation referred to, was neither done knowingly or wilfully ; that the Master who presided at that time over Oriental Lodge, was not aware that such an expression had ever been given by this Grand Lodge upon this subject, and your Committee cheerfully bear testimony to the fact, that upon being informed of the law upon the subject, the Master referred to, willingly and gladly acquiesced in the decision of the constituted authority.

“As the expression of opinion by this Grand Lodge heretofore referred to, is not in a mandatory form, and that there may be no further doubt or confusion upon this subject, your Committee would submit the following resolutions, and recommend their adoption :

Resolved, That all subordinate Lodges under this jurisdiction, be instructed to admit no negro or mulatto as visitor or otherwise, under any circumstances whatever.

Resolved, That if any Lodge under this jurisdiction, hereafter violate this expressed will of this Grand Lodge, it shall be the duty of the Most Worshipful Grand Master of this State, at once to arrest their charter.

All which is respectfully submitted,

JAS. H. MATHENY,
WILLIAM S. HURST,
JAS. M. CAMPBELL.

We are very anxious to know the name of the Lodge in Missouri, from which the negro held a certificate. There is a Lodge of colored men calling themselves Masons, in this city, and we presume from that, if any, he derived his certificate, for we think there is no Lodge under our jurisdiction, that would admit a negro or mulatto, and beside we know of none who are in the habit of granting certificates to visitors ; but we repeat we should like to be informed upon the subject.—Ed.

MASONRY IN NEW YORK.

THIS is the heading of an article from the pen of Brother Clark, editor of the "Keystone," department of the "Mirror and Keystone," of the 4th of February.

Brother Clark republishes an article which appeared some months since in the *Landmark*, written by the editor, Brother Smith, upon the subject of restoring expelled Masons *en mass*, by a resolution of the Grand Lodge of New York, and follows the extracted article with some editorial strictures, and attempts to justify and sustain the action of the Grand Lodge of New York. We think Brother Clark has done what every other man would do under similar circumstances, viz: signally failed to make right out of wrong; and but that it seems to us to be the privilege of Brother Smith to make this appear, we should certainly feel called upon to make the attempt ourselves. But we have the right to say a few words upon the subject in reply to the following language, in the conclusion of Brother Clark's article:

"Thus we have followed the "Ancient Landmark and Masonic Digest," through its erratic course, noticed its positions and assumptions, and endeavored to answer its queries. In doing so, we have necessarily taken an unusual space, to the exclusion, perhaps, of more interesting and important matter, yet still we do not feel willing to dismiss the subject without at least noticing the "Masonic Signet," which copies, approvingly, the article from the "Landmark."

"We have ever regarded Brother Mitchell as more than common authority in all questions, and upon all subjects, affecting Masonry, and, therefore, feel the greater surprise at the implied charge against the Order in this State, of begging and entreating rebellious Masons to return upon compromising terms. We are sorry, too, that Brother Mitchell has fallen into the same pit of misunderstanding as Brother Smith, of the "Landmark"—here is a case where the blind has been leading the blind.

"In the dissolution of the St. John's Grand Lodge, and the healing of the troubles which grew out of its existence, as well as in "the glory attempted to be thrown around the union, by compromise," to

which Brother Mitchell alludes, no Masonic principle, or practice, has been outraged; but in view of the truth of the old proverb that, "a house divided against itself cannot stand," the Grand Lodge of the State of New York, has never been wanting in the observance of every quality of character and government calculated to uphold and encourage Masonry in its own jurisdiction, and to furnish a worthy example to the Order generally; neither has she neglected to enforce discipline whenever called upon to exercise it, or neglected the use of every honorable effort to restore peace and harmony where discord has been felt, or disunion practised.

"Had we not already greatly passed our usual bounds in space, it would afford us pleasure to refer to and recapitulate the many expressions of approbation that have met our eye and ear from sources entitled to the highest respect, in reference to the recent action of the Grand Lodge of this State, and to the results following. We may find it necessary to refer to the subject again."

We feel highly complimented and thank Brother Clark for the high opinion he has entertained of our qualifications as an umpire, and yet the compliment is slightly tinged by the supposition that we ventured to republish and endorse the opinions of Brother Smith, without being enlightened upon the subject involved. Now let us briefly review the facts, and perhaps it will appear that we have not been totally "blind," nor have we been "lead by the blind."

In June, 1849, the Grand Lodge of New York, sent forth to the Masonic world, a denunciation against Philips, Herring and Co., in which they declare them expelled from all the privileges of Masonry, for gross unmasonic conduct, and that the world might know and be guarded against these expelled Masons, they give a detailed account, in *no measured terms*, of a riot which would have disgraced the lowest grog shop in the country. They tell us that the rioters treated with scorn and contempt the universally recognized authority of the Grand Master, trampled under foot every principle of Masonry, and actually *took by force*, the money and property of the Grand Lodge, and retained them, aye, and still retain them. The Grand Lodges throughout the world have gravely deliberated upon the subject, and with two or three exceptions, arrived at the conclusion that the Grand Lodge had published the truth, and that such men as the expelled rioters were not entitled to be regarded worthy of an association with

the great family of Masons. What next do we see? Do we find Philips, Herring and Co., as humble suppliants at the Grand Lodge, offering to make restitution, giving signs of true repentance, and praying forgiveness for high Masonic crimes, committed not only against the fraternity of New York, but of the world? No, no; not even do they ground the arms of rebellion; but on the contrary we find them presenting a bold and impudent front, claiming justification, and demanding to be *honored* if they shall condescend to come into the household. Yes, they claim as a condition that you must not only restore them to full fellowship without an acknowledgment of a wrong on their part, but you must make Past Grand officers, and honor as such, a set of unrepentant rioters and purloiners of money. ALL THIS THE GRAND LODGE OF NEW YORK HAS AGREED TO DO, UPON THE SIMPLE CONDITION THAT THEY WILL BE SO OBLIGING AS TO COME UNDER ITS JURISDICTION. We say this is an outrage upon the rights of Masons everywhere. The rioters offended against the established and well-known laws of the Order, and the blush of shame must mantle the cheek of highminded Masons every where, at seeing them coaxed and hired by honorable distinctions to again unite with the insulted brotherhood. We may have gone too far in saying the Grand Lodge has already offered to recognize any of them as Past Grand Officers; but whether they have or not, we have a right to suppose such will be the terms of another "glorious union in New York."

But there is a new feature observable in the action of the Grand Lodge of New York. All other Masonic union's of Grand bodies, as far as we know, have been effected by mutual concession, or by a yielding of the offending party, preserving a recognition of all the great principles of the Order; but here the Grand Lodge offers to restore the expelled, knowing them to be still guilty; knowing them still to be persisting in their rebellion, and still holding on to money obtained by violent, illegal and unmasonic means; and all that is required from them is to come under the jurisdiction of the Grand Lodge. Is it possible that the Masonic world desires harmony upon such humiliating if not dishonorable terms? We cannot think so, and we must be permitted to repeat what we said in the article to which Brother Clark refers, viz: that the course being pursued by the Grand Lodge of New York, tends to encourage the setting up of independent Masonic bodies. What disappointed ambitious office-seeker can fail to

see that if upon the slightest pretence he can get up a few followers, and be declared by them a Grand Master, he may look forward to the day when, if he chooses to come back, he may do so without humbling himself, and be honored with a high station beside.

Brother Clark says the spirit of "forgiveness is a high virtue," and we grant it; but is it a virtue to forgive the thief who holds on to our money, and even persists in his right to take and appropriate it? Our Savior teaches no such doctrine. Repentance precedes forgiveness, aye, and there must be evidence that that repentance is from the heart. Brother Clark says:

"It is true, the Masonic cauldron, under the almost constantly blazing fires of discord in this State, have brought to the surface some scum which has been finally taken off, but the day may come when even that may be purified and entitled to be returned to the great mass which we hope is now cleansed from corruption."

Now to whom does Brother Clark here refer as the scum? Certainly not to the expelled of St. John's Grand Lodge, for they have all long since been restored and brought back to the pure mass with "shouting and praise." We suppose of course he alludes to Phillips, Herring and Co., and this language is in keeping with the published reports of the Grand Lodge in 1849, and we have never doubted that every word of censure was richly merited. But what predicament does Brother Clark place the Grand Lodge in by the acknowledgment that it was the scum that belonged to the Phillips and Herring party? Well might the Grand Lodge of New York exclaim "save us from our friends," for every one knows that the Grand Lodge has offered to take this scum into the mass without being purified. Surely it will not be contended that bare submission to the jurisdiction of that Grand Lodge will purify the scum? Who thanks them for submitting in this isolated particular to the legal head, after they have been cut off, denounced, and refused admittance or recognition all over the world? Self interest must of itself prompt this course, and they would have more speedily embraced it, but that they were holding out for better terms; they seek to occupy high places as the reward of their submission. Is there evidence of repentance and reformation in all this? We are surprised to see the following from the pen of Brother Clark, in answer to a charge of Brother Smith's. Brother Clark says:

"The charge that the Grand Lodge of this State has ever been

seen in diplomatic correspondence with a body which they have previously proclaimed as expelled, for whatever cause, is utterly unfounded. We respectfully call for proof."

Does not Brother Clark know that the Grand Lodge did expel Phillips, Herring and others? Does he not know that Phillips was the so-called Grand Master of a body pronounced clandestine? We answer he did know all this, and he should further know that a Grand Lodge cannot exist without a Grand Master. Now the Grand Lodge of New York did appoint a committee of conference, and that committee did officially sit with—and gravely deliberate upon important Masonic matters—a committee appointed by authority of Phillips, who was expelled, and said committee constituted a part of the spurious and clandestine Grand Lodge. If this was not, in effect, holding diplomatic correspondence with expelled Masons, we are at a loss to determine what caption to give it, especially if it be admitted that the appointment of the committee from the spurious body was certified to by an expelled Mason. But we have said greatly more than we designed, and will only add, that Brother Clark has furnished additional proof that no conductor of a Masonic journal should ever permit it to be made the organ of any Grand body. Situated as Brother Clark is, he is under obligations to justify the action of his Grand Lodge. A Masonic journal should be published for no such party purposes; but on the contrary, it should be at all times ready to denounce errors and commend the good, come from what quarter they may. Brother King, of the Union, we opine, cannot be charged with being blind, or lead by the blind; he has been long familiar with the whole subject, and in the following article which we take pleasure in re-publishing, he has taken a mild, modest, but very able view of the affair, and, it will be seen, arrives at very different conclusions from those put forth by Brother Clark. The article may be found in the January number of the Union, as follows:

THE ACT OF RESTORATION.

We should disappoint the just expectations of our readers, did we not improve the earliest proper opportunity to detail the considerations connected with the adoption of the resolution of the Grand Lodge of New York, on the 16th of October, restoring the *seceders* to fellowship in the fraternity. It will be remembered that it restored "all and

every person expelled by name or otherwise, for matters connected with the difficulties of 1849," provided "they acknowledge allegiance" to the Grand Lodge within sixty days from the time of its passage. The sixty days expired on the 15th ultimo; the time therefore, when the expression of opinions might have disparaged the anticipated results of this action has passed, and in *hopes* of the best, and in deference to the opinions of our esteemed brethren who participated in that action, we could not permit the Union to interpose an obstacle to the consummation of their benevolent designs. Besides this, however untimely the act might have been considered by the great body of the fraternity of the State, it could have availed nothing to have made objections after the deed was done. It is now proper that the true situation of affairs should be understood.

It is unnecessary to allude to the incidents of the rebellion of 1849, more than to say, that the seceders formed an independent organization, which, since that time has been knocking at the door of the G. Lodges throughout the world for recognition; with an individual exception in Europe, their claims have been denied, and they have been told that they had usurped powers which did not belong to them, and were disturbers of the Masonic harmony. It is not known that any prominent individual among them entertained the least idea of giving up their organization, or of acknowledging allegiance to the G. Lodge of the State, until after England had shown to the world the futility of their claims and the fallacies of their position; and when the emergent meeting of the Grand Lodge was held, at which the act of restoration was passed, they were exercising the powers of a sovereign jurisdiction with as much vigor as at any time previous. At this time a suit was and still is pending, at the instance of Phillips, Horspool and others, for the recovery of bank stock belonging to the Grand Lodge; an injunction was and still is resting upon the Grand Officers, restraining them from receiving the dividends on this stock, or from proceeding in the recovery of the money forcibly taken from the hands of the Grand Secretary, on the 5th of June, '49. There is also in the hands of Mr. Horspool, a considerable amount of funds, and under the control of Messrs. Herring and Philips, the G. Lodge regalia, jewels, swords of state, furniture, G. L. Library, records and banner. No part of this property has been restored, nor are the suits discontinued or offered to be. No acknowledgments had been made;

no penitence manifested on the part of the recusants. As no conditions were imposed in the act of restoration, except an acknowledgment of allegiance to the Grand Lodge, it was thought, under these circumstances that the action of that body at the emergent meeting was premature. We understand by this acknowledgment of allegiance, the act of petitioning *for* and taking our warrants *from* the Grand Lodge. Having done this, the recusant Lodges and expelled members become thereby, according to the terms of the resolution, constituent parts *of* and restored to full fellowship *in* the fraternity. There is another aspect of the case which indicated the passage of the resolution to have been untimely. The Constitution of the G. Lodge of New York requires, Article VII, that "no regulation affecting the general interest of the Craft, shall be changed or adopted, except at the meeting in June." We regarded the expulsion of the ringleaders of the riot of 1849, by the Grand Lodge, if not a specific regulation, certainly a legislative act of solemn import, which not only affected the interest, but involved the *existence* of the Craft throughout this jurisdiction. Of such a character also were the resolutions of the G. Lodge adopted at the annual communications in 1850 and in 1851, in regard to the same matter. In the latter year, a resolution was adopted at the June meeting, empowering the Grand Officers to receive into fellowship any Lodge or member of a Lodge who might be desirous of returning to allegiance, except those who had been expelled by name. If the Grand Lodge had conceived that this power already existed, no action was necessary; but the emergent meeting of Oct. 16th, sets it at naught, by throwing the doors wide open. If, at any time after the expulsion in 1849, there was any doubt as to the meaning of the Constitution as applicable to the expelled, that doubt was removed by the action of the Grand Lodge at its subsequent annual sessions. Besides this, the provision has been *uniformly* interpreted as extending to all matters of general interest to the fraternity; and in this view it is difficult to avoid the conviction that the act of the emergent meeting was in direct violation of the Constitution. But it is claimed, and we take pleasure in presenting the claim, that "the restoration of these men was a simple act of discipline, and no new regulation of the G. Lodge." Had not the action of the Grand Lodge, at its annual communications, given a meaning to the Constitution, as we have before explained, there would have been much force in this remark.

There is another article of the Constitution which might lead the casual observer to think that an emergent meeting of the Grand Lodge possessed the power it has exercised in the present instance, which gives power to the Grand Steward's Lodge "to hear and adjust all matters concerning Free Masons and Masonry arising in the city of New York, that may be laid before them by the Grand Lodge." It may be thought that the Grand Lodge from which this power of its subordinate "to hear and adjust" emanates, may do anything which the latter can do; but the fallacy of this position will become apparent, when it is considered that the Grand Lodge is a legislative body and can authorize others to do that which it has no authority to do itself. The Grand Lodge (aside from the Grand Master) has no power to make Masons, but it grants charters to subordinates to do this. The Legislature of New York lately vested in County Courts the power to try and determine issues over which they had not previous jurisdiction; but it is a solecism to suppose that the Legislature could arrogate to itself the trial of these issues. Nor can the Legislature serve process or do innumerable other acts which it authorizes other functionaries to perform. The two cases are analogous. It will be seen, therefore, that the lesser power is not merged in the greater.

The restoration of *all* the seceders without any other qualification than that of an acknowledgment of allegiance, was looked upon by many of the most enlightened Masons of the jurisdiction,—and there could not have been more than one-fourth of it represented—as an indiscreet act. They should have been required to disband their G. Lodge organization, to have discontinued their suit, and to have restored the property and records. Without one or all of these there was little indemnity against a repetition of the same disorder and violence that had been previously committed. Indeed they should have given some evidence of the fraternizing feeling, they should have shown some "works meet for repentance." As it is they are encouraged to repeat the outrages of '49, whenever the legislation of the Grand Lodge does not suit their caprices. In the language of our enlightened contemporary of Michigan, who, we believe, expresses the feeling of his jurisdiction: "So long as the Grand Lodge of New York continues its vascilating policy in regard to the punishment of, and winking at crime, riot, disorder and open unqualified rebellion, so long will she annually be subjected to dismemberment, dilapidation, insubordination

and evident decay." And maturest reflection leaves us in doubt whether our *Alma Mater* will present the greater picture of humanity—in the return of all those whom we ourselves, and the Grand Lodges of the world have pronounced unworthy to be Masons, or in the return of but part of them—in the former case she will become surcharged with the unquiet elements of rebellion and dissolution, and in the latter, those unworthy men will be placed in the proud position before the Masonic world, of having rejected the invitation of the Grand Lodge of New York to become their associates, and the difficulties will remain unsettled.

There are some considerations, however, which would seem to extenuate the movements of the emergent meeting, and it affords us pleasure to present them.

It seems that the report of the Grand Lodge of England was the first to open the eyes of the rank and file of the recusant body, to the wrongfulness of their position. On ascertaining its contents a large majority of the Convention, of which we spoke in the last Union, manifested a willingness to recede from their position and reunite with the Grand Lodge. A compliance with the resolution passed at the June meeting of the Grand Lodge, on the part of the lay members of the refractory body, would have required a desertion of their leaders who had been seeking to maintain their presumed rights. This, it is claimed, they were unwilling to do; but if those leaders and themselves were placed upon a level by the Grand Lodge, the bond of sympathy would be broken, and the desertion of the leaders would not involve dishonor. It was known that Mr. Philips had advised an alteration of their Constitution, reducing the fees for making Masons, and reducing the number of Lodges required to form a quorum for Grand Lodge business from ten, as it now stands, to three. Were these alterations effected, it would renew their lease for contumacy and rebellion, for an indefinite period. On the other hand it was anticipated that the adoption of the resolution would so reduce the number of Lodges under Mr. Phillips, as to prevent his organization ever again doing business as a Grand Lodge; and to have repelled all advances toward a reconciliation, it was thought would produce injurious consequences. It was, therefore, deemed by those who favored the project that the emergency would justify the call of a special meeting, and on

their solicitation the Grand Master made the call, and the act of restoration was passed.

That the motives which prompted the adoption of the resolution restoring the recusants, were hallowed with the benevolent impulses of the Masonic heart, that an earnest desire to heal the wounds of the Masonic brotherhood, was uppermost in the minds of those who favored it, and that the permanent welfare of the fraternity has been their paramount aim, none will deny. However skeptical a belief in the opposite may appear, that the most salutary and beneficial results may emanate from the movement, is the fervent prayer of all who have the welfare of the fraternity at heart; and however untimely the action of the Grand Lodge may be regarded, however unworthy the leaders of the rebellion have proven themselves, to enjoy again the privileges and the benefits of the Institution, it is the duty of *all* faithfully and fraternally, to carry out the intent of the resolution as to those who have embraced its boon of restoration, and to seek by all *honorable* means, the re-establishment of that harmony which has so long been an exile from the limits of our jurisdiction, and without which the workmen of the "Temple" must remain in confusion, and the Temple itself remain a mockery of the builders to the generations of mankind.

Since writing the above article we have been informed that *five* of the recusant Lodges have availed themselves of the opportunity and acknowledged allegiance to the Grand Lodge of the State; these are, St. Johns, No. 1; Washington, No. 85; Mt. Vernon, No. 3; Montgomery, No. 68, and one U. D.; these Lodges have brought with them but one of the twelve individuals who were expelled by name; and as *we* design to carry out, in spirit and in truth, the doctrines we have advanced in the concluding portion of the above article we may be permitted to name the individual restored as Brother Fitz Gerald Tisdall. There were, on the 16th of October last, twenty-two subordinates working under the rebellious organization, the restoration of the five, above named, leaves seventeen yet without the pale of the Grand Lodge.

QUESTIONS OF MASONIC USAGE.

WHAT ARE SIDE DEGREES IN THE CHAPTER ?

BATON ROUGE, LA., March, 1852.

Will Companion Mitchell please give his opinion of the intentions of the G. G. Chapter, in the prohibition of the R. A. Masons from conferring any but Constitutional degrees in Masonry. Does that prohibition include the side Degrees called "Heroine of Jericho," "Good Samaritan," &c.

AN ENQUIRER.

In answer to the foregoing, we have to say that we attended the G. G. Chapter, at Columbus, Ohio, in 1847, at which time a proposition was introduced asking that G. G. body to prohibit R. A. Masons from conferring the so-called Chapter side degrees, and the "Heroine of Jericho," was especially named. The presiding officer pronounced the proposition out of order, on the ground that the edict of the G. G. Chapter prohibiting all except the Constitutional degrees, was not only designed to, but did most clearly, cover the ground last proposed. This decision was silently acquiesced in, and if there could have been doubts before as to the meaning of the law, most certainly there has been no room to doubt since 1847. Every R. A. Mason does or should know what are the Constitutional degrees, as recognised by the G. G. Chapter.

We have known the "Heroine of Jericho," and the "Good Samaritan," conferred by Royal Arch Masons, since the prohibition, and the ground taken in justification was, that these were not Masonic degrees, and therefore not prohibited by the law; but we regard this as the poorest of all poor excuses which could be offered for disobedience to a direct mandate. Terms acquire force and meaning by their application to things. Now we ask, whether the "Heroine of Jericho," and the "Good Samaritan," are not generally called side degrees in R. A. Masonry? We know they are; and whenever the side degrees in R. A. Masonry are spoken of, every one knows these are referred to. We have been among the foremost in saying there is no Masonry in them; but is that any reason we should attempt by indirection, to

evade the law? We say there is no Masonry in the Past Master's degree; but would this justify us in conferring the degree contrary to the acknowledged law? We contend that there is no Masonry in any one or all the Ineffable or Scotch Rite degrees, and yet we should be recreant to our duty, should we attempt to confer them in any other way than that pointed out by the recognized law making power.

Our position in relation to all the so-called side degrees, may be stated in a few words. We do not believe they have done any harm; on the contrary we have known good to result from some of them, but we fear if they are encouraged, they will finally be engrafted upon the ancient stock, and surely we have enough of that mushroom growth already. Already do we hear propositions to take three or four of the most important side degrees and constitute Lodges for their special use. But our opinion of the value of these or any other degrees has but little to do with the question of our correspondent. The G. G. Chapter has prohibited R. A. Masons from conferring any degrees called Masonic except the Constitutional degrees, and every one knows that the same G. G. body has recognized only the Mark Master, Past Master, M. E. Master, Royal Arch and the Royal and Select degrees, as being constitutional. We say then that the side degrees usually given to R. A. Masons; their wives &c., are clearly prohibited, and whether the law be good or bad, it is binding upon all who are under the jurisdiction of the G. G. Chapter.

In connection with this subject, it may be proper to say that we have sometimes been asked whether the edict of the Gen'l Grand Chapter does not operate to prevent a Royal Arch Mason from receiving or conferring those side degrees sometimes given to Master Masons, their wives, &c. We do not hesitate to repeat what we have always said, that the law in question is entitled to a fair construction, and all must agree that the G. G. Chapter never intended to interfere with any of the degrees or supposed appendages to the degrees of Blue Lodge Masonry. As well might they undertake to prohibit side degrees in the Encampment, for the Grand Lodge and Grand Encampment are equally independent of the Grand Chapter or the G. G. Chapter. We look upon the side degrees of the Chapter as being more likely to be productive of good than the side degrees of the Blue Lodge, and yet we are forbid to give the former while we are at full liberty to confer the latter.—Ed.

CASSVILLE, Mo., March 15, 1852.

COMP. MITCHELL:—As it is presumed that an editor knows all things, I beg leave to propound to you certain interrogatories, which you will please answer through the Signet:

1st. Where a brother has been guilty of *gross unmasonic* conduct, can a Lodge refer the matter to a committee from other Lodges, and would the Lodge not be violating the 22d article of the By-laws of the Grand Lodge, to do so?

2nd. Has the District Deputy Grand Master the right to interfere with the trial of a brother who has been guilty of unmasonic conduct, when the Lodge of which he is a member is attempting to bring him to trial?

3d. Has the District Deputy Grand Master the right by any provision of the By-laws of the Grand Lodge, to suspend a Charter, until the next annual communication of the Grand Lodge? And if he has that right, is it not in violation of his duty to do so, when he knows that charges and specifications have been filed by the Committee of Grievances against a brother for unmasonic conduct, and he cited for trial.

4th. Has a brother the right to be present when the committee report charges against him.

You will confer a favor upon the fraternity by answering the above interrogatories.

I have the honor to be,

Fraternally yours,

J. W. BARKER.

Before answering the foregoing questions as governed by the Grand Lodge of Missouri, it may not be amiss to state one or two general rules under which we suppose the By-laws of this Grand Lodge were made, touching the subjects referred to by our correspondent.

Each Lodge *shall* exercise a watchful care over all the Masons within its jurisdiction, whether members or not. If any brother be reported to be guilty of unmasonic conduct, it is the duty of every other brother, but especially of the Master of the Lodge, to file charges and specifications against the accused, either with the Secretary or Committee of Grievance, if one exists. It is then the duty of the Master to cause a citation to be served upon the accused, if he can be found, specifying the time set apart for his trial, to which time every

member of the Lodge, within its jurisdiction should be summoned. The accused has a right to be present and be heard by himself or council. It is agreed by all, that a Mason ceases to be in good standing from the time charges of unmasonic conduct are filed against him, and hence in some jurisdictions he is not allowed to be present in open Lodge during his trial, but his trial is conducted before a committee of the Lodge, upon the report of which committee the Lodge acts.

The G. L. of Missouri has plainly set forth in its By-laws the manner in which trials shall be conducted, and most certainly the subordinate Lodge has no right to appoint arbitrators from other Lodges, to try the allegations filed against the accused. A subordinate Lodge can make no laws even for its own government, except such as shall receive the sanction of the Grand Lodge, and of course it can make no rule for the trial of the accused, at variance with the rules laid down by the Grand Lodge.

To the second question we have to say that the District Deputy G. Master, is an officer created by the Grand Lodge merely. Not under any ancient law or usage, but to subserve the purposes of Free Masonry in certain localities, as the Grand Lodge shall direct, and of course he can exercise no powers not specifically delegated to him by the Grand Lodge.

The only clause in the By-laws of the Grand Lodge of Missouri, which could be construed as giving power to the District Deputy Grand Master to interfere with trials, is that which gives him a general supervision over the Lodges in his district; but surely it will not be contended that this gives him power to arrest, suspend or throw obstacles in the way of a trial for unmasonic conduct, for the reason that the Grand Lodge has specifically charged the Lodges with this duty, and pointed out the manner in which it shall be done. The law gives the D. D. Grand Master the right to visit and preside over the Lodges of his district. The law also declares that no one but the members of the Lodge, except counsel and witnesses shall be present at a trial, and *they*, if not members, shall withdraw before the vote is taken; from which it would seem to be doubtful whether the District Deputy Grand Master would have a right to be present at a trial if he was not a member; but certainly the utmost he could claim would be to preside over the Lodge and conduct the trial according to the Laws of the Grand Lodge.

In answering the third question we have to say that we know of no power vested in the District Deputy G. Master to arrest or suspend a dispensation, much less the Charter of a Lodge. He has power given him by the Grand Lodge to issue dispensations to form new Lodges, which dispensations are made returnable, not to him, but to the Grand Lodge; and the Grand Master, alone, in the vacation of the Grand Lodge, can arrest a charter or dispensation, or suspend the business of a Lodge. The arrest of the warrant of a Lodge, is one of the highest grades of punishment which can be inflicted against a Lodge, and the Grand Lodge of Missouri has not, and we suppose, never will give such power to a D. D. Grand Master.

The fourth question is partly answered in our introductory remarks. The Grand Lodge of Missouri fully recognizes the right of the accused to be present and examine the witnesses by himself or counsel, and the custom is to conduct the trial in open Lodge. The members of the Lodge only can be present, except the counsel and witnesses should not be members, in which case they are admitted and remain until the testimony is all given, when the accused together with all who are not members, are required to retire, when the vote of the members is taken as laid down in the 22d article.—Ed.

RICHES AND GENIUS.—AN ALLEGORY.

BY MRS. MARY S. WHITAKER.

RICHES and GENIUS once started on a journey; but they soon parted company, for riches rode in a splendid car, and was carried by large and rapid coursers; Genius walked by the wayside, and often paused to contemplate the skies and earth—with her mountains, rivers, trees, and flowers. Riches had not proceeded far before he perceived the castle of Pleasure, in a green and sunny meadow. All around and within it was enchanting. The air was soft and balmy, blowing freshly, fraught with odors, and reviving to those on whom it breathed—

the birds sang melodiously—the streams fell with gentle murmurs—and the fruits were golden. Pleasure, lightly and magnificently arrayed, came smiling forth to meet her guest. Bowing gracefully, she invited him into her luxurious halls, which, wide and lofty, were filled with musicians, dancers, and all who could in any way contribute to charm away the hours. Her tables, covered with inviting viands, were set in the midst. The mistress of all things delightful, was herself surpassingly fair. Dimples beautified her delicate cheeks; her silken hair fell, in wreathed tresses, around her marble neck; her eyes had a laughing and sweet expression, blent with a soft dreaminess. Poor Riches, not knowing her to be a coquette, soon became violently enamored—while she, mused at her power over him, smiled more bewitchingly than ever. Long time he tarried in the abode of Pleasure; but at length, becoming ill, and chancing to groan, she became offended—told him that Pain was her mortal foe, and that she thought it best for him to leave the castle. Riches obeyed with reluctance, for Pleasure seemed more charming in his eyes when he knew himself obliged to leave her. Being forced, however, to comply with her commands, he ordered his proud chariot, and melancholy and dispirited, again commenced journeying.

Meantime, Genius pursued his path towards the dwelling of Knowledge—a memorable and wise sage. He paused, it is true, at Pleasure's attractive abode, but after some consideration, resolved not to halt—knowing Riches to be there, and distrusting the smiles of the siren. Now Riches was gaily dressed, while Genius wore garments that were thread-bare. He was proud and sensitive, in spite of all this, and feared Riches would insult him. Continuing on, he soon arrived at the habitation of Knowledge. The old man rose to receive him. His countenance was dignified, and his bearing noble. Time had shed its snow on his head, and had increased instead of diminished his strength and majesty. He led Genius into his well-filled library, and addressed him thus: "Here, O Genius, is food for the mind. I am glad to see thee scorn Pleasure and seek better things, for her voice is deceptive, and she often leads to death. I know that thou wert tempted to her hall—for who is not? but the wisdom of thy choice will appear in the end. The way to renown, O Genius, is before thee! It is steep and thorny; yet he who has conquered the wiles of deceitful Pleasure, evinces greatness of mind,—and thou hast but to

persevere in the path I show, to win fame." Genius bowed himself to the earth, assured that the words of the sage were those of truth.

Riches, oppressed with pain — a weary pilgrim — at last died in a wretched hovel, never ceasing to deplore the loss of his beloved Pleasure, though she had proved so false and heartless. Neglected and obscure was his end, and there is no record of his vain life to be found.

Genius climbed the hill of Renown, lived to a good old age, died lamented, and left a name dear to the world. Pity weeps at his urn, Glory unfolds her banner over the place of his repose, and his memory is honored amongst men. — [Union Magazine.

GRAND LODGE OF LOUISIANA.

WE now commence a notice of the proceedings of the Grand Lodge of Louisiana, not promising at what precise time we shall be able to terminate it. In viewing the present and in looking back upon the former condition of Masonry in this jurisdiction, we are forcibly and agreeably impressed with the wonderful improvement which within a few years has been made. A little while ago we scarcely knew more than that a body claiming to be a Grand Lodge, assembled annually, and published a list of its officers, and these so submerged in titles, that Ancient Craft Masons were compelled to procure interpreters in order to ascertain whether they were really officers of a Masonic body. For many years we saw no address from the Grand Master; no report in reference to other Grand Lodges; no account of even the local condition of the Craft; in short we had nothing as before remarked, but a tableau of names, tipped off with high sounding titles. At length a few brethren of that jurisdiction protested against this flummery and mixing up of foreign gewgaws with the simple, old and long-tried Masonry of our fathers, and planting their standard upon the outer walls of the ancient Temple, unfurled the banner of King Solomon, and straightway the secret leaked out that Ancient Craft Masonry had long been down-trodden, overrun and ob-

secured by a foreign Rite, having nothing but the name to recommend it as Masonry. Missouri was the first Grand Lodge to take up the subject and denounce the cumulation of foreign Rites, and to proclaim its determination to recognize no amalgamations or foreign interference. When in the early part of 1850, a settlement of all these difficulties was in hand, we being present expressed a fear that there was not satisfactory proof that foreign interference had been withdrawn, or that the innovations complained of were sufficiently guarded against. For this, our presumption, we were denounced as an enemy to the union. Well, we cared not what was said of our motives, but from that day to this we have watched with deep interest the result of the compromise, and although it has turned out that our fears were in part realized, we rejoice at now being able to proclaim to the world that Ancient Craft Masonry has been wrested from the vandal power of the innovators and stands once again redeemed and disenthralled.

Who is he that can look upon the rich store-house of knowledge to be found there now? Who can read the able and spirit-stirring documents emanating *now* from the Grand Lodge of Louisiana, and not feel, that in that jurisdiction, so lately obscured by more than Pagan darkness, we have a burning and a shining light destined to illumine the pathway and fill with joy and rejoicing the hearts of Free Masons every where. What though the foreign usurper is not yet wholly subdued? What though the foot prints of the invaders are still upon the portals of our Temple? The day is at hand when the thunder-tones of denunciation shall be heard from thirty independent sovereignties, and the good and true everywhere will disown the intruders. In thus essaying against foreign interference, we hope not to be misunderstood. We use the term in its broadest sense. We care not a whit whether that interference comes from self-styled Masonic bodies of this or any other land. We know that the Grand Council of the Thirty-third, supposed to be the legitimate one in the United States, did a few years ago, set up the arrogant and presumptuous claim of having by right, *aye original right*, the power to rule over Ancient Craft Masonry, though in the plentitude of their mercy, they chose for the time being to *waive* that right, as to the first three degrees. It is true we find recently an implied backing out from this position. Now whether this seeming non-interference doctrine shall be strictly adhered to, we know not, nor do we much care, as we cannot believe Ancient Craft Masons

can be gulled into any sort of alliance with, and certainly not a dependence upon a foreign Rite, though it may be self-christened Masonic. We hope and expect therefore that every jurisdiction will take warning by the troubles through which Louisiana has at length triumphantly passed and keep a watch upon any and every foreign, or other than Ancient Craft association, and see that Free Masonry, the only Free Masonry of the world, may be kept uncontaminated by any thing else. We have no objections to the Scotch Rite degrees; but we solemnly protest against the false impression made by their being called Masonic degrees. They have no Masonry in them, and never with our consent shall they have a controlling influence upon Free Masonry.

But we started out with no intention of writing such an article as this has turned out to be. We intended to say that Masonry is now in the hands of able and good men in Louisiana, and that if their present position be long maintained, that Grand Lodge will justly exercise a salutary influence far and near. And now that we have in a short paragraph expressed our object we proceed to notice the printed proceedings.

The address of the Grand Master is an able document, a large portion of which, however, is devoted to local matters and such subjects as have been noticed in the Signet. For want of room we are compelled to defer any further notice.

[To be continued.]

EDITOR'S TABLE.

As we did not think to write an introductory article for this volume, until after the first form had gone to press, it may be expected of us to say a few words, editorially, in relation to the past and the future; and yet we are not sure that there is a sufficient reason for doing either. If, by the course we have pursued, offence has been given to any, we have done so by the publication of the truth, and to *them* we owe no apology, for "truth is a divine attribute." If in the estimation of any the Signet has failed to come up to their standard of merit, we

have no excuse to offer, having done the best we could. And now the Signet has been so long before the public it seems scarcely worth while to say aught of its future, as our readers must be satisfied that the editor is not likely to change his course materially. We are editing an independent journal, and such it shall continue to be so long as we own and control it. The Signet will not be the organ of any local body or party of Masons, unless, indeed, the day shall come when Ancient Craft Masonry shall be made a party by one of the modern systems yclept Masonic. We will not say that local influences may not be brought to bear upon our feelings, but we hope they may never impair our judgment or palsy our hand at the expense of justice. Having been born in Kentucky, and for thirty years mingled with that people, imbibing their principles and participating in their warm and generous affections, it is but natural that our heart should beat in unison with the great interests of the West and South. But Masonry has no meets and bounds indicated by Mason and Dixon's line; the broad earth is its birth-right, and its altars are stepping-stones to the throne of God. Its sacred fires are kindled in every civilized land, and the incense of pure hearts are being offered up, hallowed by the holy flame of love, and palsied be the hand that would smother the flame, or dim the brightness of its burning. We could not if we wished, be a partisan Mason, for whether on the snow-capped hills of the North, or in the great valley of the Mississippi, Free Masons are found, they constitute but one family of brothers, bound together by the tender but enduring chords of love.

As the conductor of a Masonic journal, we intend to keep free from entangling alliances, that we may the better administer reproof when and wheresoever it may be called for. If God shall vouchsafe to continue his Providential care over us, and bless us with the means, we expect, from day to day, to add to our humble stock of Masonic knowledge, and, enveloped with it as with an armor of steel, we hope to stand upon the watchtower, and, whether by Goth or Vandal, the citadel shall be attacked, boldly, if not wisely, do battle in the glorious cause. We would gladly see Masonry left alone in its native home of modest retirement, there to work out its holy mission unmolested by church or State, even though unaided by either. But if the ruthless hand of an unprincipled tyrant, goaded on by bigotry, shall pollute by its touch, our sacred altars, we will not meanly kneel, and

fawningly kiss the sacriligious hand. We make an attack upon none ; we throw the gauntlet at none ; but we should be recreant to our duty to God and man, did we not attempt to repel the malicious slander of those who would gladly crush all whom they cannot control. We do not feel it to be our privilege to sit silently by, and suffer the imported minions of a foreign despot, to strike insidious blows at the civil and religious liberty of our republic, over the shoulders of Free Masonry. It is a foul imputation upon the common sense of men, to suppose the Jesuitical Church is opposed to Free Masonry, on the ground of its supposed opposition to Christianity. In Italy, Spain, Austria, and other purely Roman Catholic States, this shallow pretext is not assumed. On the contrary the true ground of opposition is boldly proclaimed. They charge that Masonry tolerates other religions as well as the Roman Catholic ; aye, and that these heretics wink at, if they do not encourage, other political creeds, than that which teaches the divine right of the monarch to rule. No where in the wide world are the Jesuit Priests in favor of freedom of thought, or civil liberty, except, perhaps, in Ireland ; and who does not know that even there they seek freedom, not from a King, but from a *Protestant King*, from a *Protestant Government* ? Are not the evidences of this fact staring us in the face ? Do not the same men who would memorialize Congress to intercede for the liberation of O'Bryan, because he was a patriot in the cause of liberty, hurl their anathemas against Kossuth, because of his more eminent services in the same great cause ? And what reason can be offered for this inconsistency ? Why simply, that "the case being altered, alters the case." O'Bryan sought freedom from the thralldom of the Protestantism of England in part ; Kossuth from that of the Pope and all other tyrants.

The war waged by the Jesuits, and their tyrannical head, against Free Masonry is, in truth, a war against the supposed germs of freedom from priestly rule, tolerated in our Lodges. A war against all who deny the divine right of the Pope to rule the world spiritaly, and the General temporally. We owe it then to our civil institutions as well as to Masonry, to hold up to merited scorn, and the just indignation of every descendant of the sages of '76, the insidious attempts now being made to pluck, one by one, the feathers from the wing of the American eagle. Humble as our pretensions are, we hope never to be so humble and groveling in our views as to conceive it to be our

duty to sit with folded arms and submit to these things coming from a powerful and rapidly growing monarchical influence in this land of ours, and especially if Masonry is to be made a stepping stone in this unholy war.

From the foregoing, we think it may be seen that our position is clearly defined, and, if in view of all the facts, there are any of our patrons who cannot bear to see us hurl back the foul aspersions and expose the motives of the enemies of the Order, we will cheerfully discontinue their copy of the Signet upon the payment of arrearages. But we again give notice that no subscriber has a right to discontinue his copy until his indebtedness is fully paid. A refusal to take the numbers out of the Post Office is a mean, but not a legal pretext for discontinuance. We send the work in good faith to all the names on our list, and it is unjust and dishonorable in a subscriber, to suffer several numbers to come to his Post Office, and then attempt to avoid payment by refusing to take out the balance of the volume. We have submitted to this species of injustice long enough, and for the future, if we are left with no other remedy, we shall at least reserve the right to tender a receipt in full, through the Signet, giving names and location.

Those whose year will commence with this number are hereby notified that if they wish to avail themselves of the advance price \$2, the money must be forwarded to us, or paid to one of our agents within the month of May, as in all cases where payment is delayed beyond that period \$2,50 will be charged; and we hope no brother will ask a departure from this rule.

We have reprinted the first and second numbers of the first volume, and the first number of second volume, and have aimed to send them to all who had previously ordered them; if however, any have been omitted, we request to be notified.

We expect, with this number, to erase about eight hundred names, each of whom owe us from five to ten dollars. We know there are some who dislike to see in the Signet any allusion to the delinquency of our subscribers; but he must be more than an ordinary man, who could undergo the labor we have submitted to, subject himself to a system of strict economy, and yet scarcely be able to keep up the work, with more than fifteen thousand dollars justly due him, and remain silent. At any rate we shall submit to it no longer, and if any

suppose the ties of brotherhood will restrain us from an effort to cause collections, they have mistaken the man.

We fraternally request our agents to make an extra effort to supply, by new subscribers, the loss we are about to sustain in non-paying old ones; but we are driven to the necessity of asking that they will forward no orders without the money. Those who wish to remit to us because not convenient to an agent, can do so at our risk, and as Post Office stamps will answer our purposes, they can have no difficulty in obtaining the small amount required.

CROSS' CHART.

WE take pleasure in acknowledging the receipt of a handsome copy of *Cross' Chart*, presented to us by the author.

When we were made a Mason, Webb's Monitor was generally used by the Lodges in this country. We remember that there were a few old and intelligent Masons who strongly objected to the Monitor, on the ground that the ancient usages of the order had been violated by Brother Webb, by publishing more than was admissible; but more especially did they object to the work on account of its containing many things which never belonged to Free Masonry. But the system, as it was called, put forth by Brother Webb, contained many supposed beauties not to be found in Preston, Hutchinson or Anderson, and beside it was considered a much greater assistant to the officers of the Lodges, in the work and lectures of the degrees, than any other work extant; and thus the Monitor became popular and of general use.

Anon Brother Cross' Chart appeared, which was mainly a copy of Webb's Monitor, with the addition of such emblems as in the estimation of the author were illustrative of the work and lectures. To the appearance of these emblems in print, some of the old Masons protested even in stronger terms than they had to the publications of Webb; but here again the Chart won upon the partiality of the great body of Masons, because it served to facilitate the work of the Lodges and Lectures of the degrees; and this work soon became of almost universal use in this country. Since that time, efforts have been made by various men to get a new Manual that would supplant the Chart, not, it would seem, from any expectation to make a better or more

useful Manual, but to reap the reward of a large sale, and if not successful in supplanting the Chart, at least to divide the profits with Brother Cross. We have more than once referred to these efforts through the Signet, and freely expressed our unqualified disapprobation of this underhanded appropriation of Brother Cross' labors; for it will be observed that every one of these new Manuals contain Cross' emblems, with such change of position and slight *improvements* in the reading matter as would enable the author to escape the penalty of the law upon copy rights. And we are sorry to say that an assembly of the supposed wise men of the nation entered into this piracy, and sent forth to the world a little volume called the "Trestle-Board," containing an appropriation of Cross' emblems, to another man's use.

We repeat what we have before said, that there are many things in Webb's Monitor, and Cross' Chart, which have no sort of connection with Ancient Craft Masonry, and for aught we know, it will turn out upon strict enquiry, that both Webb and Cross are amenable to the charge of having been innovators, and deserve to be denounced as such, but we have no sympathy for the man who could assist in perpetuating those innovations, by using Cross' emblems to make them sell; and still less are we able to find an apology for the course pursued by the Baltimore Convention, in thus trampling upon the rights of Brother Cross.

We say, unhesitatingly, that Stewart's Manual is the only one that can be justly considered equal to Cross' Chart, and as the original labor, expense and credit (if any) of producing the emblems, belong to Cross, the brethren owe it to him as an act of justice, to give his work the preference.

KOSSUTH.

DURING the visit of this distinguished Hungarian to St. Louis, he was invited to visit Irwin Lodge, which is composed of Germans. About four hundred Masons were present on the occasion. Kossuth was addressed by Dr. Bomgartner, in the German language, and by the Rev. B. T. Kavanaugh, in English. The former address we did not understand, but we can truly say that Brother Kavanaugh done honor to himself and the fraternity, not only by his eloquence, but in

the taste displayed in avoiding fulsome praise, and yet doing justice to the cause of Free Masonry, and the eventful life of the distinguished guest.

Kossuth's reply was brief, and contained nothing of peculiar interest, save that in alluding to our happy Government and the tendency of Free Masonry, we were fascinated with his manner of saying:—"If all men were Free Masons, oh what a world-wide and glorious Republic we should have."

MASONIC JOURNAL.

WE find an article in the last number of the Journal, headed "Masonic Caution," credited to the Signet, which, we think, should have been credited to the Sentinel. We would by no means be ashamed to father the article, but that it promulgates a doctrine which we can never subscribe to, viz: that a Mason can only be avouched for by one who has sit in open Lodge with him. We hold it to be not only our privilege, but a high duty to examine and know a brother, if need be, on the high-way, and once *knowing* him we have the right to avouch for him, and any other brother so receiving him from us, is equally privileged to avouch for him to others.

WE have received the able address of Brother Shaver, President of the Masonic College, delivered before the Grand Lodge of Louisiana. It will appear in our next number.

OBITUARY NOTICES.

COURTLAND, ALA., March 9, 1851.

At a called meeting of Courtland Lodge, No. 39, held at the Lodge room on the 9th of March, the following preamble and resolutions were unanimously adopted:

Whereas, It has pleased the Supreme Architect of the Universe to remove from our midst, our much beloved and highly esteemed Brother J. F. LIGHTFOOT, who has for twenty years been a worthy member of the fraternity, and a firm and consistent

member of the Methodist Episcopal Church. And whereas, by his death we are deprived of one of the brightest ornaments of our fraternity, and the community of one whose death will be deeply and sensibly felt by all; therefore,

Resolved, That the members of this Lodge do most sincerely sympathize with the afflicted and bereaved family of our deceased brother.

Resolved, That in remembrance of the many virtues, both as a man and a Mason, we wear the usual badge of mourning for the space of thirty days.

Resolved, That a copy of this preamble and resolutions be sent to the family of the deceased brother, and to the editor of the Masonic Signet, with the request that he publish the same.

T. W. BARHEL, Sec'y.

MASONIC HALL, ROCKY SPRING, MISS., Feb. 28, 1852.

At a regular communication of Claiborne Lodge, No. 110, the following preamble and resolutions were unanimously adopted:

Whereas, In the mysterious and afflicting dispensation of an all-wise Providence, we are summoned to mourn over the decease of our dearly beloved and worthy brother, BENJAMIN F. HURST; therefore,

Resolved, That in the death of our brother, this Lodge has suffered the loss of one of its worthy, and the fraternity one of its most devoted, members; that the community has been deprived of a valuable and estimable citizen, and his family of a kind husband and affectionate parent.

Resolved, That we, the members of this Lodge, deeply and sincerely sympathize with the relations and friends of the deceased, and especially do we offer the earnest sympathy and condolence of this body to his bereaved consort and children, for their great and irreparable loss, conscious, however, that they need not mourn as those who have no hope.

Resolved, that the members of this Lodge will wear the accustomed badge of mourning for thirty days, in testimony of our respect to his memory; and that we will ever continue to cherish an affectionate regard for his virtues, as a brother and a Mason.

Resolved, That the foregoing preamble and resolutions be spread upon the minutes, and the Secretary be instructed to furnish Mrs. Hurst, with a copy, and forward a copy of the same to the Masonic Signet, for publication.

SAM'L HUTCHINS, Sec'y.

At a called meeting of Kirksville Lodge, No. 128, of Free and Accepted Masons, held in their Lodge room on Tuesday the 16th day of March, 1852, the following preamble and resolutions was unanimously adopted:

Whereas, It has pleased the Almighty ruler of the Universe, to remove from among us our worthy Brother SAMUEL WITHROW, Treasurer of Kirksville Lodge, who has left a wife and children, and a large circle of friends to mourn his loss. For twenty-eight years he has been a devoted and exemplary member of our Ancient Order, a kind parent, benevolent neighbor, useful citizen, and has left proof that as a living stone he was prepared for the builders use; we therefore hope, that although he is taken from the Lodge below, he has gained the Celestial Lodge above where mortality is crowned with victory. Therefore,

Resolved, That we deeply deplore his loss as a brother and citizen, and sympathise with his bereaved family and friends, and in this their hour of need, we point them to

the Lion of the tribe of Judah, who has testified to us that this mortality shall put on the robe of immortality, and so appear in the celestial Lodge above, where the redeemed will be made perfect by the blood of our crucified Savior.

Resolved, That the Brethren of this Lodge wear the usual badge of mourning for thirty days, and that a copy of these proceedings be delivered to the family of the deceased brother; that the same be spread upon the records, and that the Secretary forward a copy of the same to the Masonic Signet, and Saint Louis Intelligencer, for publication.

D. JAMES, Secretary.

EXPULSIONS.

PITTSFIELD, December 23, 1851.

At a regular communication of Pittsfield, Lodge, No. 56, of Free and Accepted Masons, WILLIAM ALLEN, a non-affiliated Master Mason, was expelled from all the rights and privileges of Masonry, for gross unmasonic conduct.

D. H. GILMER, Sec'y.

PETERSBURGH, ILL., Jan. 27, 1852.

At a meeting of Clinton Lodge, No. 19, JAS. H. FROST, a non-affiliated Master Mason, be and is hereby expelled from all the rights and privileges and benefit of Masonry, for gross unmasonic conduct.

W. H. McMURPHY, Sec'y.

TABLE OF CONTENTS.

History of Free Masonry,	3
Grand Lodge of Alabama,	14
Brothers Moore and Atwood,—Who is Right?	20
The Dying Wife to her Husband,	27
Poetry—Hope and Love,	29
Grand Lodge of Illinois,	31
Masonry in New York,	38
Questions of Masonic Usage,	48
Riches and Genius—An Allegory,	52
Grand Lodge of Louisiana,	54
Editor's Table,	56
Obituary Notices,	62
Expulsions,	64

THE SIGNET AND MIRROR.

VOL. VII.

ST. LOUIS, JUNE, 1852.

NO. 2.

HISTORY OF FREE MASONRY—NO. I.

BY THE EDITOR.

WAS FREE MASONRY KNOWN TO THE ABORIGINES OF THE SOUTH?

Whether we adopt the opinion that America was first peopled by the Carthagenians, or the ten tribes, or by some wandering tribes of Japeth; whether they sprang from China or Japan, or lastly, whether as some say, this Continent, was not submerged by the Flood, and that the aborigines were antediluvians; we are in either case bound to suppose there was a time when a connection or intercourse existed between the inhabitants of the eastern hemisphere and those of the southern portion of this Continent. Either the first settlers in Mexico and Peru emigrated from the East, or else Asia itself, was peopled from South America. To show this, we need no other proof than the striking similarity in the religion of the two portions of the world. We have seen that between the aborigines of North America and the ancient Jewish nation, there were many unmistakable approximations and features of sameness that could not have been accidental, and yet still more unmistakable is a likeness to be found between the ancient mysteries of Asia and those of Mexico. Indeed the only striking difference to be observed is found in the fact, that while the Egyptian mysteries were practiced with great cruelty, it was as nothing compared with the cold-blooded vampireism of the Mexican mysteries. But whether Free Masonry was known to the ancient Mexicans is quite another question. It is *asserted* that Free Masonry existed in Mexico long before the days of Cortes, and it will be seen that we are subject to some embarrassment in denying the truth of this assertion, when

we remind our readers that the affirmative party have done nothing but to affirm. But as all who do thus affirm take the ground that the ancient mysteries were somehow Free Masonry, spurious, to be sure, but nevertheless Free Masonry, we may, by showing what the ancient mysteries of the Mexicans were, enable our readers to judge of the correctness or fallacy of the popular theory. If the ancient mysteries constituted Free Masonry, then of course we admit that Masonry was known to the aborigines of Mexico; but aside from this favorite theory of Dr. Oliver, we are at a loss to account for the origin of a bare surmise, that Masonry was practiced by the early inhabitants of that country, for we have not the slightest trace of any other secret association or society, practising secret forms and ceremonies. On the other hand, if we admit that the ancient mysteries and Free Masonry were originally one and the same thing, we are thrown into another dilemma by the declaration of the Reverend Doctor, that Free Masonry is the true religion, as we cannot bring our mind to suppose any sane man can recognize true religion in the Mexican mysteries. One thing is very certain, viz: we have not the slightest evidence that Masonry was known to the ancient Mexicans, by that or any other name of similar import, unless, indeed, we should adopt another of the many-horned theories of Dr. Oliver and his admirers, that Masonry was architecture, in which event we should be bound to admit the existence of Masonry everywhere and in all time. But we have no well authenticated evidence that the Architects were banded together and practiced any secret rites. We are left then to suppose that if Masonry existed there at all, it constituted the religion of the people, and to the end that all may see what sort of Masonry this religion would make, we proceed to give a brief account of the Mexican mysteries.

In Mexico, as in all other heathen countries, the Priests were at the head of all religious ceremonies, incantations and bloody sacrifices to their numerous gods. Rocky caverns, high mountains, and dark and dismal forests, were selected for their secret ceremonies. They worshiped a god in almost everything from which they derived benefit or injury, and hence all the elements, the hills, the vallies, water courses and even the stones of the mountains; and it is a remarkable fact that whatever was terrible or productive of evil, commanded more of their devoted adoration than that which was productive of good. We shall name only a few of their most prominent deities. Teotl, the supreme,

was supposed to be the head or principle god, and yet it will be seen that they did not worship him, nor Huitzilopochtli, the god of Mercy, with anything like the zeal and devotion that was paid to Texalipuca, the god of vengeance. Quetzalcoatl, the god of the air; Mictlancihauhtli, the goddess of hell; and many others come in for a large share of their devotions.* The Sun was supposed to be the god of Mercy, and hence, all supplications for mercy were directed to that luminary. This deity was represented in their Temples, by the figure of a man with black marks on his forehead, and black lines extending down to the nose. Tescalipuca, being the god of evil, was supposed to produce famine, disease and death. He was represented as a black man with a hideous face, whose anger could only be allayed or appeased, or his vengeance averted by human victims. Faber, in his *Pagan Idol*, tells us that the Mexicans had many houses set apart for and filled with idols, great and small, made of metal, wood, potter's ware, &c., &c., and that all these had to be feasted upon human blood; not by the use of that which was drawn sparingly from the veins of the living, but by the warm and smoking hearts-blood, torn from immolated beings; with this blood were the Idols literally smeared until it would become an inch thick, and the floor of the building a foot deep in coagulated gore.

At the Sacred chapel in Mexico, victims were sacrificed under various pretences and for various purposes, but the most remarkable was that which occurred in the first month of the Mexican year. On this occasion, human beings were sacrificed for the purpose of getting their fresh and bleeding skins to be worn by the priests, who with this skin stretched over their entire persons, they traveled from street to street, and from house to house, demanding alms from all whom they met for forty-eight hours, or until the skin became offensive to the smell.† But we will hasten to the consideration of the secret ceremonies, consequent upon this barbarous religion, used at the initiation of candidates into their mysteries. The candidate was required to undergo a probation similar to those mentioned in the Egyptian mysteries. He was whipped with knotted cords, his flesh cut with knives, his lips and ears were pierced, and his body cruelly lacerated with thorns of the cactus; reeds were put into the wounds that they might bleed more

* See Humbolt's *Researches in America*.

† Humbolt, volume 1st.

freely, and then they were burned with red hot cinders. Cases were not at all rare where candidates perished under these inhuman cruelties. And yet such was the superstitious reverence for this mysterious worship, that men and women would rather die from torture than utter a complaint, well knowing that a murmur from their lips would subject them to be dismissed with contempt and be ever after regarded as unworthy of the society of religious men, and under the curse of the gods.

Faber mentions a striking evidence that a great deal more cruelty was practiced by the Mexicans, than any of which we have an account in the Eastern mysteries. "All other nations," he said, "used water as a means of purification, while the Mexicans used human blood."

Those who claim that Masonry is derived from the Eastern mysteries have called special attention to the *white* garments used in the ceremonies of initiation, as furnishing strong presumptive evidence of its identity with the Masonic use of the lamb-skin; but here in Mexico even that flimsy pretext is not to be found, for their candidates were clothed in black. After the candidate had undergone his allotted probation and preparatory to initiation he was anointed with *holy* ointment, prepared and blessed by the *holy* priesthood, which process was to furnish him with holy courage to encounter and withstand all dangers to which he was about to be exposed.

The great Temple of Mexico was dedicated to the god of Mercy, and was certainly the most wonderful structure of which we have any account. It is said that a city of five hundred houses might have been built within its walls. In this wonderful pyramidal Temple, the Mexican mysteries were celebrated, and one would think from the scenes enacted, that their god of Vengeance and not of Mercy presided over it. Reader, we refer you to Humboldt, to Faber, Jones and others, if you would read a detailed account of the bloody deeds of that superstitious and blood-thirsty people. We have neither the inclination nor the room for more than a brief allusion to those having a bearing upon our subject, and yet we doubt whether even this brief sketch can be read without a shudder: and surely we may be allowed to pity a brother who can find Masonry in this barbarous system of religion.

All things prepared, the anointed candidate is lead into the dark and secret courts of the Temple, from whence he emerges into an apartment where he is compelled to behold some of his fellowmen

brutishly put to death under pretence that the religious ceremonies cannot be performed, or the blessings obtained, without the immolation of human beings. The great high priest carried in his hand a large sharp instrument made of flint, and resembling in shape a butcher's knife; another priest carried a collar of wood made to represent a serpent; four other priests proceeded to arrange themselves around a pyramidal stone so constructed that when the victim was thrown on it upon his back, his stomach and bowels protruded and favored the intended use of the knife. The priests and their assistants were singularly expert in giving the condemned a trip which never failed to throw him as was desired. This being done, the body being made bare, the High Priest with wonderful dexterity cut open the man's bowels and likewise the thorax, seized, and literally tore out his heart, held it up smoking and streaming with blood to the Sun, to whom it was thus made an offering, but as the Sun did not actually take possession of it, the High Priest turned, cast the heart into the face of an idol near at hand, and took pains actually to smear its face with the blood.

The candidate next descended into the dark cavern of the initiation, denominated the "path of the dead;" and truly the name seemed to be appropriate, for here all the horrible sights which in the eastern mysteries were sham representations, were but too real. The candidate heard the shrieks of despair which burst from the lips of those who had but just then been informed that they were about to be made victims of, to minister to the gods. He heard the groans of the dying, while he beheld the hands of the priest wreaking with the warm hearts blood of another and another victim. Hurried on from one revolting scene to another, the candidate was compelled to wade through human blood, now warm, and now partially coagulated. Anon he reaches a narrow passage guarded by an idol, to whom another victim is offered in order to gain permission for the candidate to pass. Thus from one scene of butchery to another, being himself all the time exposed to the most cruel and refined bodily tortures, the candidate arrived at a narrow passage or fissure in the cavern, through which he was forced up, until reaching a point some feet above the surface of the earth and the termination of the passage through which he is rudely thrown and headlong falls among the assembled multitude, by whom he is hailed with frantic shouts as a regenerated and new-born soul. When these initiations occurred on festival days, we are told that many thou-

sands of men, women and children assembled to welcome each new-born soul by shouting and dancing, during all which time the women were without a single article of clothing, actually dancing amid the throng in a state of nudity; nor did the ceremony stop here, but every species of obscenity, lewdness and prostitution was indulged in, sanctioned and encouraged by the priests. One writer tells us, that the young women were not considered marriageable until they had prostituted themselves about five years, and hence were they encouraged to commence at an early age.

Brother Masons, you who are in search of truth; you who do not blindly adopt all the chimeras of other mens brains; you who do your own thinking, and draw your own deductions from the facts, pause and reflect. Nay, I need not ask so much, for I cannot believe that any Mason not predetermined to believe a falsehood, can read the foregoing imperfect history of the Mexican mysteries, and not feel indignant that any sane man would dare call this Ancient Free Masonry or anything akin to it. Well may this be called an age of humbuggery, when intelligent men will claim to establish a theory upon such a flimsy basis; but we must believe that this is an age of mental delusion and blind superstition, if authors are encouraged by Masons themselves, to publish such ridiculous stuff for the history of the origin and rise of Free Masonry. We marvel that one not a Free Mason, should trace the origin of Masonry to the crusades to the Holy Land, where armies in their phrensied zeal, were marching under an oath to redeem it from the sacriligious hands of the infidel, or failing in this, to die at the tomb of Christ. But how much more do we marvel, that a Mason—one who has learned what the principles of Masonry are—should trace, or attempt to trace, the origin of our glorious Order, to such a source as the ancient mysteries; but we marvel still more, that one who sets up this worse than visionary theory, should find admirers and followers in this enlightened age. Who is he that has beheld the simplicity and beauty of our ceremonies, and listened to the holy teachings of mercy and love, of truth and justice, of kindness and forbearance, of benevolence and charity, of virtue and true holiness. We say, who that has witnessed the inculcation of these benign teachings of the Lodge room, can gulp down the wild theory which makes Free Masonry the true religion and false religion; a system of ethics, and at the same time nothing more nor less than Geometry; aye, and then again

the same thing as the ancient mysteries or Heathen mythology.

We have just seen that a distinguished brother of our own day and country, declares it to be susceptible of demonstration, that the society of ancient Druids, was an association of Free Masons, and yet we know they were a religious sect led astray by the darkest superstitions of a dark and idolatrous age, worshipping, not their Creator and benefactor, but the ten thousand gods of their own imagining. If it be possible for any one to examine the subject and adopt the opinions above quoted, it is but a step to suppose that the doctrines and teachings of the Mexican mysteries were the doctrines and teachings of Free Masonry. Indeed those who believe that the Egyptian mysteries were Masonic mysteries, cannot avoid an admission that the Mexican mysteries were also, for no man can doubt the fact that the Ancient Mexican religion was the Pagan theology—the same religion as that of the East, differing only in this: that in their ceremonies the Mexicans used no sham representations, but actually practiced all the cruelties which in Asia were merely represented or pretended to be practiced. Now if all this be admitted—and the most popular and distinguished Masonic historian of England claims Masonry to be all that is above stated, and his theory is sanctioned by most of the leaders of the Masonic press in this country—it may be interesting to institute an enquiry, with a view to learn if possible what are truly the leading features, the principles of Free Masonry.

First *Lux* is *Masonry*, *Masonry* is the true *Religion*. *Masonry* is a system of *ethics*; then a system of *ethics* is *lux*, *lux* is *Masonry* and *Masonry* is the true *religion*. *Masonry* is *Geometry*, then *lux* is *Masonry*, *Masonry* is the true *religion*, true *religion* is a system of *ethics*, and a system of *ethics* is *geometry*. *Masonry* is *Architecturc*; then *lux* is *Masonry*, *Masonry* is a system of *ethics*, *ethics* is *geometry*, *geometry* is *architecture*, and *architecture* is the true *religion*. The *Ancient Mysteries* was *Masonry*; then the *ancient mysteries* (in Mexico at least) was a system of *blood-thirsty murders*, this system was *lux*, *geometry*, *architecture*, *ethics*, and the true *religion*.* Ancient *Druidism* was *Masonry*;† then *Druidism* was *LIGHT*, *ethics*, *geometry*, *heathen mythology*, *architecture*, and the true religion, and the system of chris-

* Doctor Oliver.

† Brother Yates.

tianity taught by our Savior and sealed by his sacred blood is driven to the four winds, and murder and rapine takes its place.

There is one popular theory intimately connected with our subject, which although mentioned in our catalogue of the wonders of which Masonry is composed, that claims something more than a passing notice. It is known that some recent discoveries in Central America, tend to prove that Architecture was understood and practiced in a high state of perfection at a very remote period; so remote, indeed, as to lead those who are skeptical about the truths of the Bible, though correspondingly credulous about other things, to suppose that the remains of an ancient city lately brought to light, furnishes satisfactory evidence that the Architects of that city were antediluvians. And inasmuch as architecture is, and always was Masonry, they conclude that Masonry flourished before the Flood, and most certainly, if their premises be correct, their conclusions are inevitable, for Noah's Ark was evidently the work of Architects. Yea, we go further; we say if architecture was anciently Free Masonry, all doubt about the antiquity of our Order is forever removed, for the disinterment of the ruins of ancient cities in Egypt, as well as in the southern portion of the American Continent clearly show that architecture was better understood by the ancients than it is at the present day.

But we are told that whether we admit or not that Masonry was anciently architecture, we are bound to admit that the recent discoveries among the remains of ancient cities, prove beyond a doubt that Free Masonry did then exist, because very remarkable hieroglyphics have been found, some of which bear a striking resemblance to some of the hieroglyphics in Masonry. Now we have already shown that it would be remarkable, if the people in ancient times, who resorted to symbols and hieroglyphics to communicate their ideas, had not used some emblems, which would bear some resemblance to those used in Masonry; and beside we have not the most implicit confidence in the detailed accounts of all those wonderful discoveries. Not many years since, a very remarkable stone was found somewhere, bearing upon its face some very remarkable hieroglyphics. This stone was taken to London; facsimiles of it were sent to the learned antiquarians throughout all Europe; thousands of pounds of rags, made into paper, was consumed in writing learned dissertations upon the wonderful discovery, and many believed that an authentic history of the dark ages was

about to be revealed. Well, if we have the story correctly, a wag discovered the method of deciphering the hieroglyphics on this stone, and lo, and behold, they read as follows: "John Bell lives here."

A learned writer, "Septimus," in the March number of the *Mirror and Keystone*, for 1852, under the head of Masonic Abraxas, labors to prove that those engraved stones called abraxas, were used in the early ages of christianity, for the purpose of communicating certain facts, and to transmit a knowledge of our religion; but not content with this view of the subject alone, he proceeds to say:

"Among the Masonic emblems found upon these stones are the Lamb, Dove, Phoenix, Anchor, Lyre, Serpent on the Cross, Cross and Rose, and the Cross Keys. Some may consider them as simple individual devices, but the Masonic student will see in their peculiar forms, their surroundings, or the accompanying words, the evidence of their origin and mystical intention. There can be no doubt, that if these relics of the past were industriously and carefully investigated by an accomplished Mason, who had access to the originals in European Cabinets, much light might be thrown on the ancient history of the Craft."

Now we will not gainsay all this, but we suggest whether Septimus has furnished a clue to these important discoveries. First the emblem of a Lamb claims our attention, and we respectfully ask whether the Lamb is exclusively a Masonic emblem? We are inclined to think the ancient christians used this emblem to represent the Lamb that was slain on Calvary. The Dove is an emblem claimed by one of the modern degrees called Masonic, but we apprehend that the dove is not peculiarly a Masonic emblem. The Phoenix, if a Masonic emblem at all certainly does not belong to Ancient Craft Masonry. The Anchor is a Masonic and a Christian emblem. The Lyre we know nothing about as a Masonic emblem. The Serpent on the Cross is a modern Masonic emblem, but not exclusively so. The Cross and Rose has no connection with Ancient Craft Masonry; and the Cross-keys, we apprehend, has only been used as a Masonic emblem since the re-organization of Masonry in the last century. But what Septimus means by saying the Masonic student will find evidence of their origin and mystical intention, by "their peculiar forms and surroundings," we are at a loss to determine. We suppose the emblem of a Lamb is the same, no matter by whom or for what purpose represented. So in

reference to all the other emblems named. A Masonic Square is an emblem of ninety degrees, or the fourth part of a circle ; and is not a square used for any other purpose the same ? We protest against this reckless manner of claiming Masonry to be found in every emblem engraven upon the stones which have been disinterred. The celebrated mammoth stone of Mexico, which Cortes had thrown down, but which no power known at the present day could replace, is covered over with emblems of an idolatrous and superstitious age ; but is it reasonable to claim those emblems as belonging to Masonry ? There would be quite as much propriety in claiming that the ancient Mexicans were right in supposing the stone itself was a deity. We have said before, and from present indications it cannot be too often repeated, that if Masonry should ever be brought into ridicule, it will be done by Masonic writers themselves, who claim for it more than history, tradition or common sense warrants. We humbly think our well-authenticated traditions make Masonry old enough to satisfy even the lovers of ancient lore, and we know it to be wide-spread enough for all needed purposes ; but Masonry was never intended for, nor was it ever adapted to a race of savages or people wholly void of the lights of civilization. Masonry was instituted in wisdom, and with wisdom's ways it has kept pace. In every land beneath the sun where the light of Revelation has dawned, or even where a well-defined system of moral accountability has enlightened the understanding of men, there Free Masonry has planted its standard and erected its altars. But its mission never tolerated, nor was it ever mixed up with, idolatrous worship. There is nothing in the religious faith of the North American Indians which would exclude them from a participation in Masonry, for they have ever believed in one Great Spirit ; and if we can find no reliable evidence that Masonry was known to them before their intercourse with the whites, how much less testimony do we find of its existence in Mexico, at a time when all the teachings of that people's religion were directly at war with every principle known to Free Masonry.

Dr. Oliver has devoted thirty odd pages to Initiations in America and he has shown great learning and research in doing so. He very clearly and minutely details the ceremonies of initiation into the ancient Mexican mysteries ; but we believe he nowhere mentions Free Masonry until after he concludes his article ; but immediately follows his corollary, which commences, as follows :

“Such were the famous mysteries of idolatry. I have designedly omitted to draw any formal comparison for the purpose of showing what portion of true Free Masonry they retained amidst all their abominations, because the intelligent brother will not fail to discover the points of resemblance wherever they occur.”

Now we candidly confess that in all this the Doctor has out yanked the Yankee. In his examination of the Egyptian, Roman and Grecian mysteries he did not fail to put up a finger-board at every cross-road or dimly marked foot path which led to the slightest resemblance between those ancient mysteries and Free Masonry, while here in Mexico, where every usage, every principle and every ceremony of the ancient mysteries were at war with Masonry, and hence, where no resemblance whatever can be found, he has the magnanimity to trust to the intelligence of every brother to point out the resemblance. Is not this an insult to the common understanding of men? What intelligent man who knows not what Masonry is, would not feel inclined to ridicule an institution, whose leaders connect it with all the diabolical deeds of an idolatrous people? And yet we are asked by brother Masons who stand forth as beacon lights, to sanction the wild and visionary theory of this learned divine. We are asked to believe that he is the great expounder of Masonry of the present age.

How fearful is the very life we hold; we have our being beneath a cloud, and are a marvel even to ourselves. There is not a single thought which has its affixed limits; like circles in the water, our researches weaken as they extend, and vanish at last into the immeasurable and unfathomable space of the vast unknown. We are like children in the dark; we tremble at a shadowy and terrible void, peopled with our own fancies; *life* is our real night, and the first gleam of the morning which brings us certainty is *death*.—[Bulwer.]

A SACRED MELODY.

BY WM. LEGGETT.

IF yon bright stars which gem the night
 Be each a blissful dwelling sphere,
 Where kindred spirits re-unite,
 Whom death has torn asunder here ;
 How sweet it were at once to die,
 And leave this blighted orb afar —
 Mix soul with soul to cleave the sky,
 And soar away from star to star.

But oh ! how dark, how drear, how lone,
 Would seem the brightest world of bliss,
 If, wandering through each radiant one
 We fail'd to find the loved of this !
 If there no more the ties should twine,
 Which death's cold hand alone can sever
 Ah ! then these stars in mockery shine,
 More hateful as they shine forever.

It cannot be ! each hope and fear
 That lights the eye or clouds the brow,
 Proclaims there is a happier sphere
 Than this bleak world that holds us now !
 There is a voice which sorrow hears,
 When heaviest weighs life's galling chain :
 'Tis Heaven that whisper's, " Dry thy tears ;
 The pure in heart shall meet again ! "

GRAND LODGE OF LOUISIANA.

[CONTINUED.]

WE now proceed to notice the report of the Committee on Foreign Correspondence emanating from the pen of Brother Gedge. That the report fully sustains the high reputation of its author, we cheerfully concede, but that some of the opinions advanced are erroneous and fraught with evil consequences, we as sincerely believe, and hence we feel called upon to take such notice of them as their importance seems to demand. We make the following extract from page thirty :

“ We have been taught that a Lodge under dispensation was in a state of probation ; that it was not, in fact, a Lodge, in the proper sense of the term ; that its officers were the mere agents of the Grand Master, by whom they were appointed, and that such dispensation, and consequently the existence of the *quasi* Lodge ceased and terminated at the meeting of the Grand Lodge. This doctrine we understand to be general, and it is fully recognized in our own Constitution. If it be correct, and we can see no cause to doubt it, then the officers of such *quasi* Lodge having no qualification ex-officio to act in the Grand Lodge, were made members by simple resolution. This, we believe, to be a departure from the old regulations, which say that “ The Grand Lodge consists of, and is formed by the Masters and Wardens of all the regular and particular Lodges upon record,” etc., and we know, that the Lodges so spoken of were under warrant, and not dispensation, the latter not being then known. It also appears to us to be contradictory to the 1st Article of the Constitution of that Grand Lodge itself. Our Connecticut brethren will pardon us these remarks, but we confess, that from the occurrences of the past few years, growing out of disputed rights of membership in Grand Lodges, we are extremely anxious about any action on the part of our sisters, which might, if continued, serve as a precedent, and then be claimed as a *vested right and inherent privilege.*”

Pray Brother Gedge, tell us by whom you were taught that a Lodge under dispensation was not in fact a Lodge in the proper sense of the term ? Did you ever hear of such teaching before the meeting of the

Baltimore Convention? We certainly never heard such doctrine promulgated until we saw the Trestle-board. But let us examine the subject and see if the doctrine will stand the test of truth. We have asked the question again and again, and without effect begged to be informed what this *thing* is where, by dispensation, a certain number of Masons assemble and go through with all the *forms* of opening a Lodge, receive petitions, ballot for, and precisely as in a *real* bonafide Lodge, proceed with all the forms to make Masons. We repeat the question, if it is not a just and regularly constituted Lodge, what is it? Masons can only be made in a regularly constituted Lodge, and we dare not recognize any man made in any other way; and as we do recognize Masons made in this *thing* under dispensation, what is its title if it is not a Lodge in the proper sense? Brother Gedge says it is an assemblage of Masons, but can any other assemblage than a Lodge make Masons? Now we were made a Mason in just such a thing as is here alluded to. The Grand Lodge of Kentucky issued a dispensation to a certain number of Master Masons, living near the mouth of the Kentucky river, authorising them to form and open a just and regular Lodge, and therein make Masons and therein we were Initiated, Passed and Raised. Now if it was not a Lodge, yea, if it was not a "just and regular Lodge," how dare any regular Mason recognize us as a regular Mason? Is not the law universal which requires the visitor or stranger to give ample testimony that he has been made in a just and regular Lodge, before he can be recognized? And surely you would not issue a dispensation authorizing certain brethren to make Masons, and then tell all who were made therein, that they were not made in a regular Lodge, for in that case they could never visit a regular Lodge. We regard it as remarkable, that while the Baltimore Convention assumed the singular and contradictory doctrine now contended for by Brother Gedge, that a Lodge under dispensation is no Lodge at all, they took the only sensible view of the nature and powers of a dispensation. They held that a dispensation is a limited charter. That it is, in every sense of the word, a warrant—a charter granting all the powers and conferring all the privileges of a charter for the time specified—and this is the true intent and meaning of a dispensation given to form a Lodge. We may be asked why then cannot the officers be installed with the usual ceremonies used under a permanent Charter. We answer, simply

because the Grand Lodges have agreed and declared that this shall not be done until the limited charter is made perpetual. Formerly the term dispensation was not known in this connection; we believe it is of American origin. The term used in England was, and so far as we know, is yet a warrant. Well what is the difference between a warrant, dispensation and charter? A warrant may be issued giving powers only for a given time. Such warrants have been issued by the Grand Master of England, often, and whenever a warrant was issued authorizing a Lodge to be opened and Masons made therein, that Lodge was as legally formed and as regularly constituted as any other could be. Are we asked why it is that the Master and Wardens of a Lodge under dispensation are not members of the Grand Lodge? we answer simply because in modern times Grand Lodges have so determined. There is certainly no ancient regulation prohibiting them. If you say there is no ancient regulation admitting to membership in Grand Lodge the Master and Wardens of a Lodge under dispensation, we answer, neither is there any ancient rule which admits of the Master and Wardens of a Lodge under charter. The ancient law speaks only of warranted Lodge; but what is a Lodge working under warrant, charter or dispensation, but a regular Lodge, established by the proper authority? The author of the Trestle-board, backed by the Baltimore Convention, we suppose, holds that an Entered Apprentice Lodge is no Lodge at all; that a Fellow Crafts Lodge is no Lodge at all; and yet we know that an Entered Apprentice is bound in a certain solemn way to satisfy us that he has been *regularly made in a just and regular Lodge of Ancient Free and Accepted Entered Apprentice Masons*. Why if this new fangled doctrine be true, the Grand Lodge of England, was for many years no Lodge at all, for from year to year it assembled and opened only what they called an Entered Apprentices Lodge, and that Grand body thus organized, gave laws to the whole Masonic world. But we return and again put the question to Brother Gedge: If a Lodge under dispensation is not in truth a Lodge, by what authority do you recognize a Mason made therein? Can your Grand Lodge authorize Masons to be made in any other than a regular Lodge? Can any man visit your Lodge who does not say, aye, and in a peculiar way too, that he has been made in a just and regular Lodge?

Brother Gedge quotes the ancient law which declares the Grand Lodge to "consist of, and is formed by the Master and Wardens of all the regular and particular Lodges upon record." Now did not this embrace all Lodges in which Masons were regularly made? Brother Gedge admits that the term dispensation was not then known. Then by the ancient law, all regular Lodges had a right to be represented in Grand Lodge, and their three first officers were members thereof. Then by the ancient law every regular Lodge should still be so represented, and the only way this can be avoided is by saying as Brother Gedge does, that we are now making Masons in an assembly of Masons which are not Lodges in the proper sense; in short that we are making Masons in an irregular way, and hence they should not be represented in Grand Lodge; and yet after all we receive and recognize Masons thus irregularly made, as regular Masons. Can all these contradictions be reconciled?

Brother Gedge tells us, as does the author of the Trestle-board, that the men named in the dispensation are mere agents of the Grand Master. Now he must admit, that as dispensations are the invention of modern Grand Lodges, the power which the Grand Master has to issue them at all is derived from the Grand Lodge; that is, if a dispensation differs from a warrant, so it would follow that the brethren holding the dispensation, are sub-agents of the Grand Lodge, and might, it would seem, be admitted to a seat, in order to give an account of their agency. We know that Grand Lodges have the power, and often exercise it, to grant dispensations directly, while in session, and they might, if they chose, it would seem, order a report to be made by those brethren in person to the next Grand Lodge. The Grand Lodge of Missouri, (not the Grand Master) have delegated the power to issue dispensations to form new Lodges to fifteen or sixteen agents denominated District Deputy Grand Masters, so it will be seen that nearly all our Lodges under dispensation derive their authority from the Grand Lodge through its appointed agents, and such we apprehend is the case generally. In some jurisdictions the Grand Master only, issues dispensations, but be it remembered, this is by Grand Lodge regulation, precisely as is the system of D. D. Grand Masters in Missouri. But to the question before us. It is of no consequence whether the dispensation issues directly from the Grand Master or the Grand Lodge, for in either case, we hold, that the power nowhere

exists to make, or authorize Masons to be made, anywhere except in just and regular Lodges; and if a dispensation does not give authority to *form* and open a regular Lodge—in short, if it is not a warrant or charter to the full extent so long as it has to run, then are we making clandestine Masons, and associating with them all over the United States.

As evidence that Brother Gedge is determined to go the whole figure upon this subject, we quote the following from page thirty-nine, under the head of Michigan, simply premising that the very author of the new doctrine will certainly be surprised at the desperate manner in which Brother Gedge works it through:

“The Grand Master then refers to two cases of applications made to him for dispensations to establish new Lodges, most of the applicants for which were members of other Lodges; and he holds the opinion, that they could not ‘legally sign a petition for a new Lodge, before demitting from the former.’

“We hold the doctrine to be, that a petitioner for a dispensation to open a new Lodge, neither loses his membership, nor is forced to demit prior to signing; because the body formed under the dispensation is not, strictly speaking, a Lodge, but merely an authorized assemblage of Masons, permitted to work temporarily, and for a limited period, in order that they may prove their capacity to be constituted as a Lodge; and called a Lodge only by courtesy. A Mason, therefore, belonging to such a body, does not violate the rule, that no brother can be a member of more than one Lodge. Again, the Body under dispensation may not succeed in getting a Charter, in which case the brother who had been forced to demit would be without membership anywhere, which would be a great hardship. According to our views, a Mason, being a member of a Lodge and desirous of assisting in the formation of a new one, should first obtain the consent of his Lodge; if the petition be recommended by his Lodge, that is equivalent to a permission. His membership is then suspended in his Lodge, until the new Lodge receives a Charter, after which it ceases. But should the Charter not be granted, his membership in his former Lodge revives.”

Under the head of Missouri the Committee say:

“The Correspondence from this Grand Lodge comprises the Report of the Annual Communication, commencing on the 6th and ter-

minating on the 11th of May, 1850, and of that, beginning on the 5th and ending on the 10th of May, 1851.

“The subjects contained in the first report are now past date, and it would be too late at this distant period to attempt to review them. We cannot, however, refrain from expressing our grateful thanks to the Committee on Foreign Correspondence for that year, for the feeling and brotherly remarks with which they announce the Union in this State. The reproach of the Chairman of that Committee, at not having been furnished with the particulars, by one or both of the Grand Masters, according to promise, is well deserved. But it is hoped, that this public acknowledgement by one of them, together with the reason assigned by him in extenuation of the neglect, when noticing the transactions of the Grand Lodge of Mississippi above, will be held as a sufficient atonement. At the opening of the communication for 1851, we find thirty-one Lodges represented, and that there are ninety active Lodges on the register.

“The Grand Master delivered his annual Address, which we regret to find is not published with the proceedings; this is also the case with the Report of the Committee on Foreign Correspondence, which was withdrawn by Bro. Mitchell, its Chairman. In the latter case we had the pleasure of reading the Report, which was published by Brother Mitchell in the “*MASONIC SIGNET*,” of which he is the accomplished editor; and cannot but deplore, that the G. Lodge of Missouri should (from unwillingness to pay the expense of publication with the proceedings, as is stated by Bro. Mitchell,) have permitted so beautiful a design to be erased from its Trestle Board.

“The transactions of this Grand Lodge are chiefly of a local character, and consist for the most part of matters relating to the Masonic College founded by the Grand Lodge, which is very naturally the object of its greatest solicitude. It appears to be a noble Institution, conceived in wisdom, supported by the whole strength of the fraternity of the State, and beautified by the learning of its Professors and the admirable management of its administration. Our brethren throughout the whole South and West ought to patronize this College, and we strongly recommend it to the notice and patronage of our own household.

“But one proceeding calls for our animadversion, which is, the adoption of the following preamble and resolution :

Whereas, the W. Master of Bridgeton Lodge, No. 80, vacated his office by removing to California, and said Lodge proceeded to fill said office by electing the Senior Warden, W. Master : and whereas, said Master elect did fill the office of W. Master for the balance of the year, without receiving the P. Master's Degree, and being regularly installed as the law directs :

Therefore, Resolved, That the acts of said Lodge during the period aforesaid be, and they are hereby, legalized, and that said Lodge be instructed to confer the Degree of P. Master on said W. Master.

“How can a Lodge of Symbolical Free Masonry confer the *Degree* of P. Master? If it can be done in such a Lodge at all, it could not be by the Lodge ‘*ipso corpore*,’ but only by a P. Master, the G. Master or his Deputy in the ceremony of Installation, and as a part of that ceremony, and not otherwise ; and when so done, it is not a *Degree*. How can a Lodge confer the *Degree*, or a brother be installed and qualified as Master for a term, which has already transpired ; when the very nature of the ceremony and its object, require it to precede the entering upon the office ? It is not the serving of the term, that qualifies and entitles the brother to the *Order* ; but it is the conferring of the *Order* which qualifies and entitles him to serve the term.

“We conceive that all this has grown out of confounding what is called and known as the P. Master's *Degree*, with the *Order* of P. Master as a part of the Installation ceremony.

“The result has caused the Grand Lodge of Missouri to make an edict, which is strangely inconsistent ; which on its face appears to constitute one of its constituents into a P. Master's Lodge ; or if not that, to order a Master to be installed, after his term of office had expired.”

In the case to which Brother Gedge takes exceptions, the blame, whatever there may be, is mainly attributable to us, as we presented the preamble and resolution in reference to Bridgeton Lodge, and so far as the wording of the resolution is concerned, we confess our error. The Lodge should not, perhaps, have been ordered to confer the Degree of Past Master ; indeed, as a Lodge, it could have no power to do so ; and this is so manifestly plain, that we are rather surprised that Brother Gedge should hold the Grand Lodge responsible for the literal reading. But, how stands the fact? Grand Lodges do recognize the *Degree* of Past Master. Grand Lodges order the Degree to be conferred as a prerequisite to, and in conjunction with, the cere-

mony of Installation. We know of no difference in the manner of conferring that degree; it is precisely the same in the Lodge and Chapter. A Past Master's Lodge must be opened, which cannot be done with less than three Past Masters; the ceremony is the same, except that in one case there is a little more *sham* than in the other. Our readers know that we attribute no sort of importance to the Past Master's Degree; but so long as it is recognized by our Grand Lodge and is made to give privileges, if not dignity, to the recipient, we hold that all who are entitled to it should have the privilege of taking it. Brother Gedge says, that "it is not the serving of the term that qualifies and entitles the brother to the *Order*." By Order we suppose he means the Degree, for we know of no Order of Past Masters. Now we say with Brother Gedge, that no service in the Chair prepares for the Degree; but we do say, that there is one thing, and one only, which does entitle a brother to receive it, and that is his *election* to preside over a Lodge. This, and this only, gives him a right to receive it; and if his election gives this right, the lapse of time does not necessarily deprive him of that right. The brother was elected to preside over Bridgeton Lodge, and thereby acquired a right to the Past Master's Degree, as given in this jurisdiction. The Lodge, or if you please, the Past Masters of that Lodge, neglected to give him the Degree at the time, and when his term of office expired, they like Brother Gedge doubted their right to confer it upon him. The Grand Lodge took the ground, that as it was the duty of the Lodge to see that their Master had the Degree conferred upon him, their failure to discharge their duty did not deprive the Master of a right acquired by his election, especially as he was in no way to blame for not having received it. The Grand Lodge did not order him to be installed after his term of service had expired; that would, indeed, have been preposterous. We will tell Brother Gedge, that there is a decided difference in this section of country between installing the Master merely, and that of conferring the Degree, accompanied by the installation ceremony. We install a newly-elected Master though he has been installed often before and has taken the Degree. The principal officers hold their offices until their successors are elected and installed. The Degree of Past Master and the mere ceremony of Installation, are very different things. But to show that the Degree, as given by order of the Grand Lodge, is, or should be, the same as given by the

Chapter, we state, that we never knew a brother who received the Degree in a Chapter, deprived of the right to be present at conferring it in a Lodge ; and on the other hand, we never knew one who received the Degree in a Lodge, refused admittance to that Degree in a Chapter, if he had taken the Mark Master's Degree. We say, then, that the Degree of Past Master is the same everywhere, and is now made to constitute something more than the mere ceremony of Installation. We should be glad to see the Degree abandoned altogether by the Grand Lodges and the Chapters, for there is no Masonry in it—sometimes does harm, and never any good ; but so long as the election of a Master *entitles* him to the Degree, we are for protecting him in that right.

Whether Brother Gedge, or ourself, have most confounded the *Degree* with the *Order* of Past Master, we leave to others to judge, when we say, we know nothing about the Order of Past Master.

We commend the following appropriate and well timed remarks of the Committee :

“ We allude to a proposition, made at the morning session of Friday, the 6th of June, 1851, to amend the Constitution ; the effect of which would be to bring back all the Past Masters, who were so previous to 1849, to membership in the G. Lodge ; in short, to restore the *statu quo*, and all the evils, which the existing amendment of their Constitution intended to provide against.

“ Much as we desire, ardently as we pray to see a speedy settlement of the difficulties existing in New York, we earnestly trust that our brethren will not make this great sacrifice of principle to accomplish it ; that they will not again saddle themselves with the odious oligarchy, which for so many years held their best energies in check, and imposed upon them a thralldom utterly subversive of the equality which is their Masonic birthright.

“ We have felt the weight of the yoke here, and are now rejoicing in the sensation of our deliverance from a degrading bondage of a similar character. We have had the courage to throw off the incubus ; and our Institution, restored to its elasticity, has sprung up from her previous torpor, to a height of prosperity, which but a few years past none would have anticipated, few dared to hope for.

“ We have no belief that vested rights exist in a Past Officer to a voice in the government and legislation of Free Masonry. The only

vested rights we recognize, are those which a man acquires by receiving the character of a Mason, which are conferred upon him by his initiation—those which attach to the actual exercise of an office and which belong to the office, not to the individual; and those which belong to the whole Masonic Fraternity to govern themselves. The level of equality, upon which we are so constantly told we meet, prohibits the idea of a *permanent* supremacy in one or several over their fellows, and is antagonistic to that of vesting superior rights and privileges for life in any individual beyond his compeers. Experience has proved, both in Masonry and secular societies, the extent of evil which is compassed by such preferences, and the injustice perpetrated upon the body where permitted.

“Justice and equality, two of the landmarks of our Order, are violated by such concessions—the impulse of self-preservation arrays itself against them—dignity of character and self-respect cannot exist in companionship with the fact and feeling of inferiority, which they establish and engender.

“The state of the Order in New York not only produces the evils we have before alluded to, but it relaxes the reins of discipline, and invites the interference and intrusion of foreign powers with her lawful jurisdiction, probably under the impression that she is too much distracted, and perhaps weakened by internal discord, to resent it.”

After a statement of the correspondence between the Grand Lodge of New York and Hamburg, in relation to Pythagoras Lodge, the Committee make the following appropriate comments:

“This is followed by a request of acknowledgment and assistance for the Lodge so Chartered—by profuse professions of friendship, and an asseveration that the act is not done in enmity. Away with such evidences of friendship, say we. What! call you that friendship to throw another apple of discord into the family of your Sister, at a moment when her bosom is torn and lacerated by the dissensions of her own children? Call you that friendship to raise up another element of dispute with a third party when her hands are already full?

“But enough of this; we again repeat our conviction that the act would never have been attempted had our Sister not been in tribulation, and that it exhibits a want of generosity and magnanimity to have taken advantage of her present position. She will not want defenders among her Sisters on this side of the Atlantic, one and all

will rally to sustain her rights, and our brethren at Hamburg will find; that instead of one opponent, which might have been the case, had our Sister been in the full flow of peace and prosperity, she will be found encircled by the arms of her Sisters, and that their breasts will form her bulwark against all and every attack.

“It is time that the Grand Lodges and other Supreme Masonic Bodies in the Union should speak out in loud and unmistakeable language their firm and unalterable determination to permit no foreign interference in their respective jurisdictions. The times are ripe with the evidences of the disposition to intrude upon our territory by European Masonic Powers, and they must be told in clear and positive terms, that much as we rejoice in their friendship and are desirous, as is our duty, to preserve with them the closest alliance, and interchange of brotherly affection and services, yet they must not attempt to dictate to us our line of policy in our own jurisdictions, support usurpations in our limits, or do any act which, however well adapted to their manners, customs or habits of thought, may be opposed to the interests, or conflict with the opinions and feelings of the brethren in this Union. We have always pursued this course, and as we have never attempted ourselves, so should we never hereafter permit interference directly or indirectly so long as we remove not the ancient landmarks of the Order.

“It is but a short time since, that Virginia had to complain of the violation of her jurisdiction by the Grand Orient of France, and although the cause of complaint was removed, when it was protested against, yet that eminent body could not have been ignorant that she was encroaching upon the territory of a power equal in rank and privileges to herself. And had she not given her countenance and support to the spurious Consistory and Supreme Council in New Orleans, in flagrant violation of the rights of the legitimate bodies in the United States, they would not have possessed the power or had the hardihood to violate the jurisdiction of the Grand Lodge of this State, seduce her Lodges from their allegiance, and produce a schism, the effects of which are painfully felt by all those who were before united in the most fraternal intercourse, and would have continued so forever, but for their machinations.

“We do not wish to be understood as accusing the Grand Orient of France of any wilful act of hostility or breach of Masonic comity to

her Sisters and Compeers in the United States, but we believe she is often imposed upon by false representations, and is led into a commission of the acts complained of, by a too great facility in according all that is asked of her, a fact not much to be wondered at, when we consider the complex character of her organization.

“The Grand Lodge of Hamburg, however, can plead nothing in extenuation of her act; her only pretended justification is, that the rule of jurisdiction recognized here, does not apply in Europe. In this we believe her to be in error, for it is very certain that such a rule did once very universally prevail. Almost all the Grand Lodges on the Continent of Europe were established during the last century by the Grand Lodges of England and Scotland; and at the establishment of each it was specially stipulated, that the Mother Grand Lodge should not again interfere in that jurisdiction. We do not remember if Hamburg was one of them, although we are under the impression she was. However, the rule was established and faithfully kept by the Mother Grand Lodges, and we have never learned that it was departed from by the G. Lodges so established, between themselves. However, it is of little consequence if it were or not, for being a matter not provided for by the Ancient Constitutions, each Grand Lodge being sovereign, in her owning the whole fraternity in that territory, has a full right to make its own laws on the subject. It is the recognized law of every Grand Lodge in the Union. Hamburg was fully apprised of it—wilfully violated it without cause or reason, and the act should be universally reprehended.”

The following well timed and forcible remarks may be found under the head of Tennessee: we invite the especial attention of Masters of Lodges to the careful reading of the article:

“Another resolution was passed to the effect, that ‘The M. W. G. Master shall not grant dispensations to Subordinate Lodges in this State to confer the degrees in less than the ordinary or usual time, unless he shall be well satisfied that it is a case of emergency requiring the exercise of this power.’

“We are of opinion that no dispensation should ever be given for the first degree, and our Constitution has wisely prohibited it. The Ancient Charges of our Order require that no person shall be initiated ‘without previous notice and due inquiry into his character.’ The

period during which an applicant's petition is required to lie over previous to action, is to enable this notice to be given and the inquiry to be made; if this be dispensed with, it results that neither one or the other can be properly performed, and is, therefore, tantamount to a violation of the Ancient Charges, which the Grand Master, above all others, is pledged to maintain inviolate. Moreover, we cannot understand how a case of emergency can arise, at least as far as the Order is concerned. All the cases of this character, that we have ever heard of, were emergent only for the individual applicant. They almost invariably arise from persons, who are on the point of embarking on some journey to, or are about to take up their residence in, some strange, distant or foreign place or country, where they probably have neither friends or acquaintance; and who having either heard of, or perhaps witnessed the benefits, which Masonry confers upon its members under similar circumstances, conceive that it would serve them in lieu of a letter of recommendation. In short they seek admission from motives of self-interest and personal convenience. Again, in almost all the instances the applicants have resided for years probably in the vicinity of some Lodge and been daily spectators of the operations of the Craft, but their eyes have never been opened to the beauties of Masonry, or their hearts penetrated by its principles, until the impulse of self-interest caused them to discover that it might be turned to effect for their own private purposes. How can such men declare upon their honor and conscience that they are *'uninfluenced by mercenary motives'* and *'that they are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the Institution, a desire of knowledge, and a sincere wish of being serviceable to their fellow creatures?'*

"And yet it is for this class of postulants, that we are constantly asked to put our members to the inconvenience of meeting at unreasonable times, to keep late hours, depart from and neglect our regular routine of business and duty, and risk the violation of the sage precept of our Ancient Charges.

"Almost every case, cited by the Correspondence Committee of the Grand Lodge of New York, as illustrative of the reason why their Grand Lodge should not prohibit the initiation of candidates, whose residence is within the jurisdiction of another Grand Lodge, is a case

of emergency; and many of them of that peculiar nature which would preclude the possibility of making '*due inquiry*' into the character of the applicant.

"We have been induced to make these remarks, and they might be greatly extended without exhausting the subject, because we believe that public attention has never been directed to what has grown into a great abuse; and for the reason that there is a leaning among the members of our own household in its favor."

Bro. Godge next proceeds to a critical examination of the *Degree* and the *Order* of Past Master. The historical facts brought forward by the Chairman are of the highest importance in the settlement of the question involved; and, in the main, we indorse his opinions. But we confess, we are at a loss to determine from whence he derives the term "*Order of Past Master*."

That certain ceremonies were anciently used at the installation of all Masters of Lodges, we have no doubt; but we should apprehend no difficulty in showing that ceremony to have been very similar to those used at the induction of civil officers of government. The incumbent was required to take an oath of office, binding him to the faithful performance of his official duties; and having done this, he was greeted by the Craft as their chosen head. But we are not aware that this ceremony was ever dignified with the term of *Order of Past Master*.

Originally the Grand Master was installed in the presence of Entered Apprentices; there was nothing transpired which could not be witnessed by all regular Masons; nor do we believe that the *Degree* of Past Master was ever heard of until after the establishment of the spurious or Athol Grand Lodge, in 1772. We know that the so-called Grand Lodge of *Ancient* Masons, did resort to every means in their power to acquire greater popularity with the Craft, than was enjoyed by the true Grand Lodge. They charged, that the Grand Lodge of England was composed of modern Masons, having been guilty of the grossest innovations into the body of Masonry, and unblushingly took upon themselves the imposing name of *Ancient* Masons. Nor did they stop here; they re-published a garbled extract from Anderson's Constitutions, interweaving such alterations and making such additions, as would tend to increase their popularity and extend their influence.

To this book was given the imposing name of the Ahiman Rezon. In this, *their* fundamental law, Past Masters were given important privileges. They were made life members of the Grand Lodge. It is well known, that in that day, it was esteemed a high honor to be a member of the Grand Lodge; and though the Ancient Charges had plainly declared that the Grand Lodge was composed of the Masters and Wardens of the particular Lodges, this spurious body removed this ancient landmark, by adding Past Masters to the list. If the regulation, restricting the members to the Masters and Wardens had been a constitutional rule of the Grand Lodge of England, we readily admit that any legal Grand Lodge might alter or amend that law; but it is known that this restriction was, and is, contained in that immemorial code of Masonic Laws, termed the Ancient Usages of Masons; in other words, that code of laws, which constitutes the only written landmarks of the Order. The Athol Grand Lodge was not ignorant upon these subjects, but their object being to out number the true Grand Lodge, and, if possible, to supersede it, no stroke of policy was more successful than the admission of Past Masters to a seat in the Grand Lodge; for all aspiring brethren were induced to take warrants from this Grand Body in order to secure an honorable station for all their Masters. We think this illegal Grand Lodge instituted what they termed, a fascinating ceremony of installing Masters of Lodges; and hence, in our opinion, arose the parade, and mockery, and nonsense, which now compose the Past Master's Degree. But whether this be its origin or not, Brother Gedge is certainly correct in saying, that whatever of importance may be claimed for the installation ceremony, it certainly originated with, and of right belongs to, the Grand Lodges; and most certainly, no Grand Lodge can recognize the right of a Chapter to make a Past Master in any sense known to Ancient Craft Masonry. A Past Master is one who has regularly served as Master of a particular Lodge. But while the Degree of Past Master, so called, is made necessary to the right of a Master to preside over a chartered Lodge, we hope it will be conferred by the rule as laid down in Preston, viz.: In a Past Masters' Lodge, with not less than three Past Masters present, and not as contended for by Brothers Gedge and Hatch, by any *one* Past Master appointed by proper authority.

Since writing the foregoing, we have again examined the arguments of Brother Gedge upon the subject, and believing they will greatly interest our readers we proceed to transfer them to our pages:

“There are, in addition to the matters already reviewed in this Report and that of last year, three subjects of general interest which demand a correct solution, from the want of which considerable embarrassment and difficulty have been experienced both abroad and in our own jurisdiction.

“The first of these relates to what is erroneously called the *Degree* of Past Master—and involves the inquiry as to whom are the persons entitled to be considered as having that rank by a Grand Lodge and its constituents; and as a necessary consequence authorized to fulfill those duties both within and without the Lodge, which can only be performed by a Mason of that dignity.

“We are not satisfied with the various opinions we have seen expressed in the correspondence we have had under our notice, although they are very prevalent everywhere in this country; still some of the conclusions arrived at, are, according to our judgment, correct. The question is of sufficient interest and importance to induce us to give our views upon the subject, and to call upon the Grand Lodge to stamp them with her authority.

“We propose to assert, and expect to prove, that no Grand or Constituent Lodge can recognize any dignity of the kind except by *office*—that they cannot acknowledge anything but what was anciently styled the *Order* of Past Master. That what is called the *Degree* of Past Master is an innovation introduced into this country at the time when R. A. Masonry was separated from the Blue Lodges and placed under a separate jurisdiction.

“That the establishment of it by the bodies governing R. A. Masonry was not only unauthorized, but wholly unnecessary; and that if they will not discontinue the practice, the Grand and Constituent Lodges of Symbolic Masonry should at least refuse to acknowledge qualifications, which are pretended to be accorded by bodies having neither the right of control or interference with any of those functions and duties, which it appertains to Symbolic Masonry exclusively to superintend and fulfill.

“It will hardly be contended, at the present day, that a Mason can derive authority to exercise any office, degree or dignity in a Grand

or Constituent Lodge of Symbolic Masonry, except such as is conferred in and is derived from them. And it consequently results, that as no Grand or Constituent Lodge of Symbolic Free Masonry can confer more than the three degrees of Apprentice, Fellow Craft and Master, the dignity of the Master of a Lodge is not a *Degree*.

“In that country from whence Masonry was first brought to this, it was held that ancient Free Masonry consisted of the three degrees of Apprentice, Fellow Craft and Master Mason, including the *Order* of the R. Arch. And it was also held there by one branch of the fraternity, that it consisted of four degrees, the fourth being the R. Arch—the only difference between the two being, that one called the R. A. an *Order*, the other styled it a *Degree*. At the union of the two branches the word *Order* was retained, the word *Degree* dropped. But at no time, or in either body, do we find mention made of the *Degree* of Past Master.

“Ultimately in that country, the R. A. was entirely separated from the Lodges, and worked in what is termed a Chapter, and these Chapters were superintended and governed by a Grand Chapter. The Lodges continued to work and the Grand Lodge to superintend and govern only the three first degrees—and the R. A. is called an *Order* even to the present day by the Grand Chapter which governs it, and it is so styled in its Constitution.

“Still, though our ancient brethren recognized and practiced but three degrees, yet as a vast number of duties were necessarily imposed upon the Master of a Lodge, and a large weight of responsibility confided to him, which were not shared by the members of the Lodge at large, and a great amount of power was placed in his hands, which might be made the instrument of good or evil according to the way in which it was wielded—he was required before investiture, and as a part of the ceremony of his installation to the office, to give proper assurances of his determination faithfully to administer the trust confided to him, and received the means of *proving* to those who might possess the right to question both his authority and capacity, that he was entitled to the exercise of the office, and to the performance of all those duties, which can only be performed by one who has held it. As all his power was derived from the Grand Lodge or Grand Master, for although elected by his Lodge, their power to do so was only intermediate and derivative from the same source, it necessarily fol-

lowed that the right to qualify him for the office belonged to the Grand Lodge or Grand Master, or to such persons as having been themselves duly qualified under similar circumstances, might be delegated to perform the duty.

“Our most ancient text books never speak of the *Degree* of Past Master. One of the most highly esteemed among them, ‘Preston’s Illustrations,’ in speaking of the installation of the Master, says, ‘The new Master is then conducted to an adjacent room, where he is regularly installed, and bound to his trust in ancient form, in the presence of at least three *installed* Masters;’ and in a note to this, our learned brother, Dr. Oliver, says, ‘This part of the *ceremony* can only be orally communicated; nor can any but installed Masters be present.’

“From all this, it is evident, that it is a part of the *ceremony* of the installation of the Master elect of a Symbolic Lodge, and cannot be divested from it. And that as all the power of the Lodge is derived from the Grand Lodge, so must that of the installation of its Master be. And, consequently, no person or body, but the original constituting authority, can give or exercise the power of qualifying the Master elect of a Lodge by the peculiar ceremonies of his installation. In other words, none but the Grand Lodge, or its qualified officers, acting through its authority, can admit a Mason to the *Order* of Past Master.

“This will, if possible, be still more apparent, when we see how the *Degree* originated.

“The separation which took place in England of the R. A. from the Blue Lodges, occurred at probably about the same time in this country. In the former country, after the new organization, no further qualifications were required than before. Those were, according to the old Constitutions of the Order ‘That no brother shall be admitted to the H. R. A. but he who has regularly and faithfully passed through the *three* progressive degrees, and has performed the duties in his Lodge to the satisfaction of his brethren: to ascertain which, they shall deliver to him, in open Lodge, held in the *Master’s* Degree, a certificate,’ etc. And the only qualification required by the Constitution of the Grand Chapter of that country at the present day is, that ‘No Mason shall be exalted to this sublime Degree, unless he has been a *Master* Mason for twelve calendar months at least, of which satis-

factory proof shall be given.' It is true that an old Masonic writer of some eminence (Lawrence Dermot) has said, in the *Ahiman Rezon*, that 'Ancient Masonry consists of four degrees. The three first are of the Apprentice, the Fellow Craft and the sublime Degree of Master; and a brother being well versed in these degrees, and having discharged the offices of his Lodge, *particularly that of Master*, and fulfilled the duties thereof, with the approbation of the brethren of his Lodge, is eligible, if found worthy, to be admitted to the fourth Degree of the Holy Royal Arch'—but he never meant to say that it was *indispensable* that the brother should have been *Master of the Lodge*—because, directly afterwards, he recites the Constitution, which contains the provision first above cited, whereby he was only required to be in possession of the *three progressive degrees* of Apprentice, Fellow Craft and Master.

"In our own country it would appear the idea was entertained, that it was necessary the candidate for the R. A. should have been Master of a Lodge; but as the number of brethren possessing that qualification was few, it was most probably found that the Chapters could not be supported from the paucity of qualified candidates. The Past Master's Degree was therefore invented to supply the deficiency, and the term for the first time introduced into Masonic nomenclature.

"Now we have shown that in the country from whence R. A. Masonry was brought to this, it was not an indispensable qualification in the candidate, nor is it at the present day, that he should have been the Master of a Lodge; and, consequently, the *Degree* originated in error. Moreover, if it were a requisite qualification, then he must have been the regular installed Master of a Symbolic Lodge. And we would ask, Is that in which the *Degree* is conferred such a Lodge? If it be not, and it certainly is not, then are the letter and spirit of the supposed ancient regulation violated, for the sake of a merely *nominal* compliance.

"How can we entertain any respect for a *Degree* devised and introduced under such circumstances? How can we, in Symbolic Masonry, accord to it the privileges it claims? And how can the intelligent brethren, who preside over the destinies of the R. A. Order, reconcile themselves to the maintainance of what is a pure innovation, has its foundation in error, and which cannot in good faith fulfill the purpose for which it was devised? If they will not do it, it is still the

bounden duty of all Grand Lodges to prevent the possessors of the *Degree*, from the exercise of any function appertaining to the office and attributes of an installed Master of a Lodge of Symbolic Masonry, and refuse to recognize them as belonging to the *Order of Past Masters*."

We cordially indorse the following views in relation to non-affiliated Masons, and also those touching the subject of balloting for each degree. On both these subjects we have more than once given our opinion freely. We hold it to be the duty of every Grand Lodge to return to, and strictly abide by, the ancient law referred to by Brother Gedge, in relation to the right to withdraw from a Lodge. And the same respect and veneration of ancient usage would lead every Grand Lodge to *require* a ballot for each degree. We know that one ballot anciently did not entitle a candidate to three degrees, for Lodges then could only confer the two first, the third being reserved to the Grand Lodge or to the order of the Grand Master in vacation. If the three first degrees were given with that race-horse speed, generally practiced in conferring the Chapter degrees, there might be less necessity for a ballot for each degree; but the reasons for the right to arrest the candidate's progress in the Symbolic degrees are so numerous and strong as to strike the minds of all. We therefore conclude our notice of the able Report of Brother Gedge by inserting his concluding remarks, with a tender of our acknowledgments for the rich feast he has afforded our readers.—ED.

"The next question of importance is, what is to be done with the immense number of unaffiliated Masons with whom the Order is encumbered? This is a subject which has aroused the attention of our Sisters, and for which they are almost all attempting to find a remedy, but as yet it seems to us no effectual one has been discovered. The evil is apparent to all, and all are suffering from it to a greater or less extent. The unaffiliated Mason is a drone in the hive, he performs none of the duties, nor contributes to any of the expenses or charities of the Order — and yet he enjoys all its privileges and benefits, and after years of inaction frequently ends by leaving himself and family a burthen upon his brethren, to whose assistance he has never contributed anything. This is unjust, and consequently a violation of one of the landmarks of the Order, which ought to exclude him from its benefits. Acting upon this principle, several of our Sisters have

determined to refuse the right of visit, of attending any of the public ceremonies and processions of the Order, of Masonic burial, and relief from the charity fund, to any Mason, who living within the vicinity of a Lodge, and being able to pay the necessary and usual contributions, shall fail or neglect to affiliate himself, or attempt to affiliate himself, with such Lodge. This we believe to be a good rule, and there are ancient and highly respectable authority and precedent to be found for it. But this does not cover the whole ground, we want preventative. as well as cure. That preventative can only be found effectually by prohibiting brethren from demitting, by returning to the rule of the Ancient Constitutions, which forbade any brother to leave the Lodge in which he was made, or of which he became a member, except to join another or assist in the formation of a new Lodge. We would modify this, by providing, that if he did not demit for that purpose, that he should not receive a certificate from his Lodge; and that if he afterwards wished to do so, he should not be permitted, until he had paid into the charity fund all the dues that he would have had to pay during the time he remained inactive—besides being subject to all the general disabilities to which the whole class of unaffiliated ought to be submitted.

“The last subject to which we would call the attention of the Grand Lodge is that of the propriety of taking the ballot upon all the degrees. Although satisfied with the general correctness of the principle established in our Constitution upon the subject, and that a man once clothed with the character of a Mason is entitled to have charges preferred against him, if an objection to his moral character is the obstacle to his advancement, and to have the benefit of a trial—yet we are aware that the objections are sometimes of such a character, that they cannot be brought forward publicly without serious injury to innocent third persons; and that the brother, who knows sufficient cause to prevent the advancement of a candidate for the second or third degrees, or even to expel him from the Order, could reject him through the ballot box, when, from motives of duty and delicacy to others, he dare not make a public accusation. This opinion is extensively held in our Sister Grand Lodges, and is very largely entertained in our own jurisdiction; where, we are informed, the desire to re-establish the ballot for each degree exists almost universally. Of course

this cannot be done at once ; being a Constitutional provision, it must necessarily lie over until the next Annual Communication.

“ Brethren, we have now finished our labors—we fear they are but imperfect. We last year promised our Sister Grand Lodges a review of their proceedings upon their own plan ; this we have endeavored to accomplish to the best of our ability and the time at our command would permit. It is but a week since that our Chairman could commence to address himself to this task ; and during that period he has also had to prepare his own official Report, and has suffered many interruptions from the necessity of attending to the other various requirements made upon him in his official character, and arising from the duties of his profession, and urgency of private business. This must plead his excuse both to you and our Sisters, for the imperfections of his work ; and he trusts, that the evidences of such general and unexampled prosperity in the Order, as have been presented in this Review, and are recorded in the transactions of our Sisters, will open your and their hearts to the kindly impulse which will admit his intentions in the place of a complete fulfillment.

“ Although, from the deficiency of the means of information heretofore existing in this State upon many of the most important points of Masonic Law and Usage, it has been necessary to re-assert, both in our Constitution and ordinary legislation, matters which are fixed axioms among our more ancient and better informed brethren, yet in view of the extent to which this practice is now commonly, and perhaps unreflectingly carried, we cannot close our Report without quoting the language of one of the elders of our Order, and one of its most distinguished and brightest luminaries, our R. W. Brother, Albert G. Mackey, in his annual Report to the Grand Lodge of South Carolina. He says :

The sin of over legislation has heretofore been an easily besetting sin in some of our Sister jurisdictions. New regulations, inconsistent with the ancient landmarks, have often been adopted at one communication, only, with the increased light of experience and after further research to be repealed at the next. Old and undisputed maxims of the Order, which had received the sanction of immemorial time and uninterrupted usage, have been weakened in their authority and deprived of their venerable character by being submitted to discussion and finally adopted, as though they were questionable, by the decision of a majority.

“ Keeping these words of good counsel in our minds, and trusting that we do not depart from them, we offer the annexed Resolutions to

the consideration of the Grand Lodge, in the belief that they are necessary to be adopted in the present crisis of our Order both at home and abroad.

Respectfully and fraternally submitted,

JOHN GEDGE, *Ex-officio Chairman*
of the Committee on Correspondence and Masonic Information.

NAMES OF THE MONTHS.

THE names of the months were given by the Romans. January, the first month, was so called from Janus, an ancient king of Italy, who was deified after his death, and is derived from the Latin word Janarius.

February, the second month, is derived from the Latin word Februo, to purify; hence Februarius: for this month the ancient Romans offered up expiatory sacrifices for the purifying of the people.

March, the third month, anciently the first month, is derived from the word Mars, the god of war.

April is so called from the Latin Aprilus, *i. e.*, opening; because in this month the vegetable world opens and buds forth.

May, the fifth month, is derived from the Latin word Majores; so called by Romulus, in respect towards the senators; hence Majus, or May.

June, the sixth month, from the Latin word Junius, or the youngest sort of people.

July, the seventh month, is derived from the Latin word Julius, and so named in honor of Julius Cæsar.

August, the eighth month, was so called in honor of Augustus, by a decree of the Roman Senate, A. D. 8.

September, the ninth month, from the Latin word Septem, or seven, being the seventh month from March.

October, the tenth month, from the Latin word Octo, the eighth; hence October.

November, the eleventh month, from the Latin of Novem, nine; being the ninth month from March.

December, the twelfth month, from the Latin word Decem, ten; so called because it was the tenth from March, which was anciently the manner of beginning the year.

NINETTE.

'Tis sunset, come with me, Ninette,
 My boat is on the bay ;
 Come sail an hour on yonder lake,
 And list what I shall say.
 I will not talk of love, Ninette,
 Thy face with frowns to fill ;
 Hearts never break if they forget,
 And those forget who will.

'Tis folly all, the idle prate,
 Of singleness in love,
 A moon-struck poet's whim, Ninette,
 A whim, as I can prove.
 I loved thee once, and long and well,
 Yet found thee still unkind :
 Now thou may'st search all Switzerland,
 A freer heart to find.

See yonder, from that cottage shade,
 Behind the roses white,
 Looks forth fair Zurich's fairest maid,
 To watch my bark to-night.
 And Margaret hath a kindly eye,
 A gentle smile, I ween,
 That speaks a heart of constancy,
 Unselfish and serene.

But, thou art very pale, Ninette,
 And as the night grows chill,
 Thou tremblest—ah, I fear me much
 This sail will work thee ill.
 Thou weepest—ah, Ninette, forgive !
 'Twas but a cruel jest ;
 'Tis all a falsehood as I live,
 Of Margaret and the rest.

I only wished thy heart to read,
 Thou'lt not be angry long —
 Thou blushest ; then, methinks, indeed,
 I scarce have read it wrong.
 Thy coldness pained me, yet I learned
 Thou wert no mere coquette—
 Thou smilest—ah, the day is won ;
 Thy heart is mine, Ninette.

ADDRESS

DELIVERED BEFORE THE

MOST WORSHIPFUL GRAND LODGE OF THE STATE OF LOUISIANA,

By the REV. BRO. F. L. B. SHAVER, A. M., Pres. of the Masonic College
of Mo., January 23d, 1852.

Brethren of M. W. Grand Lodge of Louisiana:

My presence among you at this time, is in consequence of the action of the M. W. Grand Lodge, and the Board of Curators of the Masonic College of Missouri, requesting it. My purpose is, to present to your consideration, and that of as great a portion of the Southern community as I may be able to reach, a plain and faithful statement of the condition and prospects of the Institution over which I preside, and its claims upon your confidence and patronage.

The subject of Education is one whose vast importance is not easily overrated; is indeed but seldom appreciated aright. Referring as it does to the whole nature of man, both in its active and passive susceptibilities and tendencies; and stretching out over his whole history and existence, in its benignant or baleful developments, it necessarily assumes an overshadowing consequence in the estimation of every thoughtful and intelligent mind.

“When the royal Psalmist of Israel’s prosperous realm, walked forth at the hour of midnight, perhaps, amid the silence and repose that reigned around in the halls of the palace and the cottage of the peasant, he lifted his wondering vision upward to the heavens, where planet, and comet, and star,

“Wheel, and fly, and roll,
In silent pomp around the central soul,”

that animates, guides and controls the whole, no marvel that he exclaims, “When I consider thy heavens, the work of thy fingers, the moon and the stars that thou hast ordained, what is man that thou art mindful of him, or the son of man that thou visitest him?” What, indeed, is this dark globe on which we dwell, compared with the vast machinery of worlds around it? And what is man, a mere speck upon this mighty planet, compared with moon and stars that walk the path-

way of the skies! He may well be humbled at his own insignificance, in contrast with those ponderous orbs held by the hand of Omnipotent power in their unerring courses! But, it is when man turns his reflections in upon himself, and scans the vast capacious properties of his mind, that his true greatness begins to appear, and he stands forth among all the works of God, his last, his noblest and his best. There is that within him, that cannot be confined to time nor localities, but rises and soars through all the bounds of illimitable space. It can glance across the vast expanse of ocean's wide waste of waters, with more than the speed of lightning; ascend, without effort, the loftiest mountain height; can make the floating cloud its chariot of state, as from that dazzling eminence it looks down upon the rolling earth far, far, beneath it; can chase the fiery comet along his track, and fly with planets in their orbits; can look in upon the beatitudes of the redeemed, as they bow reverently at the feet of the ineffible Jehovah! and stand horrified at the opening mouth of the pit of woe, as it peers into the gloomy darkness of those nether regions!

Then, let us ponder that significant question, "What is man?" a little more carefully. The time will be well bestowed — the profit will well reward the patient labor we may devote to it.

The evidences of his *physical* power meet us wherever we may turn our eyes. It is this that fells the tall tree of the forest, and breaking up the stubborn soil, deposits the seed that is to bring forth bread to the sower, and food to the eater. It is this, that with brick and mortar, hod and trowel, erects the pleasant homestead and the spacious hall, the stately capitol and towering pyramid; that founds vast cities and builds monumental piles that attest the glory of their projectors. It is this that tunnels the mountain, levels hills, elevates vallies, makes the crooked straight and the rough places even, and laying the track for the iron horse with his ribs of steel, and his breath of fire and steam, speeds him on his swift course as he whirls along with his precious burden of living beings or costly merchandise. It is this, in short, that is the great element in the accomplishment of all those enterprises that concern the comfort of individuals or the wealth of nations.

But, it is not in man the physical, that we are to look for the highest development of human nature. Indeed, in many important respects, the animal, the creature of instinct only — and machines,

the embodiment of impulsive force alone—may have decided advantage over him. The evidences of his *intellectual* greatness stamp their peculiar and imperishable glory on the nature of man. It is this gives direction to his physical energies, and trains them to the accomplishment of the greatest good in the easiest and most successful manner; that originates all those plans, and develops all those systems of improvement that elevate and bless our common nature. This is the source of all improvements in agriculture, in architecture, in mechanics, in professions, in physics. It is the idea of the student, matured by the experiments of the engineer and machinist, that gives civilized and enlightened nations their vast superiority over others in commerce and manufactures. From the privacy of the study, where thought is eliminated to its utmost perfection, there come forth to the gaze and admiration of the world, those forms of social organization, like our beloved Order, that blend the better sympathies of the heart in feelings of fraternal regard, and join willing hands in cheerful offerings of brotherly kindness and charity. Time would fail me, to attempt even a titheing of the achievements of the mental vigor of man. So that with the poet we may well exclaim :

“THE HUMAN MIND!—that lofty thing;
 The palace and the throne!
 Where Reason sits a sceptered king,
 And breathes his judgment tone:
 Oh! who with silent step shall trace
 The borders of that haunted place,
 Nor in his weakness own,
 That mystery and marvel bind
 That lofty thing—THE HUMAN MIND!”

The evidences of man's *spiritual importance*, lend inconceivable dignity to his duties here—throw inexpressible solemnity over his destiny hereafter. Why was that blessed book, THE HOLY BIBLE, whose sacred pages are ever open for our instruction and admonition, given to our race? Why did the immaculate Lamb of God—Oh! miracle of mercy!—become a man of sorrows and acquainted with grief? Why suffer, bleed and die upon the accursed tree? Why was the Church of the blessed Redeemer, with all its solemn and affecting ritual, established in the world? It was, that the soul of man might find that light in the darkness of this sin-stricken earth, which would guide to the realms of bliss above! That the guilt of his iniquity

might be cancelled, and he, purified by the blood of atonement, be fitted for a happy home in heaven!

Viewing man in this three-fold light, as a candidate for the joys of earth and the beatitudes of paradise, is not the question, "How is he to be prepared for the duties and privileges of existence here, and for the enjoyments of an eternal existence hereafter," one of the most momentous consequence? Most assuredly! Education has much to do—is an important auxiliary in all these matters. Can the parent neglect it, and be guiltless before God, of most shameful indifference—of most criminal remissness? Hence, we hold that it is as much the duty of the parent to educate his child, as it is to clothe him when naked, feed him when hungry, and minister to his relief when sick. Yea, if in making provision for their welfare, you are obliged to stint them on one hand or the other, we believe it is far better to famish the body than starve the mind—ininitely preferable, that the frail body should shiver in the wintry wind from want of sufficient clothing, than that the soul should be deprived of the lovely drapery of knowledge, and truth, and righteousness.

To the patriot and statesman, the man of enlarged and liberal views, who looks to the permanency of our glorious Constitution, and the stability of our laws, this can never be a subject of indifference. For it has assumed the authority of an axiom in our political discussions, that "the first means of perpetuating civil and religious liberty, is to understand what it is." And it is as necessary as light to constitute day, that if the novel principle of civil liberty which prevails among us, namely, that the whole people shall govern, not by instant and impulsive action, but as gravitation holds the planets, by uniform and regulated law, then the people must be enlightened.

To the philanthropist and Christian, this is a subject of the most commanding importance, because so intimately identified with all that concerns the comfort, the honor, the eternal happiness of man.

And does Masonry take no interest in a subject of so much importance to all other classes of the good and the true among us? Does she turn the cold shoulder, and with averted eyes scowl upon the efforts that are being made for the advancement of learning? Nay, verily! She has always shown herself a true patron—the real friend of education. And she has done this in two ways. First, by her instructions to the membership. Take up a Masonic Chart, and read the

injunctions laid upon those who are passing through the various lessons of the second degree, and tell me if it be not true, that those who receive them in the spirit of their inculcation, and who diligently and faithfully put them into practice, are not made students upon an enlarged and liberal scale, involving investigations into all the departments of mind and matter? Let us see. The persevering Craftsman is urged to study grammar, because, as language is the medium of communicating knowledge upon all subjects, a perfect understanding of its structure is essential to enable us to impart our ideas to others with clearness and precision. He is urged to study rhetoric also, or the proper construction of sentences, that his words may be placed in that order which will most clearly convey the sense he intends them to express. And logic too, that when he may have need of argument to illustrate a truth, or defend a principle, he may present them in such clear and compact form, that no sophistry of an opponent can reach or destroy them. He is exhorted to study music, which, as an elegant and graceful accomplishment, will enable him to spend many leisure moments agreeably to himself and profitably to others; and is also of material service in offering up our devotional gratitude to the Giver of every good and perfect gift. Astronomy is another of the sciences he is directed to make the subject of his study; for in no other, perhaps, are so magnificent manifestations of the wisdom, power and goodness of God spread out before the wondering vision and worshiping mind of the beholder, as in this. And if "an undevout astronomer be mad;" if the man, call him philosopher or what else you choose, who can scan the impress of His greatness and glory indelibly enstamped upon all His works, nor in his inmost soul adore the Lord of all, gives evidence of a mind unhinged and wandering;—the Mason who can study these, and refer to the obligations incumbent on him ever to reverence "*The Holy Name of Deity*," without bowing down in thankful homage on his knees, gives evidence of an obtuse intellect and wicked heart that nothing can move or melt.

But again, Masonry has always shown her interest in education, by cherishing and patronizing all well digested schemes—all properly conducted institutions of learning. Where has the spectacle of an intelligent body of Masons refusing the mite of their counsels, the tribute of their contributions to such plans and purposes, ever been exhibited? No where, we are certain. And in the dark ages of the

world, when knowledge was esteemed a crime, and learning looked upon as a heresy to the Church or treason to the Commonwealth; and when a few who dared presume to know more than the mass around them were immured in loathsome dungeons, or hung dangling on the gibbet—Masonic Lodges were asylums for scholars, which in the privacy they offered them, afforded an opportunity to pursue unmolested their favorite investigations. Hence, taking all these facts in connection, it is no mere fancy sketch that constitutes our Lodges, colleges—the officers, professors—and the sublime teachings of the various degrees, elaborate and instructive lectures.

Is that portion of the fraternity, then, who are actively and zealously engaged in promoting the interests of education, to be stigmatized as erratic factionists? Can this irrepressible prompting of our Order be thus eradicated? As well might you attempt to repress the smoldering fires of the restless volcano, by piling *Ætnaen* masses upon them!

The Grand Lodge of the State of Missouri, acting upon the suggestions of this natural instinct of the Order, has made an effort to establish an institution of learning of the higher order in her midst.

It is located at the city of Lexington, in the county of La Fayette, some three hundred and seventy miles by the river, and two hundred and eighty by land, above St. Louis. The city is situated on a high, airy and beautiful bluff, immediately on the bank of the Missouri river, and is one of the healthiest places in the State. It has a population a little upward of 3,000, and is improving very rapidly. Her citizens, and those of the country, possess all the elements of the most substantial respectability. They are principally emigrants from Kentucky, Maryland, Virginia and Tennessee, who, with means to buy large farms, and hands enough to cultivate them finely, are not only living well, but many of them are building up fortunes for themselves and families. Hence, there are in their midst, all those constituents of intelligence, refinement, morality and piety, which make it a desirable location for the young.

The College edifice is adequate to the accommodation of two hundred students. The apparatus is entirely new, having been selected by the Professor of Mathematics in August and September, 1850, and manufactured by Messrs. Ritchie and Chamberlain, of Boston.

Besides the College library, there are two others, belonging to the two Literary Societies among the students. There are five professorships : one of Moral and Intellectual Philosophy ; of Mathematics and Natural Science ; of Ancient Languages and Literature ; of Modern Languages, and of the Preparatory Department ; all filled, it is presumed, by competent and faithful men. Up to the time of my latest advices, there were one hundred and fifteen students. The annual expenses, including all charges, vary from \$125 to \$140.

It is a gratifying and encouraging fact, in addition to the above, that the Institution is out of debt, with fair prospects for an increase in the number of students. To those who wish to educate their sons and wards in an institution located within the Southern limits of our Confederacy, and in a community identified with the South in all her peculiarities, thus retaining in lively and vigorous exercise all those warm attachments to the place of their nativity, which are the principal elements of true patriotism, the sure grounds of national prosperity, an opportunity is thus presented. As an evidence that the course of instruction is thorough and practical, we give one incident. Two of our students concluded that they must go North to finish their education, and expressed regret that they had not gone earlier, under the impression that they would be turned back, and obliged to review the studies they had gone over. But upon examination, one retained his position, the other was advanced.

But the Institution needs an endowment. For, like all her sister seminaries, she finds it impossible to maintain herself upon the income for tuition, merely. The reasons for this are so obvious as scarcely to require repetition here. A glance at them will be sufficient. The erection of buildings and their repairs ; the purchase of apparatus, constantly increasing by the addition of instruments of new and improved construction ; additions to the libraries, and all the *et cetera* of ordinary expenses.

It is proposed to raise an endowment of \$50,000 for the Masonic College, on a plan which certainly has a very liberal leaning towards the interests of those it seeks to make parties to the enterprise. That plan is the sale of scholarships in the Institution. These are of the four following classes :

1st. *Is a Perpetual Scholarship*, which secures to a Lodge, or to

an individual and his heirs, the right to keep one student in College every year during its existence, free of the charges for tuition, and costs \$300.

2d. Grants ten years' tuition, as above, and costs \$100.

3d. Grants five years' tuition, and costs \$50. Any of the above may be used at such time and in such way, as may suit the pleasure or convenience of the owner.

4th. Grants four years' tuition, if used within twenty years from the date of purchase, and costs \$25. If not used within the twenty years specified, the right is forfeited, and the College retains the fund.

When fifty thousand dollars' worth have been secured — of which amount some \$32,000 have been sold—an agent of the College will visit the subscribers for the purpose of collecting the several sums due from them, and issuing certificates, after which the scholarships will be available.

And now, if any of the members of this M. W. Grand Lodge, or of the constituent Lodges of the State, or any other citizens of your Commonwealth, choose to confide your sons or wards to our management and direction, we pledge our best exertions to train their minds and form their habits upon as pure a model of feeling and action as we may be able. For, we scorn that spirit of contemptible cupidity and reprehensible chicanery that defrauds the parent and cheats the child with slight and superficial skimming of studies, merely to swell the number of graduates on commencement day.

Brethren, I thank you for your respectful attention to these imperfect remarks. You have listened patiently, more from the promptings of brotherly kindness, no doubt, than from any peculiar interest either in the matter or the manner of my suggestions.* This is one of the most delightful characteristics of our fraternity. For, what is Masonry? Is it that merely ephemeral something, over which politicians squabble so pertinaciously—an abstraction? Or, is it that intangible offspring of the brain, over which theological polemics break their lances, as they tilt at each other—a dogma? Not so, indeed! is it not, rather, a palpable reality—an active spirit?

The genius of Masonry, glorious in form and feature, stands forth before the world an angel of light, shining in the brilliancy that beams from the blessed Book of God! Sublime in manner and movement, she attracts the attention of all beholders! When she speaks, the

melody of an angel's song is in her voice, thrilling every heart; the wisdom of ages in every word she utters, sinking into the depths of every attentive mind! She smiles upon the assembling of the brethren, and says, "Behold! how good and how pleasant it is, for brethren to dwell together in unity!" She leads the inquirer after light and truth to the altar of prayer, and placing his hands upon the Bible, bids him worship the Omnipotent and Eternal Jehovah! She places the hand of Brother in that of his fellow, and whispering, "Little children, love one another," bids them live in harmony and peace! She goes to the bedside of the sick, and ministers to his necessities; and follows to the silent grave the cold remains of the beloved dead—dropping the tear of pity o'er the fate of those she could not snatch from the all-devouring tomb! And, rising on the wings of Faith and Love, she flings her fairy zone over stars and planets, and pointing the believer in Jesus and the resurrection to the open gate of the Heavenly Paradise, bids them enter, trusting in His atoning merits alone! So may it be with us—thus may we rise and reign at last, in endless day.

"And there, in that Lodge of the good and the blest,
May our hearts find a home, and our spirits find rest!"

AGENTS.

THE following brethren are hereby authorized and empowered to act as Agents for the Masonic College of Missouri; to whom reference may be made, as to terms, etc., etc.

Edward Barnett, Esq., G. Secretary of G. L. of La., No. 21 Conti street, New Orleans, La;

Jno. W. Seymore, Esq., Attorney at Law, city of Baton Rouge, La.;

Jas. K. Belden, Esq., Coushatta Chute, Parish Natchitoches, La.

The Masters and Wardens of the several Lodges, who may choose to take an interest in the advancement of the cause of Education, are respectfully requested to use their influence in behalf of our Institution. It looks to the Masonic fraternity, principally, for its patronage and prosperity. If the Brotherhood choose to unite in its support, it is obliged to succeed beyond all former precedent in the history of colleges.

F. L. B. SHAVER, *President.*

From the Masonic Journal, (Marietta, Ga.)

RELIEF, NO. II.

BY MISS C. W. BARBER.

All things unto me show their dark sides : somewhere there must be light !—[Festus.

How cold, how dreary, the day was ! The wind sounded sorely as it moaned among the bare branches of the trees, and died away in distant murmurs. A white frost had fallen the night before, and nipped leaf and floweret. The sky looked like lead, and now and then a cloud, fleecy and white, as if laden with snow, drifted in mid air. Blue-lipped, shivering little children, with satchels and books, hurried by to school or stopped for a few moments at the street corners.

I had taken my drawing pencils and portfolio, and seated myself before the blazing fire. When the wind rattled the casement, I drew my *visette* closer about me, and thanked God for a comfortable shelter from the inclemency of the Northern blast. A piece of Bristol board was beneath my pencil. Scene after scene grew beneath its touches. But all was dreary. A frozen mill, an ice-bound tree, a snow storm, a man striving to hold his cloak on in the blast—these were the prominent features in my pencil sketches ; I could not be cheerful, do what I might. I could not forget the dreary aspect of nature without.

I threw aside the pencil, and wheeled my chair nearer the fire. The coals glowed almost fiercely in the grate, and I began tracing pictures and images among them.

The door opened, and a strong blast swept through. I looked up and saw a cloaked figure—a tall, noble and commanding person. He threw aside his traveling cap, unclasped the steel buckles confining his mantle in front, and uncle Roger sat down beside me, to thaw out before the genial blaze his stiffened fingers.

As he sat there, his deep olive complexion became almost scarlet in hue. His keen black eye rested musingly upon the coals. Was he too tracing imagery among them ? It might be, but it was not probable. My uncle had little imagination, and was never to my knowledge fanciful. It was, more probably, that he was weighing

in his mind some East India speculation, for all his latter life had been spent there. It was to its torrid climate, that he owed his olive complexion, quick flashing eye, and susceptibility to cold. The fire was peculiarly agreeable to him. When he went into the frigid atmosphere without, his broad, stout person shook like an aspen, and he clasped and drew his cloak closer, and still closer about him. He was a bachelor—one nearly fifty years old. His hair was sprinkled with grey, but it looked handsome nevertheless: indeed, all who looked upon my uncle called him, even at that age, a fine looking man. I had often puzzled my brain to discover why he had remained all his life matchless; why one, with his love of social life, affectionate disposition and domestic tastes, had lived without enjoying life's great charm—a home.

But mysteries are curious things, and this fact remained a mystery in spite of all my speculations. I could not fathom it, but now a stronger desire seized me than ever before, to know why he had never married. As he sat in the light of the grate, he looked so stately, genial and handsome, the mystery grew greater to my mind than ever, and I determined by direct questioning to find out the secret.

"A cold day, uncle," I said by way of introduction—"a cold day, and I imagine you feel it sensibly: it is not much like the East India climate."

"No," said he abruptly, and relapsed back into the dreamy state he had sat in before.

"You do not like this climate, I imagine," I continued.

"Not much," was the laconic answer wrung from him again. "But you did at one time like to live in your native land," I said. "Why did you go in the first place to the East Indies, uncle?"

"To trade," said he; "to buy and sell and get gain. That is what all the world lives for. Gold is the lever that moves the world."

"True," I said, "but you have won gold; you are what the world calls rich—are you happy?"

His brow contracted. "Happier than I should have been without wealth, I presume," said he. "But perfect happiness is not the lot of man."

"You never had a family, uncle," I continued; "you have lived alone all your life. Why did you never marry? did you never love?"

A deeper shadow stole to his cheek—I saw that I had touched upon

a tender point. He did not reply immediately, but sat, I imagined, half moodily before the fire as still as a statue.

At length he turned abruptly towards me. "Yes I have loved," he said, "but it was long years ago. The romance of life is over with me now. The flame has gone out, that passion kindled; there can scarcely be found one smoldering ember that has survived the wrecks of time and its accompanying sorrows."

"Tell me all about it, uncle," I said anxiously; "when was it that you found your *beau idéal*—where did you meet with her? In America or in the East Indies?"

"It was long years ago," he said, "long before I went to the East Indies, that I first met with Adelaide Sullivan."

"Was she *very* beautiful, uncle?" I queried. "Had she blue eyes, a Grecian nose and delicate features? Was she very lovely?"

"To me," he replied, "she was as beautiful as an angel, although you perhaps might not at first sight have termed her very fair. She had eyes as blue as the violets which opened in the spring woods; lips and cheeks that might have stolen color from the rose-bud, and a forehead white as snow. But beautiful as she was in person, she was more attractive in mind. She had wit, sprightliness and intelligence. She was gentle and refined. To me she seemed in those days of all her sex the paragon."

"And still you did not marry her," I said—"why was this?"

"Mercenary parents stood in the way; parents, who said that something more than 'love' was wanted to commence housekeeping upon; parents, who frowned upon my schemes, until in a fit of passion I vowed to amass gold until their cupidity was satisfied, and with this vow upon my lips, I bade adieu to Adelaide and sailed for the Indies. For long years I toiled successfully. My head grew grey with time, and thought, and care. At length the news reached me of Adelaide's marriage. From that hour I relinquished all ideas of ever possessing a home of my own—of forming the centre of a domestic circle. I amassed gold, for acquisition had grown into a passion, a habit with me, and it is a passion with me still. Just now I was planning the sale of some ten-acre lots on my plantation. There was not much romance about that operation you will admit."

"No," I said thoughtfully; "but what of Adelaide! do you know

nothing of her now? Have you never sought her out since your return to your native land?"

"No, not I! Why should I? She is the wife of another, and has forgotten me: at any rate she has no business remembering me. A pretty chap I should consider myself, looking up married women, and reviving old flames. No! no!" and my uncle shook his head decidedly.

Just then a rougher blast shook the casements—the day was in truth a most inclement one. The wind not only shook the casements, but forced open the door; my uncle jumped to his feet and sprung to close it immediately. But he did not accomplish his design. A weak voice arrested his hand—the figure of a pale and half-frozen child stood upon the doorsteps, as if hesitating whether a welcome waited for him inside or not.

"Come in boy! come in!" said my uncle hastily; "a dog should not be abroad in such weather—much less a delicate child. Come in, and thaw out your stiffened fingers!"

The boy mounted the threshold and tottered towards the fire. He was very weak, it might be through hunger; it might be through cold—perhaps from both combined.

I arose and offered him a low chair by the grate. He sunk into it, and as he felt the genial heat of the room stealing into his benumbed frame, a few tear-drops rolled down his wan cheeks.

My uncle was a benevolent hearted man. He regarded the lad for a few moments with an expression which showed that much contact with a rough world had not entirely dried up the fountains of sympathy in his heart.

"Why are you abroad in such rough weather?" he asked. "Your parents certainly cannot have sent you forth."

The child's underlip trembled with emotion, and tears sprung into his eyes. "My father is dead," he said, "and my mother is very ill and destitute of bread." "Poor child!" said my uncle compassionately, "and this is the reason why you are out: you are too fine a little fellow to be sent on begging expeditions." The boy's cheek flushed, but it was with mortified pride and anger.

"I am *not* a beggar," he said disdainfully—"I am not a beggar. I never took a copper in my life, and never mean to, without giving

something in return. My mother sent me out this morning to sell this, and not to beg." As he spoke he drew from his pocket a small roll. I watched and admired the little fellow as he untied the string, and unrolled the brown paper that enclosed his treasure.

I was surprised when I saw it at last held up for exhibition. It was a white satin apron, beautifully painted and trimmed ; one which must at some time have belonged to the most honorable of the fraternity.

My uncle was a bright Mason : I saw his eye kindle and his cheek flush at the sight of the satin texture, now offered in exchange for bread—for the common necessities of life.

"To whom did this belong, my boy?" said my uncle in a mild voice—"was this your father's?"

"Yes," said the child ; "my father used often to wear it, and a pretty sight it was, sir, to see him dressed out in his beautiful regalia. My mother hates to part with it, sir ; indeed, she has parted with everything else before she would part with this, but she is sick, and in great distress. This morning she said I must offer this for sale, for she cannot bear to see me beg, and we have nothing else to sell. A man up town, to whom I offered it, told me that he was not a Mason, and had no use for such regalia, but that if I would come here, perhaps I could sell it. I accordingly came, and now would you like to buy it, sir?" "Buy it," cried my uncle. "No, I would not buy it for a world ; but your mother, if she is the widow of the man who wore this, shall never again send you forth on such an errand : I pledge the word of a gentleman and Mason. Take your hat, boy, and show me the way to your residence."

My uncle had taken his cloak and was already clasping it around him.

"You will not go forth surely, uncle, in such an hour, and with your East India constitution, to brave this inclement storm," I said rising and standing before him. "You can send money and relief to this unfortunate lady without exposing yourself."

"I *cannot* send," he said explicitly. "If the widow and child of a Mason can brave the rigors of the storm, I certainly am not too weak—too effeminate for the task. Give me my cane and hat."

I handed them to him, and taking the child by the hand, he went forth into the wind and sleet, for the latter had commenced falling. I went to the window, and watched them both until they were out of

sight. I felt, as I saw my uncle's stalwart frame braving the inclemency without, and yielding support to the delicate, fragile boy, that he was indeed one of God's noblemen; and I mused over that mysterious organization of men to which he belonged, and the benevolence of whose creed had led him forth to peril the safety of a constitution rendered peculiarly sensitive to cold, from a long residence in a foreign clime.

* * * * *

It was quite dark before my uncle returned. He came in, and to my surprise exhibited no great symptoms of cold; he leisurely unclasped his cloak, and sat down to the supper table, which was already spread, without a remark.

I looked into his face, as I sat down to turn the coffee into the cups, but it was as unreadable as a scratched and torn page: I could not unravel his thoughts. He was serious without being sad, and gave brief answers to all my questions.

"Did you find that poor woman in *great distress*?" I queried.

"Yes," said he.

"She was suffering for all of the necessities of life I suppose?"

"Yes."

"Did you do anything for her?"

"To be sure I did; that was what I went for."

"True! true!" I said, "but I thought you would only look into her condition, and then perhaps lay her case before the Lodge."

"Lay her case before the fiddlesticks!" said he abruptly. "Adelaide Sullivan's case is already attended to. She will never seek relief of a Masonic Lodge, while there is strength in this right arm to provide for her and her boy."

"Adelaide Sullivan!" I cried in surprise. "It is not possible that your old flame, Adelaide Sullivan, has been reduced to widowhood, penury and want, and that you have just found her?"

"It *is* true," said he. "Her husband has been dead two years, and wretchedly poor he must have left her; but, thank fortune! I have enough for both."

"And mean to share it with her, one would infer," I said mischievously. "But I forgot, the romance of life is over with you, uncle. The fires of passion are extinguished — not a smoldering ember exists. So it is not probable that you will marry her."

"It is probable," said my uncle in his straightforward way — "probable and certain. The romance of life may be over, but I have a feeling of love for this woman nevertheless, a feeling that can be smothered but never extinguished."

And so kind reader it proved in the end. My uncle married her, and a sweeter, kinder woman never gladdened a domestic scene.

All things to her had shown "their dark side," but at last there came through Masonry, "LIGHT."

A NEW LITERARY STAR.

MRS. LE VERT has been writing a very beautiful account of Mrs. Caroline Lee Hentz, a lady born in Massachusetts, but for many years a resident of the South. Mrs. Le Vert, who will be remembered as imparting so much enjoyment at Newport and Saratoga, has turned her attention of late to literary pursuits. She is a lady of brilliant conversation, elegant manners and fine education. The Mobile papers inform us that she has changed her residence from Alabama to Columbus, in Georgia. It is pleasant to read the fine things so gracefully said, by Mrs. Le Vert, of her fair country woman, Mrs. Hentz; whom she describes, as tall, graceful, dignified, and in all respects a most fascinating person; and reminds one of Frederika Bremer in the elevating tone and tendency of her works. The Spirit of the Times adds in favor of Mrs. Le Vert, by borrowing this language of Lady Emeline Wortley, who visited Mrs. Le Vert in Mobile, and who called her the "Sweet rose of Florida," and "the chosen sister of her heart."—[N. Y. Express.

FROM A LADY.

Mo., March 30th, 1852.

DEAR BROTHER MITCHELL: I send you by Bro. ———, five dollars, to pay for the Signet, ———, for the year ending May 1st, 1852, (he declines taking it any longer. You must get the *Craft* to run him up the *greasy pole again*,) and to pay for my subscription for the year *commencing* on the first of May, 1852. I intend to continue taking it as long as it lasts. I've got to be a bright Mason, *almost*, since I commenced reading it. And if the boys would only let me attend Lodge with them, I would make some more of them about here subscribe too. I don't know exactly, but I believe they are a rusty lot—if anything can be called rusty which never was very bright.

By-the-by, Bro. Mitchell, hasn't it surprised you some, that in this day of progress, of Bloomerism, and woman's-*rights*-ism (not Fanny Wright-ism) and female convention-ism, some of the ladies have not contended, on the stump, for the right of woman to be *made* *Masons*, as well as to vote, and be governors, &c. If they would, I would *almost* be a convert to their doctrine myself.

My *lesser half* is very anxious to have you visit this part of the country. Come up in the summer, and we will take you with us to our famous Monegan White Sulphur Springs: I've no doubt you would enjoy the trip very much. I'll show some pretty young ladies, and *widows* too, if you have any preferences that way—fine hunting and fishing, and very romantic scenery about the Springs. You might conjure up material enough for at least a dozen Masonic legends. And I would take my writing desk along, and a dozen or two of old musty volumes from the library; and when these ceased to amuse you, you could drink sulphur water, and lecture us (the ladies, I mean,) on Free Masonry. Won't you come?

Very fraternally yours,

The foregoing is from one of our accomplished and efficient female agents. We know the letter was not intended to be seen by the public, but we think there is so much of the true spirit of Masonry in it,

that we have felt justified in giving it a place in the Signet, suppressing the name, &c.

In answer to the kind invitation tendered to us, (and it is not the first from the same source,) we take pleasure in saying, that no efforts of ours shall be wanting to meet the wishes of our fair correspondent. We think a week spent as indicated would greatly benefit us in several ways, and who knows but—but—well we can't "speak 'em out," but our hopes are big with expectation for the results of *this* leap year.—[ED.]

QUESTIONS OF MASONIC USAGE.

PHYSICAL DISQUALIFICATION.

SCOTLAND Co., Mo., April 15th, 1852.

R. W. BRO. J. W. S. MITCHELL -*Dear Sir*: At a stated communication of Bloomington Lodge, No. 102, of F. A. Masons, in November, 1851, the Rev. J. G. Swinney was initiated; he was then "upright in body, not deformed or dismembered." At the December communication, he was elected to the second degree, but before he was "passed," he lost his left foot, &c., by amputation above the knee.

Query.—Can the degree be conferred without doing violence to the spirit of Resolution 3, recommended by the Committee on Foreign Correspondence, to the M. W. Grand Lodge of the State of Missouri, and adopted by that body May 8th, 1851. (See Proceedings, page 21.)

2. Can the Lodge confer the third degree (to which he has not been elected) at any time?

Yours fraternally,

JUNIOR FRATER.

However much we may regret the consequences of the misfortune to the brother referred to by our correspondent, we are compelled to say, that the Lodge cannot, in our opinion, permit him to advance

further in Masonry. The mere edict of the Grand Lodge might be repealed, but no act of that body can repeal, set aside or remove an ancient landmark: and the brother cannot advance without a direct violation of a rule laid down in the Ancient Charges. We beg to refer our correspondent to an article, from our pen, on page 249, vol v, Masonic Signet, where he will find the ancient law referred to, extracted from Anderson. In that article we have attempted to explain the meaning and intent of the law, and we will only add here, that a Lodge should not give a degree to any one who from physical inability *cannot practice all the rituals of that degree.*—[ED.]

CAN ELECTED CANDIDATES BE ARRESTED?

QUINCY, ILL., April 6th, 1852.

DR. J. W. S. MITCHELL—*Dear Sir*: I address you for information as regards the Ancient Usages of Free Masonry, in respect to *uninitiated* but *elected* candidates for the honors of the Order.

A peculiar case has occurred in our Lodge, upon which your opinion is very respectfully solicited.

An individual has petitioned our Lodge—his petition been received and acted on in the usual manner—ballot been taken and declared elected. Since this, it has been ascertained, that *under another name*, twelve months since, he petitioned our sister Lodge, and that the petition was returned without action; because he had then been a citizen for a short time and was a comparative stranger. Many think he should not be received under these circumstances, and yet are not satisfied whether a "*fair ballot*" may be *reconsidered*. Will you please reply immediately by letter, and oblige

Yours fraternally,

The foregoing questions have been answered by private letter, but knowing, as we do, that quite a number of Lodges elsewhere have been at a loss how to proceed under similar circumstances, we have thought it to be our duty to say a few words through the Signet.

"Masonry is designed to unite us together as a band of brothers," to make us feel and act towards each other as though we were brothers by birth. The members of the Fraternity are expected heartily and freely to extend the right hand of fellowship to all, and all are expected as warmly and cordially to receive the friendly grip. This

state of things cannot exist if any may be admitted contrary to the will of any one of the members ; and hence it becomes the duty of the Master to prevent the initiation of any one whose introduction would disturb the harmony of the Lodge. We hold that any member has the undoubted right to arrest a candidate at any period before he is actually made a Mason. If after a candidate is elected, a member becomes convinced that he is unworthy, the most prudent course would be to apprise the Master of his objections : and surely no Master of a Lodge would suffer a candidate to be initiated until the objections were removed. But it is a great mistake to suppose the Lodge can reconsider the ballot. There is no such thing as reconsidering a ballot. If the candidate has been declared elected, it must so stand. If he has been declared rejected, it must so stand—a new ballot cannot be had. The right to reconsider a ballot, would presuppose the right to recommit the petition, and then the right to withdraw it ; and thus an evasion of our usages would result. One committee, one report and one ballot must suffice. When we say one ballot, we do not mean that the Master may not order that ballot to be retaken if he believes a mistake has occurred, but after the result has been declared, it cannot be reached again by indirection, the elected candidate cannot be declared rejected. But so long as there is a member objecting to his initiation, it would be highly improper in the Lodge to suffer him to come in. We must consult the feelings of our brethren in preference to those who are not of our Order. Of course no brother should urge an objection under such circumstances, unless it be well founded and of a serious character, nor do we apprehend danger on this ground, for it requires greatly more of moral courage to reject than to receive an applicant, and especially so if the candidate has been elected.

We have before answered a question covering similar ground, but we think the subject has not received that attention which its importance demands.—[ED.

THE BALLOT BOX NOT FREE TO AMERICAN BORN CITIZENS.

THIS number of the Signet has been delayed a little beyond the usual time, in consequence of a serious injury we received on the day of our city election. A brief statement of the facts having been made in the morning papers, a reference to the subject here may be thought by some to be uncalled for; but as every decent man, with whom we have spoken upon the subject, regards it as one of the most dastardly outrages ever perpetrated against the elective franchise since the days of the Revolution, we feel inclined to let the world know something of the case, that American-born citizens may be warned, ere they take to their bosoms a certain class of foreigners.

To those who are personally unacquainted with us, we feel called upon to say, that we drink no liquor, we quarrel with no one, and since 1840 we have made no political speeches; having then withdrawn from public life, we have meddled in no election, except so far as silently to cast our vote.

On the day of our city election, we left our office at about ten minutes past one o'clock to go to our home in the First Ward. We went by the place of voting—saw a German (most of the inhabitants of this Ward are Germans) standing on the steps with tickets in his hand, one of which he handed us, after looking at it we returned it to him in a respectful manner, without speaking, when he said, "You don't like that," and made some other remark which we thought to be ill-natured, but we did not understand the words and took no notice of them. On entering the house another ticket was handed to us, and we respectfully asked where we should vote—he pointed to the judges' stand; and on reaching the polls, we were recognized and spoken to by one of the judges, whose politics are the same as our own. Before voting, we again looked at the ticket, and finding it was not the one we wished to vote, we dropped it on the table with other tickets, and requested the judge to furnish us with a Whig ticket, which he done; we gave him our name and ticket and silently left the house. On passing down the steps, the man whom we first referred to as having tickets, raised a shout, which was responded to by the crowd around,

but as the language was German we could not understand anything said, but have since been informed that the villain who started the excitement said, in German, "That's the fellow! catch him! catch him!" We found a great crowd following and hallooing behind us, and supposing some one had pinned a placard to our cloak, we examined it; but finding nothing, we supposed the crowd were not in reality noticing us at all, and walked on. But we had not gone far when, several stones striking near, we turned and beheld quite a number of persons in the act of throwing stones at us, and we said, "Gentlemen, (a very inappropriate word,) what have I done that causes stones to be thrown at me?"—whereupon the stones came thicker and faster, and we saw a young man beckon to us to leave, (we know not who he was.) Finding our life in danger, we left in a fast walk and then in a run, looking round and dodging stones all the time, some of which were thrown at us from the opposite side of the street as we passed down. Before reaching the Avenue, we had been struck only by two stones—but here, a new set of blood hounds ran across the Avenue, heading us. The first who came up, said, "Are you a Whig? are you a Whig?" and with the last word struck us on our cheek with his fist. Staggering under this blow, another struck us on the head with an umbrella; another seized us by the collar of our coat and attempted to jerk us down on the pavement, but our coat being like most editor's coats, frail from age and use, gave way, and our head passed up through its back; when still another man struck us with a stick on the side of the head, laying the scalp open to the bone, and partially depriving us of our senses. On rising from this blow, the miscreants had hold of our cloak, which we let go, and attempted to rush into a furniture store, where we was met by a German woman who pushed us back, and we said, "For God's sake save a man's life!" and again attempted to enter, when we were again repulsed by the woman; at which time a man pulled us in, took us to the back room, and we have reason to believe, done all he could to keep the mob from entering. In a short time the woman came into the back room, opened the back door and told us to run; but on passing out we saw a collection of people at the back of the lot, who raised a shout and started towards us. At this critical moment, some women from a porch on the second floor, hallooed to us to run up stairs, which we gladly did. On passing up some one caught hold of our boot, but escaping from him we

passed up, where we were furnished a bed, the blood was washed from our face, and every kindness shown. And we were, indeed, a pitiable object: our coat torn off, our hat had been carried off as a trophy on a pole, and we were bleeding profusely. Word was soon sent in, demanding our ejection, or a threat to enter and drag us out; still were we protected by the family, until the news was carried to the Third Ward, a counter mob of Americans raised, (and they walked down more than a mile,) when they gave the Germans such employment as enabled a few of our friends to convey us home without further molestation.

Reader, we said or done nothing which could have given offence to any one save it be to cast our vote; and we thought we had inherited that right. It has been said that boys and drunkards were the actors in this drama—it is not true. No boy molested us, and we saw but one man who appeared intoxicated. It has been said that the better class of Germans are opposed to these outrages, and we trust it is so; but where, we would ask, are the members of this class? Are they in the First Ward? If so, why is it that we could not obtain the names of the would-be assassins? *We appealed to those whose services in the cause of justice we had a right to demand*, but we appealed to them in vain; *they* furnished no name, and we have good reason to believe they made no effort whatever to do so. We are a stranger to the great body of Germans, we did not know a man in the mob, nor do we believe they knew us, and for the want of a knowledge of the German language we could not get the information ourself.

If it is asked, upon what ground we claim the right to vote. We might rest the issue upon the fact that we are certainly old enough, having seen fifty-two summers; and that our father having bared his breast to his country's foes as a soldier of the Revolution, doubtless thought his sons would be entitled to the peaceable use of the ballot box—aye, and we might claim that our mother done her part in securing for us, at least, equal privileges with the Germans, when as was her wont, from day to day, she sat upon the fence, with a rifle in hand, watching for Indians, while our father cultivated his corn, thus assisting to secure possession of this broad domain that room might be made for these foreigners. But after all, for our single self we claim nothing, but it is for our native-born citizens, our country and its civil institutions, we throw in our feeble efforts to sound the tocsin

of alarm. We dare tell Americans, that so long as they will tolerate and encourage low and contemptible newspapers, devoted to enlisting the baser passions of the human heart, for political effect, so long will the illiterate, irreligious, infidel German population, insult, abuse and assassinate American born citizens — aye, and all with impunity. We are writing this article before it can be known whether the penalties of the law will be inflicted against any man who assailed us or others on that day, but we do not hesitate to believe, that the whole investigation will end in smoke. The German influence is wanted for certain purposes, and this influence seems to clog the wheels of justice — but we shall see.—[Ed.]

EDITOR'S TABLE.

GRAND LODGE OF MISSOURI.

THE Grand Lodge of Missouri held its annual communication in Booneville, on the 3rd day of May last, but for want of a quorum did not organize until the next day.

We have not room to give an extended notice of the proceedings in this number, but the action of this Grand Lodge, in some respects, are so deeply interesting, that we have felt it to be our duty to withhold several short articles in order that we may inform our readers, that, now, the Masonic College is gloriously in the ascendant. Up to the meeting of the Grand Lodge, scholarships to the amount of thirty-two thousand dollars had been sold, no interest on which could be collected until full fifty thousand dollars' worth were disposed of. The Grand Lodge has taken eighteen thousand dollars' worth of additional scholarships, and thus placed the full fifty thousand dollars at interest. This is indeed glory enough for this Grand Lodge. It has acted nobly and well, and deserves the plaudits of the Fraternity and the friends of education everywhere. The interest on the fifty thousand dollars added to the other appliances, will amply sustain the Institution. But we tremblingly ask,

WILL THE INTEREST BE COLLECTED WITHOUT THE RUINOUS DRAWBACK OF HIRED AGENTS? Upon the result of this inquiry much depends, and we sincerely hope that local agents will be appointed, and that the means of the College will no longer be eaten up in traveling expenses and commissions.

We have been shown a manuscript copy of the address of the Grand Master, B. W. Grover, and we truly regret we have not room in this number for that able document; it shall appear next month. And we beg in advance, to tender him our acknowledgments, for the complimentary manner in which he refers to our humble services as Chairman of the Committee on Foreign Correspondence.

The Grand Lodge will hold its next Grand Annual Communication in St. Louis, on the first Monday in June, 1853.

The following are the G. Officers, for the ensuing year, of the G. L. of A. F. A. Masons of the State of Missouri:

M. W. BENJ. W. GROVER, G. M.,	
R. W. S. F. CURRIE, D. G. M.,	
“ J. H. TURNER, G. S. W.,	
“ S. H. SAUNDERS, G. J. W.,	
“ J. T. JOHNSON, G. Treas.,	
“ A. O’SULLIVAN, G. Sect.,	
“ C. LEVY, G. Lect. ;	
W. & Rev. F. L. B. SHAVER,	G. Chaplain,
“ J. F. TRUSLOW,	“
“ J. LIBBEY,	“
“ J. B. WRIGHT,	“
“ R. D. MORROW,	“
“ S. CALDWELL,	“
“ B. T. KAVANAUGH,	“
W. O. F. POTTER, G. S. D.,	
“ F. W. DAVIS, G. J. D.,	
“ J. W. MURPHY, G. Tyler.	

G. Master’s address, Warrensburgh, Johnson Co., Mo.

Grand Secretary’s address, St. Louis, Mo.

J. W. S. Mitchell, Chairman Foreign Correspondence Com., St. Louis, Mo.

OBITUARY.

At a regular communication of Belle Vue Lodge, No. 95, La., of Free and Accepted Masons, on the 5th day of March, A. L. 5852, the following preamble and resolutions were unanimously adopted :

Whereas, It has pleased the Divine Architect to remove from this life our beloved Brother JAMES G. McDADE, Past Master of Belle Vue Lodge, No. 95, of Free and Accepted Masons ; and, whereas, we the members of said Lodge do share in the general sorrow which this melancholy event has produced, and being desirous of manifesting our sensibility on this occasion ; therefore, be it

Resolved, That by the demise of our brother, James G. McDade, late P. Master of this Lodge, it and the community generally, have sustained a loss irreparable. That as a presiding officer he was energetic, prompt and firm, with a degree of moderation and courtesy, that endeared him to the Fraternity ; as a friend and brother, he was frank, open and generous ; as a philanthropist, liberal—the calls of humanity never left him unanswered ; as a Mason, exemplary—his example is instructive and encouraging ; as a Christian, devout and faithful ; as a husband, benignant and true ; as a father, fond and doating ; retired in his habits, unostentatious in his manners. It may be truly said, those who knew him best loved him most.

Resolved, That as a remark of the respect and esteem that we have for our deceased brother, the members of this Lodge do wear the usual badge of mourning for thirty days, and that they will unanimously attend his funeral in procession, on Saturday the 20th inst., at 11 o'clock, at Shady Grove Church.

Resolved, That a copy of these proceedings be furnished to the bereaved family and friends of the deceased, with the assurance of our sympathy and condolence, and that a copy be furnished the Masonic Signet, with a request that it will publish the same.

Resolved, That in accordance with the wish of the family of the deceased, Brother S. J. Davies be requested to deliver the funeral oration, on Saturday the 20th inst., at 11 o'clock, A. M., at Shady Grove Church, South Bossier Circuit.

CHARLES E. TALIAFERRO, Secretary
of Belle Vue Lodge, No. 95.

At a called meeting of Douglass Lodge, No. 54, Mo., held at their Hall, in Marthasville, March 24th, A. L. 5852, the following preamble and resolutions were unanimously passed :

Whereas, It has pleased the great Architect of the Universe in his mysterious providence, to remove from our association, our beloved Brother OLIVER WOODHOUSE, and while we bow with humble submission to the Divine will, we cannot refrain dropping the sympathetic tear for our departed brother ; therefore,

1. Resolved, That as members of Douglass Lodge, No. 54, of Free and Accepted Masons, we deeply feel our bereavement, and that we will ever cherish with melancholy remembrance the virtues of our deceased brother ; and that we will wear the usual badge of mourning for thirty days ; and that we tender to the afflicted widow and tender orphans our kindest sympathies for their irreparable loss.

2. Resolved, That this preamble and resolutions be entered upon the records of this Lodge, and a copy be sent to the afflicted family of the deceased.

3. Resolved, That the above preamble and resolutions be signed by the W. M. and Sec. of Douglass Lodge, No. 54, and the same be published in the Masonic Signet.

HARVEY GRISWOLD, W. M.

Attest : A. POWELL, Sec.

AT a special communication of Bloomington Lodge, No. 102, Mo., held at the Masonic Hall, on Tuesday, March 30th, A. L. 5852, A. D. 1852, the following preamble and resolutions were adopted :

Whereas, It has pleased the All-wise Disposer of human events to remove from our midst, our highly esteemed Brother GEORGE W. SHARP ; therefore,

Resolved, That in the death of our brother, society has been deprived of one of its best members, the Church of an efficient member, and Masonry a devoted friend and brother.

Resolved, That in token of respect, and the high esteem in which we hold the memory of our deceased brother, the members of this Lodge will wear the usual badge of mourning for the space of thirty days.

Resolved, That we tender to the widow and relatives of the deceased, our most cordial and heartfelt sympathy in this solemn dispensation of Providence.

Resolved, That the above preamble and resolutions be spread at large upon the records of this Lodge, and that a copy be transmitted to the widow of our deceased brother, and that the same be published in the Masonic Signet and Bloomington Gazette.

WILLIAM CLARKE, Secretary.

BLACK LIST.

SAVANNAH, Mo., April 19, 1852.

DEAR BRO. : By the last mail, I received a letter from you, asking for the payment of the balance of money due you. The Lodge is not aware of owing anything ; and I having acted as Secretary of the Lodge for several years, know of no grounds for any indebtedness.

When the Signet was first proposed to be issued, the Lodge directed me to subscribe for the same for one year, and I accordingly did. Before the termination of the year, the Lodge directed me to pay for the same and have it discontinued. Accordingly at the City Hotel in Lexington, at the dedication of the College, I paid you the amount of subscription due, took your receipt for the same and directed it to be discontinued. Since which time, neither the Lodge or myself, as Secretary, have ever called, or received the Signet from the post office. I have occasionally seen a stray number in some person's hands, but I supposed belonging to subscribers. Fraternally,

THOMAS H. CLARKE.

In answer to the foregoing we have to say, that we received and duly entered the \$2 50 spoken of above, but we have no recollection of receiving orders to discontinue the Signet, and we beg to suggest

some reasons for believing the brother is mistaken in supposing such instructions were given.

The first number of the Signet was issued after the first of May, 1848. The Grand Lodge convened for the dedication of the College on the 10th of July following. Now, if Savannah Lodge ordered a discontinuance previous to the meeting of the Grand Lodge, it must have been done in less than two months after the receipt of the first number of the Signet; and while we grant that the Lodge may have had the sagacity thus early to discover the absence of merit in the pages of our journal, and the prudence to guard against the possibility of becoming involved for a second volume, we must be permitted to say, it furnishes evidence of acute financiering which should be held up as a model to other Lodges. We may add, furthermore, that the members of that Lodge certainly deserve the thanks of the Post Office Department for having taken the numbers out of the office for four years, knowing the publisher was to receive pay but for one year.—[Ed.]

TABLE OF CONTENTS.

History of Free Masonry.....	65
Poetry	76, 100
Grand Lodge of Louisiana.....	77
Names of the Months.....	99
Address of Rev. F. L. B. Shaver before Grand Lodge of Louisiana.....	101
Relief, No. 2.....	110
A New Literary Star.....	116
From a Lady.....	117
Questions of Masonic Usage—Physical Disqualification.....	118
“ “ “ —Can Elected Candidates be Arrested?.....	119
The Ballot Box Not Free.....	121
Editor's Table	124
Obituary.....	126
Black List.....	127

THE SIGNET AND MIRROR.

VOL. VII.

ST. LOUIS, JULY, 1852.

NO. 3.

HISTORY OF FREE MASONRY — NO. LI.

BY THE EDITOR.

MASONRY IN THE UNITED STATES.

IN order that we may arrive at the probable time, at which Masonry was introduced into this country, it becomes important to inquire into the character of the early settlers, and the country from which they emigrated; for it is not likely that a people, not having Masonry in their native country, would introduce it into a newly discovered continent; and we have seen from the collected testimony in this history, that at the time when this continent was discovered, Free Masonry did not exist, or at least we have no proof that it existed, everywhere, on the contrary the evidence is, that it was confined to England, Scotland, Ireland and a small portion of continental Europe. We shall, therefore, make a brief sketch of the discovery and colonization of the United States; but we shall avoid useless discussions as much as possible.

We are not inclined to stop, by the way, and undertake to call in question the generally received opinion, that the honor of the discovery of this continent is due to Columbus; but it is a fact, worthy of more than a passing notice, that an Icelandic historian of acknowledged merit,* takes the ground, that as early as 1008 America was discovered by his countrymen. He states that a vessel sailed from Iceland to Greenland at the period spoken of, and that it was driven by adverse winds to the shores of Labrador, and that for some years thereafter the voyage was repeated successfully to Newfoundland, where colonies were then planted. The author relies mainly upon the

* Thorfæus.

traditions of his countrymen, and we are not prepared to say those traditions are not as reliable evidence as much which has been offered for our belief by modern writers in relation to the middle ages. We know that for a long period anterior to the days of Columbus, the Italian mariners had penetrated every sea known to the world, and we think it is not improbable that this continent was reached by some of them. What though the descriptions of the coast and the general face of the country compare but poorly with the facts since known to exist, some allowance may well be made when we remember the true character of the people by whom those traditions were preserved. Names of localities were liable to be confounded, and the description of the coasts may have applied to the South rather than the North; in short, the point of land discovered by the Icelanders or Italians may have been in Florida instead of Labrador.

But suppose the Icelanders did plant colonies on this continent five hundred years before the time of Columbus, it does not authorize the belief that Masonry was by them introduced upon the shores of America, for the simple reason, that we have not the slightest evidence that Masonry was then known in Iceland. On the other hand, had we proof that the Italians planted colonies here at the period spoken of, there would be strong reasons for supposing Masonry was by them brought over. But with this hypothesis we are lost in conjecture, for whether colonies were planted by Icelanders or Italians, they were either exterminated or they became merged into the tribes of the aborigines, and all traces of their history was lost, and we have but little reason to suppose an amalgamation took place except so far as the Greek language, known to exist with some tribes of Indians, tends to favor the idea. But, granting that a colony of Greeks was planted on this continent, and that being deserted by their countrymen finally joined and intermarried with the Indians, we have still no testimony that Masonry was among them. It follows, then, that we must look to another source and to a later period for light upon the subject.

The discovery of this continent, as before intimated, is generally attributed to Columbus, and yet there are some strange passages to be found in the writings of the ablest historians. George Bancroft, for example, vaguely admits that Columbus first landed on this continent, but immediately after writes as follows:

“In the new career of Western adventure, the American continent

was *first* discovered under the auspices of the English, and the coast of the United States by a native of England.”

To sustain the above declaration, the author attributes the discovery to John Cabot, a native Venitian, at the time a resident merchant at Bristol. Now it would seem, that granting the discovery to have been made by John Cabot, his residence at Bristol did not make him an Englishman, and therefore the credit is given to the wrong country. But Sebastian Cabot, the son of the merchant, claimed to be a native of England, and he accompanied his father, and for aught we know may have seen land in the New World before his father; but even this would be a flimsy pretext, for we know that the enterprise was gotten up and conducted by the father, and the credit is justly due to him, however much his son afterwards surpassed his father in maritime adventures. But, be this as it may, the expedition referred to was made five years after Columbus, under the patronage of Ferdinand and Isabella of Spain, discovered this continent.

Immediately after the termination of the civil wars between the houses of York and Lancaster, a very general spirit of commercial enterprise was enkindled in England, and Henry VII partook largely of the desire for new discoveries. It was not, therefore, difficult for John Cabot to obtain from the King in 1497, a patent, giving to himself and three sons almost unlimited powers to occupy and appropriate to their own use, any newly-discovered continent or islands, provided, only that the banner of England should be placed on the same. Thus provided, the elder Cabot, at his own expense, fitted out five vessels, and with his son Sebastian set sail for the West, influenced, no doubt, by the traditions of the Icelanders, that the New World was to be found “where the lands do nearest meet.” This little fleet, or a part of it, landed in Labrador on the 24th of June, 1497; and as England was then the nursery of Masonry, we have good reasons to suppose the first Mason whose feet rested upon the soil of this continent, reached it on St. John the Baptist’s day, for it is not probable, that amongst the entire ships’ crew of Englishmen there was not a single Free Mason. On the fruits of this expedition, England set up a claim to the discovery of this continent, although it was not denied that Columbus had made the discovery in 1492.

In May, 1498, Sebastian Cabot sailed from England with three hundred men and women, with the design of planting a colony on the

American shores ; but though it is said he examined the coast from latitude 58 North to the southern shores of Maryland, the fear of starvation deterred the English from attempting a settlement, and all returned.

The next expedition was fitted out by the King of Portugal, who deeply regretted not having listened to the entreaties of Columbus for assistance. Gasper Cortereal was appointed commander of the expedition, and landed on this continent in 1501. He examined the coast for six or seven hundred miles. His object seemed to be, not to plant a colony, but to give to Portugal a claim to the country and to reap advantage from any speculation which might offer, evidently expecting to find gold ; but, failing in this, the commander enticed the natives to visit and examine his ships, when he set sail with a cargo of Indians, and arriving in Portugal sold them as slaves.

While Spain claimed the right to this continent, through the discovery of Columbus, England through the Cabots, and Portugal through Cortereal, France set on foot an expedition in order to the enjoyment of a share in the reputed gold mines of this country.

As early as 1504, French vessels were engaged in the fisheries of Newfoundland ; but we have no evidence that a French vessel touched the shores of the present boundary of the United States until 1524, when Veranzini was sent out by the Dauphin, Francis I, and landed at Wilmington, North Carolina. This was the first vessel ever seen by the natives on that coast. The result of this expedition was of more benefit to the world than any that had been made to America. Veranzini not only examined the coast from North Carolina to Nova Scotia, but he made an accurate sketch of the country, and published an account of the appearance, habits and customs of the natives, which we believe was the first narrative ever published upon the subject ; at least, it is the oldest known to exist.

It is not remarkable that France should set up an undivided claim to the New World, when in truth she had discovered and surveyed a large extent of coast never before visited by Europeans ; neither will it appear strange that such an earnest struggle was entered into and kept up between the several powers for a claim to North America, when it is remembered that all the discoverers agreed in the opinion that the country abounded in rich gold and silver mines. They saw the natives with trinkets made of both these precious metals, they

remembered the rich discoveries of Cortes, and all jumped to the conclusion that the soil of North America must be filled with precious metals; and so confidently was this opinion entertained, that several English vessels were loaded with the soil or clay of the New World, which was taken to England that the gold might be, by the assistance of science, separated from the earth.

Juan Ponce de Leon, an enterprising Spaniard, accompanied Columbus in his second voyage to the New World in 1493: and nineteen years after, having fallen into the popular opinion, that an elixir somewhere existed in nature, having the power to prolong life in perpetual youth, persuaded himself that the invaluable article existed and could be found in great abundance in America; whereupon, at his own cost, he fitted out three ships, and set sail from Porto Rico, March 3rd, 1512, in search of new discoveries, and on Easter Sunday, March 27th, hove in sight of land, and supposing it to be an island covered with flowers, called it Florida, after the Spanish term for the day on which it was discovered.

On the 2nd of April, Ponce de Leon went on shore and took possession of the country in the name of Spain, in latitude 30 degrees, 8 minutes. Ponce de Leon remained in the country only a few weeks, when he sailed for Porto Rico, intending soon to return to Florida and plant a colony. It is said he left a trusty follower in Florida to explore the country, but we have no account of the fate of such an individual. The government of Spain, intending to reward Ponce de Leon, made him Governor of Florida, with the privilege of planting a colony to be governed at his own expense, which he was unable to undertake until 1521, when he sailed with two ships to take possession of his province and select a location for a colony; but on landing, he was vigorously attacked by the natives, and many of his men were killed, himself receiving a wound from an arrow which eventually terminated his life at Cuba.

In 1520, three ships were sent from St. Domingo in search of slaves on the North American coast, and landing on the coast of South Carolina, sought and obtained the confidence of the natives; when, under the guise of friendship, the Indians were induced to visit the ships, and, when there, were made prisoners, ruthlessly tearing asunder every tie of kindred. Thus men, professing Christianity, deaf to every cry of humanity, showed themselves to be more savage than the natives

of the forest. Who can wonder that in after years, the Indians turned a deaf ear to the avowed missionaries of the cross? Who can wonder that the natives looked with suspicion upon European intruders and learned to despise the "pale face."

In 1528, Navarez landed on the coast of Florida with three hundred men, and feeling so confident that they had reached an earthly paradise, they burned their vessels, and commenced a search for gold and the elixir of life. The natives looking upon them with suspicion and dread did not hesitate to use stratagem to get clear of them, and thus each tribe induced the Spaniards to believe that gold and precious stones were to be found in great abundance still further on, and in this manner were they destined to traverse the forests with buoyant hopes, doomed to disappointment, until they reached the Bay of Pensacola, where, after traveling eight or nine hundred miles, they built rude vessels, put to sea and were cast away. Of the the three hundred, it is said, only four men reached Mexico, and they after wandering nine years over land.

In 1538, a wild spirit of adventure and speculation was gotten up by Soto. It seems that this originated with some of the Indians who had been made slaves by the Spaniards. Being very anxious to return to their native forests and to the wild homes of their kindred, they invented a story, which represented certain portions of the New World as abounding in gold. Soto believed their representations to be true, and created a similar impression upon the minds of his countrymen; indeed so general was the belief, that when Soto was ready to set sail, being prepared to take only six hundred persons, he was compelled to select this number from thousands who eagerly sought the privilege of a passage.

On landing in Florida, Soto sent back his ships to Havana, that his followers might not desert him before the object of his mission was accomplished. This army of freebooters were fully equipped for war, and carried with them stores of provisions, besides hogs, cattle, horses, &c. &c. They also carried with them the means of forging chains for prisoners, of whom they made slaves whenever it suited their purposes, seeming scarcely to regard the natives as being human beings or having claims to the common calls of humanity.

To Soto is due the unenviable fame of having first introduced blood hounds into this country; and, singular enough, on the very soil

where but a few years ago an attempt was made to use them under the sanction of our Government against the Florida Indians.

We will not undertake to follow this army of freebooters through all their wanderings. They traveled over much of Georgia, Alabama and that country occupied by the Cherokee Indians, and the next year reached the Indian village of Mobile above the mouth of the Alabama river. The winter season coming on, the Castilians were not satisfied to camp and winter in their tents, but demanded possession of the village, which the natives refused, and the result was the most bloody battle ever fought in the United States, even to the present day. It is true the loss of life was mostly on one side—the cavalry and fire-arms of the Spaniards triumphed over the feeble method of Indian warfare. Early in the battle the Spaniards set the village on fire, and thus by fire and sword 2,500 Indians fell. This battle was fought in October, 1540. In the following spring, the Spaniards again traveled North as far as the Yazoo river, where, in March, 1541, the Cherokees set fire to the village in which the Spaniards were encamped and consumed their arms and provisions; and yet the Indians were so timid as not to embrace this favorable moment for attacking and destroying the invaders, but delayed until the Spaniards had time to manufacture rude instruments of warfare and were able to repel the attack.

Soto had promised his men to find a land much more abounding in gold and precious stones than that which Cortes had discovered, and now having traveled over the country until all the clothing his men could command were made of skins and the wild nettle, their leader was still unwilling to relinquish his object, notwithstanding the earnest entreaties of his men. Soto still bore North, and was the first European to behold the wonderful Mississippi. The point at which he reached the river is said to be the Chickasaw Bluffs, where Memphis is now situated. Here Soto crossed the river, and continued up it to the New Madrid country, intending to find the location of the Kaskaskia Indians, having heard from other tribes that the country of the Kaskaskias abounded in gold. And it is singular, that though he had been thus often deceived by such stories, still was he led by them, and traveled in the direction of the Missouri river until he was deterred from further progress in that direction by the fear of a scarcity of game. Some historians say he crossed the Mississippi above the

mouth of the Ohio, and traveled north-east until he reached the hilly country of the White rivers in Indiana, and becoming satisfied that gold was not to be found there, he again turned his course South; but we know not what to think of this account, when we remember that the same account represents the Indians as being an agricultural people; but his route, whatever it was, is not clearly shown, and we have no authentic testimony until he reached the Washitaw in March, 1542. Here he determined to descend the river and gain tidings of the sea. After wandering through swamps and suffering great hardships, he arrived at the mouth of Red river, and being unable to learn from the natives the distance to the sea, he sent scouts down the river, who after some days absence returned with a report, that the great number of bayuos and the thick undergrowth of cane rendered a passage by land impossible. This it seems was the first time that marks of despondency could be traced upon the face of Soto. He had treated the natives with so much cruelty, that he knew he was despised by them, and could expect but few favors from them; and, above all, he knew he could not rely upon them as guides, as he had already seen instances where the natives had misled him, knowing they were to be shot down as soon as the fact was discovered. Soto's men were now dying around him, he had failed to accomplish any of his designs or fulfill his promises, and it is only wonderful that he had not been discouraged before. While at the mouth of Red river, Soto received a challenge from the Natchez Indians for a pitched battle, but his day of proud bearing had passed, he was no longer the brave warrior and dauntless pioneer, his spirit was broken, he was seized with a fatal melancholy, when his men, perceiving his dangerous situation, besought him to name his successor, with which request he complied, and died the day after. Thus perished the brave associate of Pizarro, the Governor of Cuba. He had left his home, and friends, and country in search of richer mines than those of Peru, and found poverty and want; he had traversed a wild and unknown forest, under the superstitious belief that he would obtain the elixir of never-fading youth, and found in the end a grave beneath the boiling waves of the Mississippi, over which was performed, for the first time, the chant of Christian burial, by Christian priests. His body was sunk in the river to conceal it from the natives, who would most likely have defiled it if it had been within their power. From May until July the followers of Soto wan-

dered through that country lying on the head waters of Red river, in search of the sea and still hoping to find a land of gold mines ; but, finally, they returned to the Mississippi and followed it to its mouth. They reached the Mississippi in December, some miles above the mouth of Red river, where they built seven brigantines ; but they were so imperfectly put together, that it could scarcely be hoped they would answer the end desired. In July, 1543, they had exhausted all their iron and other means of perfecting their vessels ; and so thoroughly had they consumed all the provisions the neighboring Indians had, that the poor savages came to their camp begging for their own bread—and thus the Spaniards were compelled to embark in their frail vessels, and were safely wafted to the Gulf of Mexico in seventeen days, arriving on the 18th of July. From July until September they followed the coast, when the remnant, three hundred and eleven souls, found means to return to their native homes.

Thus was laid the Spanish claim to the greater portion of the United States. Spain first discovered the continent, Spaniards first penetrated the country, and hence did Spain, with great propriety, claim a right to the soil over any other European power. But, thus far, Spain had been unable to conquer and occupy the New World : several attempts were made but all proved abortive, and Florida was abandoned by the Spanish Government until 1563 ; and even then the attempt was made to occupy it, not for the benefit of Spain or the welfare of her citizens, but for the purpose of breaking up a colony of Huguenots, a Protestant religious sect from France. Coligny conceived the idea of planting a colony of French Protestants in America, and from Charles IX received a charter for that purpose. In February, 1562, a pioneering vessel was placed under the command of Ribault, who sought a climate similar to that of France ; and in the latitude of St. Augustine landed on Seman island, where he raised a monumental stone and claimed the country as a province of France. Their location was called Fort Charles, in honor of the King, and in like manner the name Carolina was given to the continent a century before it was colonized by the English.

This French colony was composed of only twenty-six souls, but it was promised that a large addition should be immediately sent over. Ribault returned to France, but there found the fire of civil war raging so fiercely, that all efforts to make a new levy for Carolina were for

the time abandoned. The year after, the little colony was distracted by the unharmonious action of its members, which ended in a determination to abandon the country and return to France. They built a brigantine, and, all getting on board, put out to sea, not only in a frail bark but only half supplied with provisions; but, fortunately, before famine had done its threatened work of destruction, they were picked up by an English vessel. Thus ended the first attempt to settle French Florida, and thus far we hear not a word about Masonry on this continent. The travels of Soto were noted down and afterwards published by one of the company, but we have no account of the miraculous preservation of the life of an Indian or Spaniard through the instrumentality of Free Masonry. The settlement and sufferings of the little band of Huguenots were detailed, and have been handed down to us, through Church history, and yet Masonry is not mentioned as having had any connection with the enterprise, or as being found in the possession of the Indians. But we shall pursue this subject further in our next number.

A STRIKING THOUGHT.—“The death of an old man’s wife,” says Lamartine, “is like cutting down an ancient oak that has long shaded the family mansion. Henceforth, the glare of the world, with its cares and vicissitudes, falls upon the old widower’s heart, and there is nothing to break their force or shield him from the full weight of misfortune. It is as if his right hand was withered—as if one wing of his eagle was broken, and every movement that he made only brought him to the ground. His eyes are dim and glassy, and when the film of death falls over him, he misses those accustomed tones which might have smoothed his passage to the grave.”

THE MYSTIC SPELL.

BY MARY FORREST.

[THE following lines were composed on hearing a young child earnestly plead with his mother to sing no more songs, for the sound made his heart sad, and he could not sleep.—[Mobile Advertiser.

“It may be a sound—

A tone of music—summer’s eve—or spring—

A flower—the wind—the ocean—which shall wound,

Striking the electric chain wherewith we are darkly bound.”

—[Byron.

Oh, take away that mournful harp,
And never strike its cords again !
Oh, hush thee, mother, sing no more
That softly sweet but plaintive strain ;
For ah ! my spirit’s lyre hath caught
The trembling echoes as they fell,
And, with its thrilling notes, awake
Within my soul a nameless spell !

’Twas ever thus ! The sweetest tones
Have saddened most my childish heart ;
And e’en the warbled song of birds
Have caused the glistening tears to start !
Why is it, mother ?—tell me why
The boy is ever doomed to sigh,
When rapturous music breathes delight,
And joyous songs ascend on high ?

Oh ! must I weep in yon bright world,
When seraphs strike the harp of gold ?
Must I alone sit silent—sad—
And leave my soul’s deep love untold ?
When loud hosannas pealing rise,
And angel wings are fluttering nigh ;
Must my poor, feeble, untaught lyre,
Neglected and forgotten lie ?

“In that fair land, my gentle boy,
Shall every tear be wiped away !
Beyond those radiant, burning stars,
No evil influence e’er shall stray ;
But gushing music evermore,
Ring from thy harp’s melodious strings
As upward borne through boundless space,
Thy spirit soars ’mid glorious things !”

Branford, Connecticut, February, 1852.

GRAND LODGE OF LOUISIANA.

[NOTICE CONCLUDED.]

THE following resolutions were offered by the Committee of Correspondence, and were adopted, except the third :

"1. Be it Resolved, That in the opinion of this Grand Lodge, in addition to the recommendation required by Section 11, Article XII, of the Constitution, the Lodge recommending the petition should be required to certify, that the brethren to be named as the Master and Wardens, are fully competent to confer, correctly, the three degrees of Ancient Free Masonry,

"2. Be it Resolved, That no Master Mason, who shall live in the vicinity of a Lodge under the jurisdiction of this Grand Lodge, for the space of one year, and is able to pay the necessary and usual fees and contributions required by the Constitution and By-Laws of said Lodge, and shall fail or neglect to affiliate himself, or apply to affiliate himself with such Lodge, shall be allowed to visit any Lodge under the jurisdiction of this Grand Lodge, to assist at any of the public ceremonies and processions of the Order, be entitled to Masonic burial, or receive relief for himself or family from the charity fund of the Order.

"We propose the foregoing resolution for immediate adoption, and offer it as an amendment to the Constitution, as Section 15, of Article XIII.

"3. Be it Resolved, That no Mason ought to demit from his Lodge unless it be to be affiliated with another Lodge, to assist in the formation of a new Lodge, or remove into another jurisdiction. And whenever a Mason shall demit from any Lodge under this jurisdiction for any other reason than the above, except inability to pay his dues, in which case the Lodge may continue him a member without payment, if it be so pleased to do, he shall not receive from said Lodge a certificate of good standing, and shall be deprived, during all the time he shall remain unaffiliated, of the right to visit any Lodge under the jurisdiction of this Grand Lodge, to assist at the public ceremonies of the Order, of the right of Masonic burial, and of all relief from the charity fund for himself or family.

"We propose the foregoing resolution for immediate adoption, and we submit it as an amendment to the Constitution, as Section 16, of Article XIII.

"4. Be it Resolved, That in the estimation of this Grand Lodge, the act of the Most Worshipful the Grand Lodge of Hamburg, in chartering Pythagoras Lodge, within the jurisdiction of the Most Worshipful the Grand Lodge of the State of New York, is an unauthorized and unjustifiable violation of the territorial jurisdiction of the said Grand Lodge, and of the laws and policy of the Grand Lodges of the United States. That we hereby make our solemn protest against it, and all similar usurpations, and call upon the Grand Lodge of Hamburg to revoke said charter, and abstain from all similar proceedings in future.

"5. Be it Resolved, That this Grand Lodge enter its solemn protest against the doctrine announced by the Grand Lodge of Hamburg, in its letter to the Grand Lodge of New York, in these terms : ' For, indeed, it should not be overlooked, that our German brethren in America, if ever we were to choose, would, of course, stand nearer

to our Grand Lodge, and probably to all others in Germany, than natives of another country"—as a direct violation of that great and fundamental principle of the Order, which recognizes no distinction of country or language; and in its connection and application to the subject of that letter, subversive of all discipline and peaceful government in Free Masonry.

"6. Be it Resolved, That this Grand Lodge will herself oppose, and hereby invites her Sister Grand Lodges of the United States, to oppose any interference with Masonry in the United States, by any foreign Masonic body or authority whatever.

"We submit the following as a proposed amendment to the Constitution, as a substitute for Section 8, Article XIII:

"7. No candidate shall be advanced to the second or third degree, except upon an unanimous ballot resulting in his favor, to be taken in the same manner as on the application for the first degree; Provided, however, that should any brother know of any objection affecting the moral character of the applicant, which may be made known to the Lodge without injury to innocent third persons, he ought to prefer charges against the applicant, rather than resort to the negative ballot. This, however, must be left to the conscience and Masonic discretion of such brother alone to determine.

"8. Be it Resolved, That in the opinion of this Grand Lodge, it would be a violation of the spirit and letter of Section 3, of Article XII, of the Constitution, for any Lodge to remit or return, directly or indirectly, the whole or any part of the fees required to be paid by said section, to any Mason upon whom the degrees are conferred by said Lodge.

"9. Be it Resolved, that as the ancient laws of our Order, and the 2nd Section, of Article II, of our Constitution, recognize the three degrees of Apprentice, Fellow Craft and Master Mason only, this Grand Lodge is prohibited from recognizing the Degree of Past Master. That, consequently, this Grand Lodge can only concede, and does only concede, the title and privileges, and confide the duties of Past Master only to such Master Masons as have been regularly elected, and installed into the office of Master of a Lodge of Symbolic Free Masonry, constituted and chartered by a lawful Grand Lodge of the Order.

JOHN GEDGE, Chairman."

The following resolutions serve to exemplify the noble and generous feelings which ever actuate the citizens of the sunny South. It is true that it was afterwards deemed proper to lay the subject before the subordinate Lodges before final action, and to this end the vote was reconsidered, and the subject postponed until the next session. This does not at all discourage us, on the contrary we think it was a prudent course; for it was due to the Grand Lodge and its subordinates, that evidence should be adduced, that the Masonic College of Missouri would not fare the same fate which befell a similar institution in Kentucky. The fifty thousand dollars' worth of scholarships being now sold, we are assured by those who are competent to judge, that the permanency of the College is beyond doubt; and, hence, there can be no doubt but at the next meeting of the Grand Lodge of Louisiana, the following resolutions will be passed, and the contract ratified:

"Bro. A. G. Carter presented the following resolutions, which were adopted, viz.:

"Be it Resolved, That this Grand Lodge strongly recommends that each of its constituent Lodges should become the purchaser of one or more permanent scholarships in the Masonic College, established by the Grand Lodge of the State of Missouri, at Lexington, in that State; and devote the same to the education of the orphan child or children of some brother or brethren.

"Be it Resolved, That the Grand Lodge of the State of Louisiana will subscribe for six permanent scholarships in the said Masonic College of Missouri; provided, they can be obtained by the payment of annual instalments of from one to six years, say \$300 per annum. That if so purchased, they shall be devoted to the education of the indigent orphan children of brethren, who, during their lifetime, were active and contributing members of some Lodge holding of this Grand Lodge; said children to be selected by the Grand Lodge, as far as possible and just, from different parts of the State. And the M. W. Grand Master is hereby authorized and empowered to take all the steps necessary, and execute all such papers and documents as may be required, to effect said purchase."

We insert the following plan for erecting a Grand Masonic Hall, hoping it will tend to aid our brethren in St. Louis, in laying plans for a similar building now in contemplation:

"The following communications from the M. W. G. Master, H. R. W. Hill, were read:

"To the M. W. Grand Lodge of the State of Louisiana:

"Having been honored by your request to preside over the Committee appointed for the purpose of devising a plan for building or procuring a Grand Masonic Hall in this city, for the use of this Grand Lodge, I hasten to lay my views before you, expressing at the same time my regret, that the necessity of making a report upon the subject this evening, as required by your resolutions of yesterday, and my many and important private engagements have entirely prevented me from the opportunity of consulting with my brother committee-men, or devoting all the time and reflection to the subject which its importance demands.

"As the Grand Lodge has neither the means at its disposal to procure or erect an edifice suitable to the occasion, or the power to raise the necessary sum by taxation; it is clear that the funds requisite must be obtained by voluntary subscription. The Fraternity in this State are not sufficiently endowed with wealth, nor are they numerous enough, to enable them to supply the fund required, gratuitously. Yet there are few, if any, among them, who would not willingly invest a portion of their means for the accomplishment of such a purpose, if they could thereby, at the same time, insure a moderate revenue for their private necessities.

“It appears to me that all interests can be reconciled and the object accomplished, by a Stock Subscription; and experience has proved that such a system has been eminently successful elsewhere. The property can be held in the name of the Grand Lodge, and so enjoy the advantages of the corporate charter; at the same time, the subscribers will be fully secured by the issue of scrip or stock certificates; and will participate, pro rata, in all the revenues of the property, which we may safely estimate will give a handsome rate of interest upon the investment.

“I, therefore, submit to your consideration the subjoined Plan; and request your adoption of it, if it meets your approval.

(Signed,)

H. R. W. HILL,

Grand Master, State of Louisiana.”

“PLAN FOR GRAND MASONIC HALL.

“1st. A suitable building shall be purchased in the city of New Orleans by, and held in the name of, the Grand Lodge of the State of Louisiana, for the purpose of being used as a Grand Masonic Hall; the parts of it not so used, to be rented out or otherwise disposed of, so as to produce a revenue: or, if such a building cannot be obtained, then a sufficient quantity of land shall be purchased and suitable edifices erected thereon for the said purpose, in the said city, by the said Grand Lodge, and to be held in its name as aforesaid.

“2nd. The money, required for the purpose aforesaid, shall be raised by subscription; and, for each Ten Dollars subscribed, the subscriber shall receive the same amount of Stock, which shall entitle him and his heirs to a pro rata share of all the rents, revenues and profits, arising from the said building and its appurtenances.

“3rd. Books of Subscription shall be opened, at such times and places as may be most convenient; and the Grand Lodge or Grand Master shall appoint suitable persons to superintend and take charge of the same.

“4th. No amount less than Ten Dollars shall be received as a Stock subscription, and the shares shall be each of that amount.

“5th. No payment shall be called in on any share until the sum of Fifty Thousand Dollars has been subscribed; and then, only at the time and in the manner hereinafter provided.

“6th. So soon as the sum of Fifty Thousand Dollars has been

subscribed, the Grand Master, or the brother filling that office pro tempore, shall call a meeting of the Stock subscribers, at some convenient time and place — said subscribers to attend in person or by proxy. The said subscribers shall then organize themselves and elect a Board of Directors, with such other officers and committees as may be necessary, and make all Regulations and By-Laws required; Provided, that the Grand Master or the brother filling his place shall always be, ex-officio, President of said Board of Directors or meeting of Stockholders.

“7th. When the Stockholders shall have assembled, as aforesaid, they shall determine upon the method of carrying out the objects of the 1st Article, aforesaid; make the negotiations required, settle the price and time of payment, the plan of building, etc.; they shall also determine what further amount of subscription may be necessary, provide for its procurement, in the manner aforesaid, and settle the time and manner in which the Stock payments shall be called in, and for the forfeiture of said Stock in case of default.

“8th. The meeting of Stockholders shall provide for the future election of Officers, Directors, etc.; for the manner in which the building shall be managed; for the collection of its rents, revenues and profits, and the time and method of declaring dividends.

“9th. All donations made to the fund shall be invested in Stock; and said Stock shall be held in the name of the Grand Lodge, as a permanent charity fund, and the dividends on such Stock shall be applied to charitable purposes alone.

“10th. Subscribers may, if they please, make a tontine of their Stock—that is to say, each subscriber, so agreeing, shall receive dividends on his Stock during his lifetime, and at his death the Stock held by him shall revert to the Grand Lodge; but the other surviving parties to the tontine shall receive the dividends to the Stock, so reverted, to be shared among them, in proportion to the shares of Stock held by each, during their lives. At the successive deaths of the others, their respective shares shall revert to the Grand Lodge in the same manner, but the dividends thereon shall be divided among the survivors in the said proportion; and on the death of the last survivor, his Stock and all the dividends, both on it and the reverted Stock, shall belong to the Grand Lodge. The Stock so reverted, shall form a

permanent charity fund, and the dividends thereon be applied to charitable purposes alone, as provided in the preceding Article, No. 9.

“11th. The Grand Lodge shall have the right to redeem the Stock whenever it pleases ; but, in such case, it shall begin with the subscriber having the greatest number of shares ; Provided, however, that it may select the shares of any subscriber who is willing to dispose of the same.

“12th. It is expressly stipulated by the Grand Lodge, that the Stockholders shall have the sole control, direction and management of the carrying out of the design contemplated by Article 1st ; and of the building, its rents, revenues and profits ; and that it shall have no further or greater voice or vote therein than may belong to the number of shares it may own.

“13th. All Stock certificates shall be issued in the name of the Grand Lodge, by virtue of its authority, shall be signed by the Grand Master, countersigned by the Grand Secretary, and sealed with the Grand Lodge corporate seal.

H. R. W. HILL, *Grand Master.*

“BRO. GEDGE: In presenting the Reports, you are authorized to subscribe, in my name, A DONATION for the purpose of erecting the Lodge, ONE THOUSAND DOLLARS.

Yours,

(Signed,)

H. R. W. HILL.”

“And on motion, it was unanimously

“Resolved, that the Report and Plan, for procuring a Grand Masonic Hall, be and the same are hereby adopted, and ordered to be carried into effect forthwith ; and that the donation offered by the M. W. Grand Master, H. R. W. Hill, be gratefully accepted, and the thanks of the Grand Lodge tendered to him therefor.”

Thus we close our notice of the interesting and important proceedings of this Grand Lodge.—[Ed.]

LIKE an inundation of the Indus is the course of Time. We look for the homes of our childhood, they are gone ; for the friends of our childhood, they are gone. The loves and animosities of youth—where are they ? Swept away like the camps that had been pitched in the sandy bed of the river.—[Longfellow.

From the Masonic Journal, (Marietta, Ga.)

TRUTH, NO. III.

BY MISS C. W. BARBER.

On all things created, remaineth the half effaced signature of God ;
Somewhat of fair and good, though blotted by the finger of corruption.

—[Tupper.

“WHAT is truth?” asked Pilate of the Saviour. Again, and again, has man, while groping his way through thick mists of error, paused and reiterated the question, “What is truth?” The student who strives to penetrate the arcana of Nature, assures us that he is seeking Truth in her most beautiful habiliments. The pale-browed theologian pores over the sacred page, unraveling strange doctrines, and fancying that none so adroitly as he have succeeded in drawing Truth from her secret recesses : in his midnight musings she comes to his side, with a face as beautiful as an angel’s and a voice sweeter than the syren’s spell. Every association of men claim Truth for a handmaid and a companion. She assumes in their hands characters the most diverse, and utters the most opposite teachings. But after all, Truth is a unity, beautiful and symmetrical. She dwells in no one place, or rather she is an all-pervading spirit.

“Verily there is nothing so false, that a sparkle of truth is not in it.”

But it is time to commence my story.

It was a beautiful moonlit night in the south of England. In a little cottage which stood almost upon the beach, a beautiful young girl sat, or rather leaned carelessly out of the half open casement, and watched the waves, which came rolling in huge silver bands to the shore and there broke into a thousand glittering fragments on the rocks. Their hoarse, steady murmur, seemed to have a charm in it ; the cool breeze which came inland, was soothing and sweet in its influences. She tossed back the long curls, which were floating carelessly over her shoulders, in order to feel the invigorating breath of the night in all its balminess. A honeysuckle had clambered almost to the top of the casement, and its sweet flowers waved to and fro, scattering their fragrance like so many censers. The little grass-plot in front was hedged about with primroses — those beautiful floral appen-

dages which cast so sweet a charm around most English cottages—and pansies, sweetwilliams, daisies and blue anemones peeped modestly up from their lowly nestling places. It was such a home as England's sweetest poetess must have had in her mind's eye, when she sung,

"Seest thou my home? 'Tis where yon woods are waving,
In their dark richness, to the summer air;
Where yon blue stream, a thousand flower banks laving,
Leads down the hills a vein of light—'tis there!
Midst those green wilds how many a fount lies gleaming,
Fringed with the violet, colored with the skies;
My childhood's haunt, through days of summer dreaming,
Under young leaves that shook with melodies."

England has many such haunts as these—flower-wreathed cottages, where glad young hearts spend their spring time, and to which they look back with restless yearnings when far away; and among the fairest, sweetest, best of these homes, stood the cottage about which I write.

"Eva Snow! Miss Eva Snow! I say, it wants only a quarter to ten! and why do you stay looking out at the sea, and catching your death of cold, as you very well know, here in the damp night air, without so much as a handkerchief thrown over your head? Why don't you shut the casement and prepare for bed? all in the house have been in their rooms this half hour, and I want to shut up the windows and doors."

Eva turned her head and saw Bridget, the housekeeper, standing with a candle in one hand and a huge bunch of keys in the other. There was a frown upon her wrinkled brow, and a glance of disapproval in her eye.

"I did not know it was so late," said the young girl rising and motioning as if to close the casement, but just then her eye fell upon a dark figure fitting across the greensward in front of the house. A crimson flush mounted to her cheek—her hand trembled—her heart fluttered, and turning with a commanding air to the servant, she said, "leave me Bridget to close the windows; I have not yet done admiring the sea. It is not often that one sees so sweet a night as this, even in the south of England."

The servant turned away, muttering something about the romantic taste of a young girl, who kept the house eternally in commotion, and wondering what there could be in the water, which her young mistress saw every day and every night, so mighty wonderful—so very enchant-

ing on this night in particular. But the rays of her candle flickered off in the distance — the door slammed after her, and Eva Snow was alone again.

Was she alone? No, a clump of shrubbery rustled by the side of the window, throwing a thousand sparkling dew-drops to the ground, and a tall form stepped full into the moonlight.

"Why have you come, Captain Montgomery?" said the young girl, stretching forth her snowy white hand, which was eagerly grasped; "why have you come at this unseasonable hour, to seek an interview in this clandestine way? Should my sire, with his strict English notions of propriety, chance to overhear us, we should never be forgiven."

"I know it, Eva dear, I know I peril your happiness as well as my own, by thus coming, but I could not depart, dearest girl, without once more seeking your sweet presence, without once more hearing the tones of your voice and looking into the depths of your blue eyes. It is a cruel fate, Eva, that thus sends me from you."

"And are you indeed going?" said Eva, her lips and cheeks blanching colorless; "are you indeed going to leave England and —."

She stopped suddenly. "Me," she would have added, but the word died upon her lip.

"I shall leave England," he said musingly, "my ship is even now ready for an instant departure. I must leave you too, unless like a wise girl you decide to accompany me."

"But my father!" exclaimed the girl, "my father you know has a dread of the sea; nearly all his family once perished in it, after weeks of starvation and suffering; my father, I fear, will never consent to my uniting my destiny with one,

"Whose path is o'er the mountainous wave,
Whose home is on the deep."

Oh! Captain Montgomery, for my sake, give up your perilous wanderings on the sea, for my sake buy an English cottage, and I will dwell ever by your side."

"God bless you for the words, Eva! God bless you! but *this* voyage must be performed. This voyage once accomplished, I promise to yield to your wishes—to give up my occupation on the sea; but I must now depart without you, Eva? Can no eloquence of mine, persuade you to accompany me, on this my last trip? Oh, Eva! for you, and with you, I would go to the ends of the earth."

“There is but one way of accomplishing this, and that is to be married clandestinely, and that, Captain Montgomery, my sense of filial duty will never permit me to do. Prayers, entreaties and supplications, have heretofore proved unavailing with my father, and what can we hope to effect by petitioning him further?”

The young man mused. The wind played through the honeysuckle vine, lifting the blossoms as playfully as if two anxious hearts had not beat beneath them.

“You will not go, Eva, without the old man’s consent?” said the young man at last, lifting his thoughtful face to the maiden’s; “you will not go unless you can leave home, escorted even to the sea-shore, by your sire, Bridget and all — unless they send blessings after you. Well, I do not esteem you the less for this; but for you, and you alone, will I sue again. I have been repulsed once, twice, thrice already, by your father, and my pride is wounded. But love is, in this instance, stronger than pride. I will ask for you again. If the old man consents, we will be married and away together—if not, long weary years of separation must ensue. But it’s best to bear in our bosoms, hearts for any fate. Good night, Eva! I will see the old man to-morrow, and try on him once more the eloquence of affection.”

The young man stooped to kiss the hand which he had not yet relinquished, and then turned away, with long strides across the grass-plot. Eva closed the window softly, and stole noiselessly to her pillow. Hope was whispering an improbable tale in her ear: but when did Love exist without Hope?

Affection and tears are not without their power even upon aged and determined hearts. Col. Snow gave his only, his darling Eva, at last into the guardianship of a sea-captain — an occupation of which he entertained the most dreadful ideas; and saw her, five days after the interview recorded above, stowed away in the rich and beautiful cabin of the Neptune. Bridget followed with a dark frown, and a more ominous shake of the head than ever, her mistress to the ship, and hoped that Miss Eva would have at last enough of the sea—she always had been keeping everybody in the house up at night to look at it, and now that she could *live* on it, she was sure that she ought to be satisfied. But in spite of her cross way, she was not without a great deal of affection for the child, whose waywardness she had tried from her

infancy to control, and so she parted from her with a gush of natural and bitter tears.

There was indeed a great deal of romance in the young bride's nature, and for awhile it was fully gratified. It was a pleasant thing to find herself the idol of the commander's heart; a pleasant thing to sail for days upon a glittering expanse of water, bounded only by the horizon; to watch the sea fowls who alighted panting among the rigging, after having breasted the waves and sported with the foam for miles. It was pleasant, touching upon the islands, and going on shore to pluck strange fruit, and to find herself surrounded by the natives: all this was romantic, and the heart of the English girl revelled in it. But there came, as her father preseen, a fearful hour of trial. Huge black clouds spread themselves like a funeral pall over the sky, and the sea boiled like a red hot caldron. The Neptune at first, under the skillful management of her commander and crew, rode the waves like a thing of life—but not long. The sea grew wilder: the timbers groaned and labored through the surging brine, the sails were riven in the blast, the masts were broken, and despair came into every heart—sat on every face.

In this fearful hour, Eva Montgomery came forth, determined to show the crew that she had courage worthy the wife of their faithful commander. Her step at first was steady, and her brow unblanched, but a sudden roll in sea coming on that moment, she must have fallen into the ocean, had not the arm of her husband caught her as she fell.

"My poor, poor wife!" he said mournfully, "it is for me that you have encountered this. Alas! that my heart has been so wilful in its idolatry! I could perish bravely, but not by your side. O! would that we had heeded the advice of your father, and delayed our union! *You* then might have been spared. But now your fate, as well as mine, is inevitable. Cling closely to me, my love, and let us perish together. We are near some dangerous coast—I cannot make it out—I think, however, that it is Arabia. Our ship, already unmanageable, is drifting towards the rocks. When she strikes, all on board must perish."

That was a fearful hour of gloom and suspense, which preceded the grounding of the Neptune. Eva clung closely to her husband; but instead of sinking when the vessel was indeed stranded, as he had foretold, a heavy wave drifted them to the shore. There they stood

at last, beneath high shelving rocks, with the sea raging like some infuriated animal at their feet, while wild shrieks rose even above the roaring of the waves, from the drowning crew. Now and then a pale limb darted out for a moment, like some spectre from the sea, and then sunk to be seen no more forever. Fearful, fearful, are the perils of the sea! Brave must be the hearts of those "who go down in ships" upon the face of the treacherous deep!

At last not a groan was heard; the black waters curled and closed over every vestige of life, two hours before belonging to the Neptune, save the two desolate beings who stood still, side by side, hand locked in hand, gazing with strained eyes over the angry waters.

One feeling only animated their bosoms — gratitude, intense gratitude to God for life—life, that most precious boon in the gift of the Creator. They knelt down upon the sea-washed, foam-covered beach, and poured forth from full hearts thanksgiving and praise.

But their condition was a most desolate one. Wet, worn and hungry, they were cast empty handed upon a foreign shore. Huge craggy rocks loomed over their heads, and it was uncertain whether a path would be found leading to their summits. They, however, set themselves hopefully to work, to discover some place accessible to human feet, and after a long search succeeded. They found, when they reached the main land above them, however, that they were on a wide sandy plain, with no appearance of vegetation, no sign of animal life, or human habitation around them. They knew at once that they were among the trackless deserts of Arabia, where the heavens glow like fire; where the fierce Bedouin roams lawless, and the dreadful simoon sweeps like the breath of a furnace, withering everything it touches; where the gurgling of no silvery stream is ever heard, no palm tree waves in dark luxuriance, not even the shadow of a great rock "was to be found in this weary land."

What a place for Eva Montgomery, the petted darling of an English family, the idol of many a heart, the delicate floweret who had heretofore been visited only by soft winds and gentle showers!

The heart of the strong and heretofore self-relying sea-captain, now wept blood: for his own sake he was not troubled; but how could he see the beautiful young creature whom he had induced to leave England, withering like some tender violet in the blast of a red-hot oven? He knelt with clasped hands and prayed, as he had never

prayed before, that the God of Hagar would visit them in this dreadful hour of need ; and when the sun went down, he took Eva to his heart, and laying down and heaping the sand upon her for a covering, they slept.

For two days they roamed, without knowing whither they went, through that dreary desert. The sun beat upon their defenceless heads—the sand blistered their tender feet—thirst parched their lips, and hunger gnawed like a vulture at their vitals.

The third night, they laid down (as both, now, earnestly prayed) *to die*. They had not seen a human being since they landed, and they knew that when human beings were met with, they would be the Bedouins, those fierce wandering children of Ishmael, “whose hands,” to quote the truthful language of Scripture, “are against every man, and every man’s hand against them.” But they were overtaken that night by a party of Arabs, who on their fleet horses were ranging the sea coast in the hope of finding plunder of one kind or another. They were overtaken, and immediately secured as captives. What a dreary fate now stretched out before them ! They had no doubt but that they should soon be sold into bondage, and separated far from one another. This was the greatest trial of all. Eva clung to her husband with shrieks of despair, and he sat disconsolately among the ferocious band (who were disputing among themselves, with wild gesticulations, in regard to the possession of the captives) tearless, but wildly clasping her to his heart.

It was at this juncture, that the idea occurred to him, that he had somewhere seen an account of the existence of Masonic fraternities among the Arabs. The thought came to him like a glance of light from Heaven. If one of the mystic brotherhood could be found now, he was safe, Eva was safe in the hands even of barbarians. He caught at this moment the eye of the chief, and gave a mystic sign. With what a thrill of wild delight did he receive an answering recognition ! The Arab thus unexpectedly met with, was an aged man, with a commanding brow. He waved his hand to his followers in token of silence. The fierce combatants paused, and looked up at him, while with oriental dignity he spoke a few hurried words to them in Arabic, the import of which Captain Montgomery could not well make out. The effect produced, he soon saw, however, was a happy one. The clamor ceased entirely: they kindled a fire, and set themselves busily

to cooking some small pieces of meat—probably the flesh of some slaughtered camel. These they offered to their prisoners, and unpalatable as the repast may seem, it was partaken of with extreme relish by the sufferers. They gave them, from goat skins, brackish water to drink, and then striking a tent, and spreading a blanket, the chief motioned to Captain Montgomery and Eva that they could go to repose.

With thankful and deeply grateful hearts they again laid themselves down.

They had not, however, rested long, before a tall figure darkened the door of their tent, and looking up, they saw by the flickering light of the fire which was not yet extinguished without, the venerable form of the chief.

“White brother,” he said in a subdued voice, and in broken English, “the children of the desert sleep, but they will not long. They have promised me that you shall not be carried into bondage; that you shall be given up to your Consul and redeemed: but it will not do to trust the Bedouins. They promise sweet things, but the poison of falsehood dwells under their tongues. You are my brother, and TRUTH is now required of me. I will be *true to you*, though all my countrymen are false. Take the sister by the hand, arise and follow me.”

Captain Montgomery sprung to his feet, and took Eva like some wearied child in his arms. With still cautious steps they passed the two rows of sleeping Arabs, who lay each on his blanket before the dying fire; at length they reached the spot where the party had tied their horses.

“Give the sister to me,” said the chief. “My arm is strong—my horse is fleet. Give her to me—mount yonder animal and follow.”

While he spoke, he took Eva from the reluctant arm of Captain Montgomery, and sprung into his saddle. Before a word of remonstrance could be uttered, he was far away on the plain, flying as if on the wings of the wind, and all Captain Montgomery could do was to follow in his track.

This proved to have been his wisest course, for, true to his promise, the Arab chief led him, after a tiresome and perilous journey across the desert, to safety.

He delivered “the white brother and sister” to the English Consul,

who sent them back, after a few months spent in recruiting their exhausted physical powers, to England.

Thus triumphed TRUTH even among the most treacherous people on the face of the globe. Truth taught by MASONRY to the ever fickle and proverbially treacherous Bedouin.

INCREASED AVERAGE DURATION OF LIFE. — Prof. Buchanan, in an interesting lecture before the Mechanic's Institute of Cincinnati, makes the following observations upon the average duration of life, the effect in part of the improvements in medical science. He says, that in the latter part of the sixteenth century, one half of all that were born died under 5 years of age, and the average longevity of the whole population was about 18 years. In the seventeenth century, one half of the population under 12. But the first sixty years of the eighteenth century, one half of the population lived over 27 years: in the latter forty years, one half exceeded 32 years of age. At the beginning of the present century, one half exceeded 40 years; and from 1838 to 1845, one half exceeded 43. The average longevity at these successive periods, has been increased from 18 years in the sixteenth century, up to 43.7 by our last reports.

These facts are derived from the medical statistics of Geneva. Applied to this country, such an improvement as is here exhibited from 1500 to 1845, would make a variation in our bills of mortality of more than half a million, or 1,500 deaths daily.

PAPER WINDOWS.—The first house built in New England had no window-glass, oiled paper being used as a substitute. This was also the case in many parts of Europe a century ago. Edward Winslow, writing from Plymouth in 1621, to a friend in England, who was about to emigrate, says: "Bring paper and linceed oyle for your windows."

LOVE'S APPEAL.

Go, and forget thee! Bid the torrent flowing,
 Turn backward to its wild and unknown source;
 Bid the stern tempest through the forest blowing,
 Stay but a moment in its onward course;
 Bind with a silken chain the fleeting hours,
 That glide in silence through each summer day;
 Call back to freshness last year's faded flowers;
 Or still the dashing of the ocean's spray.

But do not bid me go, nor yet forget thee,
 Nor think it wrong that I do not obey;
 I would not that the hour wherein I met thee,
 Should from my fond remembrance pass away.
 I would not have it vanish like a vision—
 Like a sweet dream that fades with morning light;
 But shrined in holy memory's dear elysium,
 With thoughts that cheer me through the darkest night.

Go and forget thee! Better that I perish
 Now, while the cup of bitterness I hold:
 Oh! why wilt thou not let my spirit cherish
 The gracious love that lingers yet untold?
 Oh! why not let me pour the holy treasure—
 A gentle balm—into thy shrinking heart?
 'Twill yield a gladness which thou canst not measure,
 And calm thy sorrows when thy tears shall start.

Oh! then, be mine, for in thy sweet confusion
 I've read the love thou didst not dare to own;
 Thou canst not tell me 'twas a fond delusion,
 And that thy voice was only friendship's tone:
 Thou whisperedst once that it was but to try me,
 Thou bad'st me banish love from out my breast;
 Let not the thought that thou hast trifled by me,
 Come like a shadow o'er thy future rest.

Oh! call me back—by all the sunny hours
 We've passed together, seated side by side—
 By all the cherished joys that once were ours—
 Oh, let me, dearest, claim thee for my bride.
 Quench not the flame that in thy breast is glowing,
 Nor seek to stifle that which burns in mine,
 But let our loves, like streams united flowing,
 Mingle with each till mine be lost in thine.

INCH - CRUIIN.

BY JOHN WILSON.

OH! for the plumes and pinions of the poised eagle, that we might now hang over Loch Lomond and all her isles! From what point of the compass would we come on our rushing vans? Up from Levenbanks, or down from Glenfalloch, or over the hill of Luss, or down to Rowardennan; and then up and away, as the chance currents in the sky might lead, with the Glory of Scotland, blue, bright and breaking into foam, thousands on thousands of feet below, with every island distinct in the peculiar beauty of its own youthful or ancient woods? For, remember, that with the eagle's wing we must also have the eagle's eye; and all the while our own soul to look with such lens and such iris, and with its own endless visions to invest the pinacles of all the far-down ruins of church or castle, encompassed with the umbrage of undying oaks.

We should as soon think of penning a critique on Milton's Paradise Lost as on Loch Lomond. People there are in the world, doubtless, who think them both too long; but to our minds, neither the one nor the other exceeds the due measure by a leaf or a league. You may, if it so pleaseth you, think it, in a mist, a Mediterranean sea. For then you behold many miles of tumbling waves, with no land beyond; and were a ship to rise up in full sail, she would seem voyaging on to some distant shore. Or you may look on it as a great arm only of the ocean, stretched out into the mountainous mainland. Or say, rather, some river of the first order, that shows to the sun islands never ceasing to adorn his course for a thousand leagues, in another day about to be lost in the dominion of the sea. Or rather, look on it as it is, as Loch Lomond, the Loch of a hundred isles — of shores laden with all kinds of beauty, throughout the infinite succession of bays and harbors — huts and houses sprinkled over the sides of its green hills, that ever and anon send up a wider smoke from villages clustering round the church-tower beneath the wooded rocks — halls half hidden in groves, for centuries the residence of families proud of their Gaelic blood — forests that, however wide be the fall beneath the

axe when their hour is come, yet, far as the eye can reach, go circling round the mountain's base, inhabited by the roe and red-deer ; — but we have got into a sentence that threatens to be without end—a dim, dreary sentence, in the middle of which the very writer himself gets afraid of ghosts, and fervently prays for the period when he shall be again chatting with the reader on a shady seat, under his own paragraph and his own pear-tree.

Oh ! for our admirable friend Mr. Smith of Jordanhill's matchless cutter, to glide through among the glittering archipelago ! But we must be contented with a somewhat clumsy four-oared barge, wide and deep enough for a cattle-ferry boat. This morning's sunrise found us at the mouth of the Goblin's Cave on Loch Katrine, and among Lomond's lovely isles shall sunset leave us among the last glimmer of the softened gold. To which of all those lovely isles shall we drift before the wind on the small heaving and breaking waves ? To Inch-Murrin, where the fallow-deer repose—or to the yew-shaded Inch-Caillach, the cemetery of Clan-Alpin—the Holy Isle of Nuns ? One hushing afternoon hour may yet be ours on the waters — another of the slowly-walking twilight—that time which the gazing spirit is too wrapt to measure, while “sinks the day-star in the ocean's bed” — and so on to midnight, the reign of silence and shadow, the resplendent Diana with her hair-halo, and all her star-nymphs, rejoicing round their Queen. Let the names of all objects be forgotten, and imagination roam over the works of nature, as if they lay in their primeval majesty, without one trace of man's dominion. Slow-sailing Heron, that cloud-like seekest thy nest on yonder lofty mass of pines — to us thy flight seems the very symbol of a long, lone life of peace. As thou foldest thy wide wings on the topmost bough, beneath thee tower the unregarded ruins, where many generations sleep. Onwards thou floatest like a dream, nor changest thy gradually descending course for the eagle, that, far above thy line of travel, comes rushing unwearied from his prey in distant isles of the sea. The Osprey ! off—off—to Inch-Loning—or the dark cliffs of Glenfalloch, many leagues away, which he will reach almost like a thought ! Close your eyes but for a moment—and when you look again, where is the Cloud-Cleaver now ? Gone in the sunshine, and haply seated in his eyrie on Ben-Lomond's head.

But amidst all this splendor and magnificence, our eyes are drawn

against our will, and by a sort of sad fascination which we cannot resist, along the glittering and dancing waves, towards the melancholy shores of Inch-Cruin, the Island of the Afflicted. Beautiful is it by nature, with its bays, and fields and woods, as any isle that sees its shadow in the deeps; but human sorrows have steeped it in eternal gloom, and terribly is it haunted to our imagination. Here no woodman's hut peeps from the glade—here are not seen the branching antlers of the deer moving among the boughs that stir not—no place of peace is this where the world-wearied hermit sits penitent in his cell, and prepares his soul for heaven. Its inhabitants are a woful people, and all its various charms are hidden from their eyes, or seen in ghastly transfiguration; for here, beneath the yew-tree's shade, sit moping, or roam about with rueful lamentation, the soul-distracted and the insane? Aye, these sweet and pleasant murmurs break round a Lunatic Asylum! And the shadows that are now and then seen among the umbrage are laughing or weeping in the eclipse of reason, and may never know again aught of the real character of this world, to which, exiled as they are from it, they are yet bound by the ties of a common nature that, though sorely deranged, are not wholly broken, and still separate them by an awful depth of darkness from the beasts that perish.

Thither, love, yielding reluctantly at last to despair, has consented that the object on which all its wise solitudes had for years been unavailably bestowed both night and day, should be rowed over, perhaps at midnight, and when asleep, and left there with beings like itself, all dimly conscious of their doom. To many such, the change may often bring little or no heed; for outward things may have ceased to impress, and they may be living in their own rueful world, different from all that we hear or behold. To some it may seem that they have been spirited away to another state of existence—beautiful, indeed, and fair to see, with all those lovely trees and shadows of trees; but still a miserable, a most miserable place, without one face they ever saw before, and haunted by glaring eyes that shoot forth fear, suspicion and hatred. Others, again, there are, who know well the misty head of Ben-Lomond, which, with joyful pleasure parties set free from the city, they had in other years exultingly scaled, and looked down, perhaps, in a solemn pause of their youthful ecstasy, on the far-off and melancholy Inch-Cruin! Thankful are they for such a haven at

last ; for they are remote from the disturbance of the incomprehensible life that bewildered them, and from the pity of familiar faces that was more than could be borne.

So let us float upon our oars behind the shadow of this rock, nor approach nearer the sacred retreat of misery. Let us not gaze too intently into the glades, for we might see some figure there who wished to be seen never more, and recognize in the hurrying shadow the living remains of a friend. How profound the hush ! No sigh, no groan, no shriek, no voice, no tossing of arms, no restless chafing of feet ! God in mercy has for awhile calmed the congregation of the afflicted, and the isle is overspread with a sweet Sabbath silence. What medicine for them like the breath of heaven—the dew—the sunshine, and the murmur of the wave ! Nature herself is their kind physician, and sometimes not unfrequently brings them by her holy skill back to the world of clear intelligence and serene affection. They listen calmly to the blessed sound of the oar that brings a visit of friends — to sojourn with them for a day — or to take them away to another retirement, where they, in restored reason, may sit around the board, nor fear to meditate during the midnight watches on the dream, which, although dispelled, may in all its ghastliness return. There was a glorious burst of sunshine ! And of all the Lomond isles, what one rises up in the sudden illumination so bright as Inch-Cruin ?

Methinks we see sitting in his narrow and low-roofed cell, careless of food, dress, sleep or shelter alike, him who in the opulent mart of commerce was one of the most opulent, and devoted heart and soul to show and magnificence. His house was like a palace with its pictured and mirrored walls, and the nights wore away to dance, revelry and song. Fortune poured riches at his feet, which he had only to gather up ; and every enterprise in which he took part, prospered beyond the reach of imagination. But all at once, as if lightning had struck the dome of his prosperity, and earthquake let down its foundations ; it sank, crackled and disappeared — and the man of a million was a houseless, infamous and bankrupt beggar. In one day his proud face changed into the ghastly smiling of an idiot—he dragged his limbs in paralysis, and slavered out unmeaning words, foreign to all the pursuits in which his active intellect had for many years been plunged. All his relations—to whom it was known he had never shown kindness—were persons in humble condition. Ruined creditors we do not ex-

pect to be very pitiful, and people asked what was to become of him till he died. A poor creature, whom he had seduced and abandoned to want, but who had succeeded to a small property on the death of a distant relation, remembered her first, her only love, when all the rest of the world were willing to forget him ; and she it was who had him conveyed thither, herself sitting in the boat with her arm round the unconscious idiot, who now vegetates on the charity of her whom he betrayed. For fifteen years he has continued to exist in the same state, and you may pronounce his name on the busy Exchange of the city where he flourished and fell, and haply the person you speak to shall have entirely forgotten it.

The evils genius sometimes brings to its possessor have often been said and sung, perhaps, with exaggerations, but not always without truth. It is found frequently apart from prudence and principle ; and in a world constituted like ours, how can it fail to reap a harvest of misery or death ? A fine genius, and even a high, had been bestowed on one who is now an inmate of that cottage-cell, peering between these two rocks. At college, he outstripped all his compeers by powers equally versatile and profound—the first both in intellect and in imagination. He was a poor man's son—the only son of a working carpenter—and his father intended him for the church. But the youth soon felt that to him the trammels of a strict faith would be unbearable, and he lived on from year to year, uncertain what profession to choose. Meanwhile his friends, all inferior to him in talents and acquirements, followed the plain, open and beaten path, that leads sooner or later to respectability and independence. He was left alone in his genius, useless, although admired ; while those who had looked in high hopes on his early career, began to have their fears that they might never be realized. His first attempts to attract the notice of the public, although not absolute failures—for some of his compositions, both in prose and verse, were indeed beautiful — were not triumphantly successful, and he began to taste the bitterness of disappointed ambition. His wit and colloquial talents carried him into the society of the dissipated and the licentious ; and before he was aware of the fact, he had got the character of all others the most humiliating—that of a man who knew not how to estimate his own worth, nor to preserve it from pollution. He found himself silently and gradually excluded from the higher circle which he had once adorned, and sunk inextricably

into a lower grade of social life. His whole habits became loose and irregular; his studies were pursued but by fits and starts; his knowledge, instead of keeping pace with that of the times, became clouded and obscure, and even diminished; his dress was meaner; his manners hurried, and reckless, and wild, and ere long he became a slave to drunkenness, and then to every low and degrading vice.

His father died, it was said, of a broken heart—for to him his son had been all in all, and the unhappy youth felt that the death lay at his door. At last, shunned by most—tolerated but by a few for the sake of other times—domiciled in the haunts of infamy—loaded with a heap of paltry debts, and pursued by the hounds of the law, the fear of a prison drove him mad, and his whole mind was utterly and hopelessly overthrown. A few of the friends of his boyhood raised a subscription in his behoof—and within the gloom of these woods he has been shrouded for many years, but not unvisited once or twice a summer by some one, who knew, loved and admired him in the morning of that genius that long before its meridian brightness had been so fatally eclipsed.

And can it be in cold and unimpassioned words like these that we thus speak of thee and thy doom, thou soul of fire, and once the brightest of the free, privileged by nature to walk along the mountain ranges, and mix their spirits with the stars! Can it be that all thy glorious aspirations, by thyself forgotten, have no dwelling-place in the memory of one who loved thee so well, and had his deepest affection so profoundly returned! Thine was a heart once tremblingly alive to all the noblest and finest sympathies of our nature, and the humblest human sensibilities became beautiful when tinged by the light of thy imagination. Thy genius invested the most ordinary objects with a charm not their own; and the vision it created, thy lips were eloquent to disclose. What although thy poor old father died, because by thy hand all his hopes were shivered, and for thy sake poverty stripped even the coverlet from his dying bed—yet we feel as if some dreadful destiny, rather than thy own crime, blinded thee to his fast decay, and closed thine ears in deafness to his beseeching prayer. Oh! charge not to creatures, such as we, all the fearful consequences of our misconduct and evil ways! We break hearts we would die to heal; and hurry on towards the grave those whom to save we would leap into the devouring fire. Many wondered in their anger

that thou couldst be so callous to the old man's grief, and couldst walk tearless at his coffin. The very night of the day he was buried thou wert among thy wild companions, in a house of infamy, close to the wall of the churchyard. Was not that enough to tell us all that disease was in thy brain, and that reason, struggling with insanity, had changed sorrow to despair. But perfect forgiveness — forgiveness made tender by profoundest pity — was finally extended to thee by all thy friends — frail and erring like thyself in many things, although not so fatally misled and lost, because in the mystery of Providence not so irresistibly tried. It seemed as if thou hadst offended the Guardian Genius, who, according to the old philosophy which thou knewest so well, is given to every human being at his birth; and that then the angel left thy side, and Satan strove to drag thee to perdition. And hath any peace come to thee — a youth no more — but in what might have been the prime of manhood, bent down, they say, to the ground, with a head all floating with silver hairs? hath any peace come to thy distracted soul in these woods, over which there now seems to brood again a holy horror? Yes, thy fine dark eyes are not wholly without intelligence as they look on the sun, moon and stars; although all their courses seem now confused to thy imagination, once regular and ordered in their magnificence before that intellect which science claimed as her own. The harmonies of nature are not all lost on thy ear, poured forth throughout all seasons, over the world of sound and sight. Glimpses of beauty startle thee as thou wanderest along the shores of thy prison-isle; and that fine poetical genius, not yet extinguished altogether, although faint and flickering, gives vent to something like snatches of songs and broken elegies, that seem to wail over the ruins of thy own soul! Such peace as ever visits them afflicted as thou art, be with thee in cell or on shore; nor lost to Heaven will be the wild moanings of, (to us,) thy unintelligible prayers!

But hark to the spirit-stirring voice of the bugle scaling the sky, and leaping up and down in echoes among the distant mountains! Such a strain animates the voltiguer, skirmishing in front of the line of battle, or sending flashes of sudden death from the woods. Alas! for him who now deludes his yet high heart with a few notes of the music that so often was accompanied by his sword waving on to glory. Unappalled was he ever in the whizzing and hissing fire — nor did his bold, broad breast ever shrink from the bayonet, that with the finished

fencer's art he has often turned aside when red with death. In many of the pitched battles of the Spanish campaigns his plume was conspicuous over the dark green lines, that, breaking asunder in fragments like those of the flowing sea, only to re-advance over the bloody fields, cleared the ground that was to be debated between the great armaments. Yet in all such desperate service he never received one single wound. But on a mid-day march, as he was gaily singing a love-song, the sun smote him to the very brain, and from that moment his right hand grasped the sword no more.

Not on the face of all the earth, or of all the sea, is there a spot of profounder peace than that isle that has long been his abode. But to him, all the scene is alive with the pomp of war. Every far-off precipice is a fort, that has its own Spanish name—and the cloud above seems to his eyes the tri-color, or the flag of his own victorious country. War, that dread game that nations play at, is now to the poor insane soldier a mere child's pastime, from which sometimes he himself will turn with a sigh or a smile. For sense assails him in his delirium, for a moment and no more; and he feels that he is far away and forever from his companions in glory, in an asylum that must be left but for the grave! Perhaps in such moments he may have remembered the night, when at Badajos he led the forlorn hope; but even forlorn hope, now, hath he none, and he sinks away back into his delusions, at which even his brother sufferers smile—so foolish does the restless campaigner seem to these men of peace!

Lo! a white ghost-like figure, slowly issuing from the trees, and sitting herself down on a stone, with face fixed on the waters! Now she is so perfectly still, that had we not seen her motion thither, she and the rock would have seemed but one! Somewhat fantastically dressed, even in her apparent despair. Were we close to her, we should see a face yet beautiful, beneath hair white as snow. Her voice, too, but seldom heard, is still sweet and low; and sometimes, when all are asleep, or at least silent, she begins at midnight to sing! She yet touches the guitar (an instrument in fashion in Scotland, when she led the fashion,) with infinite grace and delicacy—and the songs she loves best are those in a foreign tongue. For more than thirty years hath the unfortunate lady come to the water's edge daily, and hour after hour continue to sit motionless on that self-same stone, looking down into the loch. Her story is now almost like a dim tradition from

other ages ; and the history of those who come here often fades into nothing. Everywhere else they are forgotten — here, there are none who can remember. Who once so beautiful as the “Fair Portuguese?” It was said at that time that she was a nun — but the sacred veil was drawn aside by the hand of love, and she came to Scotland with her deliverer! Yes, her deliverer! He delivered her from the gloom — often the peaceful gloom that hovers round the altar of Superstition ; and after a few years of love, and life and joy, she sat where you now see her sitting, and the world she had adorned moved on in brightness and in music as before! Since there has to her been so much suffering—was there on her part no sin? No—all believed her to be guiltless, except one, whose jealousy would have seen falsehood lurking in in an angel’s eyes ; but she was utterly deserted ; and being in a strange country, worse than an orphan, her mind gave way : for say not—oh say not—that innocence can always stand against shame and despair! The hymns she sings at midnight, are hymns to the Virgin ; but all her songs are songs about love and chivalry, and knights that went crusading to the Holy Land. He who brought her from another sanctuary into the one now before us, has been dead many years. He perished in shipwreck — and ’tis thought that she sits there gazing down into the loch, as on the place where he sank or was buried ; for, when told that he was drowned, she shrieked and made the sign of the cross ; and since that long-ago day that stone has in all weathers been her constant seat.

Away we go westwards—like fire-worshipers devoutly gazing on the setting sun. And another isle seems to shoot across our path, separated suddenly, as if by magic, from the mainland. How beautiful, with its many crescents, the low-lying shores, carrying here and there a single tree quite into the water, and with verdant shallows guarding the lonely seclusion even from the keel of canoe! Round and round we row, but not a single landing place. Shall we take each of us a fair burden in his arms, and bear it to that knoll, whispering and quivering through the twilight with a few birches whose stems glitter like silver pillars in the shade? No — let us not disturb the silent people, now donning their green array for nightly revelries. It is the “Isle of Fairies,” and on that knoll hath the fishermen often seen their Queen sitting on a throne, surrounded by myriads of creatures no taller than hare-bells ; one splash of the oar — and all is vanished.

There, it is said, lives among the Folk of Peace, the fair child who, many years ago, disappeared from her parents' shieling at Inversnayde, and whom they vainly wept over as dead. One evening she had floated away by herself in a small boat — while her parents heard, without fear, the clang, (duller and duller,) of the oars, no longer visible in the distant moonshine. In an hour the returning vessel touched the beach—but no child was to be seen, and they listened in vain for the music of the happy creature's songs. For weeks the loch rolled and roared like the sea — nor was the body found anywhere lying on the shore. Long, long, afterwards, some little white bones were interred in Christian burial, for the parents believed them to be the remains of their child—all that had been left by the bill of the raven. But not so thought many dwellers along the mountain-shores—for had not her very voice been often heard by the shepherds, when the unseen flight of Fairies sailed singing along up the solitary Glenfalloch, away over the moors of Tynedrum, and down to the sweet Dalmally, where the shadow of Cruachan darkens the old ruins of melancholy Kilchurn? The lost child's parents died in their old age — but she, 'tis said, is unchanged in shape and features — the same fair thing she was the evening that she disappeared, only a shade of sadness is on her pale face, as if she were pining for the sound of human voices, and the gleam of the peat-fire of the shieling. Ever, when the Fairy-court is seen for a moment beneath the glimpses of the moon, she is sitting by the side of the gracious Queen. Words of might there are, that if whispered at right season, would yet recall her from the shadowy world, to which she has been spirited away; but small sentinels stand at their stations round the isle, and at nearing of human breath, a shrill warning is given from sedge and water-lily, and like dew-drops melt away the phantoms, while, mixed with peals of little laughter, overhead is heard the winnowing of wings. For the hollow of the earth, and the hollow of the air, is their Invisible Kingdom; and when they touch the herbage or flowers of this earth of ours, whose lonely places they love, then only are they revealed to human eyes — at all times else to our senses nonexistent as dreams!

GRAND LODGE OF MISSOURI.

GRAND MASTER'S ADDRESS.

My Brethren of the Grand Lodge of Missouri :

IN the performance of a duty, enjoined by the By-Laws of the Grand Lodge, sanctioned by custom, and rendered imperative by immemorial usage, requiring at my hands a detailed account of my official acts, during the recess of the Grand Lodge, it affords me pleasure to congratulate you, my brethren, that we are permitted, through the goodness and mercy of the Supreme Architect of the Universe, to assemble again, as the Representatives of the subordinate Lodges of the State, under circumstances so peculiarly favorable. As members of the Grand Lodge of Missouri, we have just cause for renewed thankfulness and rejoicing. As Masons, we ought to rejoice at the tokens of continued usefulness and solid prosperity, distinguishing the subordinate Lodges, in our jurisdiction, during the Masonic year, now about to close.

No previous year, perhaps, since the organization of the Grand Lodge, has exhibited a healthier Masonic tone, a more cheerful conformity to Masonic law and usage, or more solid proofs of enlightened zeal and fidelity to our "time-honored Institution." While it is true, perhaps, that the subordinate Lodges of the State may not have increased their numbers so rapidly during the past year as in some others, still it is true, that "*good men and true*," have generally been admitted to the privileges of Masonry throughout our jurisdiction. New Lodges have sprung into being, in various portions of our growing State; and the welcome sound of the *gavel* is now heard where, but lately, the red man guided his venturesome canoe.

Under such circumstances, we cannot exercise too great solicitude and watchfulness in our annual deliberations; the respectability and perpetuity of our glorious Order depends, in no small degree, upon the careful supervision of the Craft, by those to whom this high and sacred duty has been confided. Our solicitude, amid the rapid augmentation of our numbers, ought to spring not merely from a sense of duty, but a deep and lasting regard for the future permanency of the Order. We should guard with sleepless vigilance, not only the entrance

to our mystic temple, but every avenue by which it may be approached for injury. We should see to it, that no "rough Ashler" is permitted to deform its beautiful proportions or mar its harmony. We should shut out every symptom of innovation, no matter *how high* the assumed authority or by whom introduced. No institution, merely human, is altogether free from the danger of innovation; although it is the boast of ours, that its ritual is essentially the same, and its purity has remained, in a great measure, *unviolated* during many ages that are past: yet it *must depend* on its own inherent excellence and a *steadfast adherence* to our "ancient landmarks," for its future respectability and permanency. The foundation of our Order, the aims and tendency of Masonry, require the practice of social and moral virtue. To be "good and true," are among the first great lessons it enforces—true to it, and true to the "ancient landmarks" and "usages" of the Order. If we were not bound by a cement such as this; if such were not the *materials* of which the edifice is composed: the pillars of our "mystic temple" long since would have tottered to their base, and the "time-honored fabric" crumbled to ruins. While other institutions have fallen beneath the malice of the one, and carried to oblivion by the progress of the other—**MASONRY** alone has survived, and still spreads her glory over the earth; and if we are true to it, and true to ourselves, it will continue to last—continue to dispense its benefits and blessings, undimmed by age, unchilled by the havoc of Time.

My official acts, during the past year, have been limited and unimportant. From circumstances, over which I have had no control, my time has been so pre-occupied, as to permit me to visit but few of the subordinate Lodges of the State. In the discharge of my official duty, I have faithfully endeavored to walk within the bounds of our "ancient landmarks," and execute the law as it is; and in the few Lodges I have visited, honestly endeavored to advance the character and promote the interest of our noble Institution.

During the month of June last, I received from the Master of Dana Lodge, No. 83, a pressing invitation to visit that Lodge, and, if possible, restore "peace and harmony" among its members, which unhappily had been seriously disturbed. I accordingly attended a meeting of the Lodge, on the anniversary of St. John, (24th June;) and although difficulties of a grave and serious character existed, threat-

ening the existence of the Lodge—after three days' work and lectures, I had hoped and believed, that "harmony" and "brotherly love" were fully restored, and the entire membership with renewed energy and zeal would go forward in the discharge of their Masonic duties. But I am pained to say that this expectation was doomed to a premature disappointment. On the 28th of October following, I attended another meeting of Dana Lodge, No. 83—a special meeting, called for the purpose of investigating certain charges of unmasonic conduct, preferred by the Lodge, against Brothers James A. Tutt and Laban Clark. After a tedious and protracted trial of the accused, which resulted in the acquittal of Brother Tutt, and the withdrawal of the charges against Brother Clark, I found such a state of feeling existing among the members of the Lodge, as to utterly forbid the hope of its existing longer as a Masonic body; indeed, the painful necessity of arresting the charter of the Lodge seemed the only alternative left me. I accordingly arrested the charter of Dana Lodge, No. 83, and took charge of the books, furniture and effects of said Lodge, and directed Brother Goodwin, the Secretary, to transmit the same to the Grand Secretary, at this communication of the Grand Lodge. The Hall having been deeded to the Grand Lodge, for the use and benefit of Dana Lodge, No. 83, becomes the property of the Grand Lodge, and will have to be disposed of at this annual communication.

In this official act, I may have given offence to some of the members of that Lodge; but when the path of duty is plain before me, and the good of the whole body is involved, (for Masonry is a unit,) however painful the duty, I will not falter in its performance.

I have granted dispensations to open new Lodges in the following places, and in every instance authorized some competent brother to constitute the same, viz: Taylor Lodge, at Springfield, in Greene county; Osage Lodge, in Bates county; and Grover Lodge, at Calhoun, in Henry county. I also continued the dispensation to Ringgold Lodge, as required by a resolution of the Grand Lodge, at our last communication.

I have received reports from the District Deputy Grand Masters, of Districts Nos. 1, 5, 6, 7, 8, 9, 10, 12 and 14, from which I learn, that the general condition of the Craft, in their respective districts, with some few and unimportant exceptions, is encouragingly prosperous.

It affords me pleasure, in this connection, to say, that such is our happy and prosperous condition, both in our domestic and foreign relations, as to require but little legislative action. In the Report of R. W. J. W. Chenowith, District Deputy Grand Master for the 14th District, I observe, for reasons and causes assigned in his Report, he felt it his duty to arrest the charter of Barry Lodge, No. 130. As there is some diversity of opinion in our jurisdiction, as to the power of a D. D. Grand Master to arrest a charter of a subordinate Lodge *under any circumstances*, I desire to call the attention of the Grand Lodge to the subject; and suggest that the Report of Bro. Chenowith be referred to a special committee, to report upon the authority in question. The question of power ought to be settled, and that too in an authoritative manner by this Grand Lodge. If the D. D. Grand Master possesses the power, then the By-Laws of the Grand Lodge, defining his duties, should expressly confer the authority. So far as a precedent can settle this question, the Grand Lodge of Missouri has already recognized the *power* in one instance, at least, and sustained the authority claimed by Bro. Chenowith. I refer to the act of Bro. A. M. Tutt, late D. D. Grand Master, who arrested the charter of Ozark Lodge, No. 50—(See printed Proceedings, 1847, page 18.) The District Deputy Grand Master is created by appointment of the Grand Master, ostensibly to assist him in the duties of his office; he has authority to grant dispensations to open new Lodges; to examine and correct the work and records of the Lodge; and is made, by virtue of his appointment, the supreme Masonic authority in his district, during the absence of the Grand Master. By the By-Laws of the Grand Lodge, the express authority to arrest a charter of a subordinate Lodge *is only given* to the Grand Master; but if the District Deputy Grand Master is his legal representative, acting for him, by his own appointment, may he not exercise *the same authority* that the Grand Master could rightfully exercise, were he present?

The subject of denying Past Master membership in the Grand Lodge, has for some time occupied the attention of some of the oldest and best informed in our own jurisdiction, as well as in some of our sister Grand Lodges. While I cannot subscribe to the claim, that "Past Masters have an inalienable and inherent right to membership in Grand Lodges," yet, after the most mature reflection, I doubt the policy, in our jurisdiction at least, of altering our legislation upon this

subject. Until the number of Past Masters increase in our jurisdiction to such an extent (which is altogether improbable for many years, if ever,) as to exercise an undue influence upon our legislation — I should regret, deeply regret, to see them debarred from the privileges of membership; for by cutting off Past Masters, as proposed, we certainly cut off much of our Masonic light and experience without any corresponding advantage, either to the Grand Lodge or the subordinate Lodges.

The number of subordinate Lodges in the State has increased, and still are increasing so rapidly, as to make a change desirable, if not absolutely necessary, in reference to the number of Representatives constituting a quorum. It not unfrequently happens, that, on the first day of the session, the requisite number of delegates fail to attend, and those more punctual, are kept at considerable inconvenience and expense, one or two days, waiting the appearance of a few additional delegates to constitute a quorum. It seems to me, the law ought to be modified so as to reduce the number, so that fifteen or twenty Representatives from subordinate Lodges shall constitute a quorum, and thereby obviate the difficulty I have suggested. As our By-Laws are to undergo revision at this communication of the Grand Lodge, I hope the Committee, having charge of the subject, if they have not already done so, will give it their careful consideration.

I have caused the charter, jewels and records of Marshall Lodge, No. 55, to be returned to the Grand Secretary, as required by a resolution of the Grand Lodge at our last annual communication.

Since my arrival at Booneville, I have received a letter from Bro. John D. Taylor, a member of the Committee on Foreign Correspondence, from which I learn, that circumstances beyond his control have prevented him from acting in conjunction with the other members of that Committee, in preparing a Report for the Grand Lodge. The absence of the Chairman of the Committee, R. W. J. W. S. Mitchell, is to be regretted, as the probability now is, that no Report will be received from them at this communication. While it is now generally expected that the Grand Master will call the attention of the Grand Lodge, over which he presides, to such subjects of *local interest*, affecting the good of the Craft, in his own jurisdiction, as the local interest and condition of Masonry requires; so, in like manner, it is expected, and indeed considered the duty, of the Committee on

Foreign Correspondence, to call the attention of the Grand Lodge to such subjects of foreign interest in other jurisdictions as their importance demands. While I regret, deeply regret, that no Report is to be received from that Committee, I must be permitted to say, that under the peculiar circumstances in which Bro. J. W. S. Mitchell, their Chairman, was placed by the action of the Grand Lodge at our last annual communication, no blame ought to attach to him. After devoting, as he did, much time and labor in preparing a lengthy, and I may add, a luminous and able Report, as Chairman, the attempt of the Grand Lodge to *prune* and modify it in many important particulars, was well calculated to discourage, if not prevent, him from submitting another Report. Although I do not concur in all the positions assumed in that Report, nor agree with all its deductions, still it was the production of the Chairman, so recognized and understood by every well-informed Mason; he *alone* was responsible for it, and not the Grand Lodge of Missouri. Any attempt, therefore, to importantly change or modify the positions as well as the reasoning of its author, was calculated not only to place him in a *false attitude* before the Masonic Fraternity, in our sister Grand Lodges, but to inflict *flagrant injustice* in our own.

You will observe by the printed proceedings of our last Grand Annual Communication, that I appointed Bros. John S. Watson, A. J. Coons and Joseph Rowe, College Fund Commissioners, who accepted the appointment and executed bond, as required by the By-Laws of the Grand Lodge. By a strange oversight or want of attention, (I know not which,) the former Board of College Fund Commissioners have failed to execute bonds for the faithful performance of their duties; or, if executed, they cannot be found. At all events no such bonds are filed with the Grand Secretary, and, thus far, I have been unable to find any clue to their existence. Immediately after the close of our last Grand Annual Communication, I visited St. Louis, and endeavored, unsuccessfully however, to ascertain the true condition of our College fund in the hands of the former Board of College Fund Commissioners. I also required Bro. John S. Watson, who has been a College Fund Commissioner for several years, to report at his earliest convenience, to the present Board, a full and detailed account of the College fund: to whom loaned, on what security, the amount of the principal and interest, how the interest (if any) had

been funded—and I therefore respectfully refer you to the Report of the present Board, for the necessary information in relation to this subject. You will, of course, look carefully to the condition of this fund, as well as the general fiscal concerns of the Grand Lodge; holding all receiving and disbursing agents to a strict account; for, allow me to suggest, that a want of attention to these matters has doubtless been the cause of more pecuniary embarrassment than any—than all others.

The Reports of the Board of Curators and Faculty of the Masonic College, will afford you the best data for your deliberations upon this important subject. There is now resting upon us—upon the Grand Lodge of Missouri—in relation to the College, responsibilities of no light character; responsibilities, from which it would be wrong, if *not cowardly*, to retreat. We are the pioneers in the experiment of a Masonic College, in the United States. We are the first, be it said *to our* lasting praise, to attempt the permanent establishment of an institution of learning, destined to educate the homeless and destitute orphan. Thus far its friends—the friends of human improvement, and mental illumination—have stood firmly by it: and in reference to the state of feeling on the part of the Fraternity in our own jurisdiction, I am happy to state, there is almost a universal desire still to sustain it. The only question with some, not naturally sanguine, is, whether we did not begin on a basis too extensive for the means and demands of the Fraternity in Missouri. But that question is not now debatable: we have begun—we have embarked in the enterprise as it is—and to it we have again and again pledged the *faith* of the Grand Lodge of Missouri. Allow me to say, that the success which has so far attended our efforts, gives flattering augury not only of the lasting benefits which it promises in the future, but of its ultimate triumph. Let us then be diligent and assiduous in urging forward its just claims; let us spare no effort, shrink from no labor, to liberally endow it, and thereby attain the noble end, the glorious purpose for which the Institution was established. Let us go forward, nerved with the assurance that the Grand Master of the Universe will never suffer the “vine, planted by his own right hand,” to wither or die. Let us remember, that “time, patience and perseverance” will accomplish all things. Let us console ourselves with the reflection, that under the most adverse circumstances, so much has been learned, so much accomplished

for our future direction. Let us with a determined purpose and untiring zeal, worthy of the enlarged benevolence of Masonry, liberally, permanently endow this Institution of learning; place it beyond the reach of failure; make it, what it was originally designed to be, "an institution which will furnish a home to shelter and a school to educate the helpless orphan of every indigent Mason; an institution, the sight of whose stately columns and open doors, *will brighten the care-worn features* and hush the wailings of the disconsolate widow."

My brethren, as members of the wide-spread family of Masons, we have a *great duty*, an *exalted mission*, to perform: to educate, to clothe, to cherish and protect the widow and the orphan; to lift the heart-broken and disconsolate widow from beneath the dark cloud of despair, in which misfortune or the icy hand of death has placed her; to pillow her bruised and broken spirit on the unfailing charity of our mystic brotherhood; so that when the angel of death shall beckon her away to that "bourne" whose sands are marked by no returning foot-print—when she too shall be called to the spirit-land—she may turn her last lingering look upon its massy columns, and be solaced with the reflection, die in the full assurance, that her desolate household, her orphan children shall be *educated* and *protected*, while the eternal charity of Masonry endures.

We call attention to the sound doctrine contained in the following extract from Report of Committee on Credentials:

Your Committee would remark, that some of the Lodges seem to entertain the opinion, that it is necessary for them to appoint a delegate to represent them in the Grand Lodge, overlooking the plain law upon that subject, which constitutes the W. Master and Wardens, or their legally appointed proxies for the time being, the lawful representatives.

We are of opinion, that they are led into this error by consulting works on Masonic usage and custom, that have not been approved by this Grand Lodge.

We find that Landmark Lodge, No. 64, and Sarcoxie, No. 134, have sent up delegates according to the above; but we are of opinion that their intention was not to act contrary to the laws of the Grand Lodge, but from a mistaken idea in relation to it.

We would therefore recommend, as soon as the Grand Lodge shall

determine a quorum present, the adoption of the following resolution :

Resolved, That the delegates from Landmark, Sarcoux and St. John's, be permitted to take their seats as Representatives of their respective Lodges.

CHARLES LEVY,
D. P. WALLINGFORD,
L. S. CORNWELL.

REPORT OF BOARD OF CURATORS.

To the M. W. Grand Lodge :

The Board of Curators, of the Masonic College, Lexington, Mo., respectfully present the following Report of the management and condition of the College for the year ending this day, May 1st, 1852.

For particular information in regard to the internal condition and management of the College, we refer to the Report of the President relating thereto, and herewith submitted as a part of this Report.

About the 1st of July, 1851, the Board engaged the services of Brother Joseph Megguire to make sale of scholarships for the College ; and very soon thereafter, he entered upon the duties of his agency, accompanied and assisted by President Shaver, and prosecuted the work with great zeal and energy until August 28th, at which time circumstances, over which the Curators had no control, made it necessary for him to cease his labors. Copies of the proceedings of the Board in relation thereto, are hereto annexed and submitted as a part of this Report. The amount of scholarships sold by him, was \$8,300, for which he is entitled, per contract with Board of Curators, to \$830 ; one hundred of which has been paid ; and we recommend that the balance be paid by the Grand Lodge at its earliest convenience.

On the 3rd day of November, 1851, the Board requested President Shaver to make a trip to the Southern States, for the purpose of representing the claims of the College to the patronage of the Fraternity, and of disposing of the scholarships remaining unsold. The success of his trip will be made known to you by a communication from the President himself.

The whole amount of scholarships now sold, is \$30,155 ; and we earnestly recommend to the Grand Lodge, the adoption of some measures that will insure the speedy disposal of the remaining \$19,845.

The employment of adjuncts in the Preparatory Department of the College, has now been sufficiently tried to prove whether the system is

advantageous or not; and the opinion of the Board is unanimous in saying, that although the services of superior young men have been obtained, such indeed as can rarely be found, yet they believe, that to have an experienced and well-qualified Principal in that Department, would greatly advance the interests of the College, and give entire satisfaction to its friends and patrons.

Although the Board are of opinion that the establishment of a Boarding House, to be in some way connected with the College, is of vital importance to its prosperity, yet they have taken no steps to accomplish that end, because there were no means provided for that purpose or placed at their disposal. As the College property is now entirely paid for, and free of debt, we recommend that the original subscriptions for the erection of College buildings, now remaining unpaid, be appropriated to the erection of a *College Boarding House*, to be under the control and authority of the Board of Curators.

The financial condition of the College is shown in the statement herewith annexed. At the last communication of the Grand Lodge, the amount of deficiency, as shown by Report of Board of Curators, was then paid off; but the \$500, reported as being due from the Grand Lodge and set down as part of the resources of the College, was not paid. This will make the amount required of the Grand Lodge at its present session, appear larger than usual, when the *real* deficiency is less than at our last Report.

—

*Statement of Accounts of Masonic College, Lexington, Mo.,
May 1st, 1852.*

DEBTOR.

Cash in hands of Board of Curators, per last Report to Grand Lodge, May 1st, 1851.....	\$ 613 06
Cash received from Grand Lodge to meet deficiency per last Report	2,800 00
Cash received of P. Draper, Agent for sale of old College property	1,068 00
Cash received of students for balance of 3rd Collegiate year after May 1st, 1851	104 84
Cash received of students for 4th Collegiate year, up to May 1st, 1852	1,543 11
Cash received from Hunter & Alford on account of fund due from Building Committee.....	253 40
	<u>\$6,382 41</u>

CREDITOR.		
Cash paid	Ex-President C. G. Macpherson.....	\$ 658 65
"	President F. L. B. Shaver.....	1,400 00
"	Professor Archibald Patterson.....	1,450 00
"	" William Cameron.....	800 00
"	Adjunct Professor C. H. Grover.....	125 00
"	" " S. W. Lambeth.....	125 00
"	" " J. C. Bledsoe.....	80 00
"	" " G. W. Knight.....	41 25
"	Fund for purchase of apparatus.....	31 82
"	General expense of College.....	643 48
"	Expense of Agents for sale of scholarships.....	624 63
	Balance of Cash on hand.....	402 58
		<u>\$6,382 41</u>

LIABILITIES of Masonic College, May 1st, 1852, including salaries of Professors for
Fourth Collegiate year, ending Oct. 1st, 1852.

President Ferdinand La Boma Shaver.....	\$1,192 31
Professor Archibald Patterson.....	900 00
" William Cameron.....	1,000 00
Adjunct Professor Charles H. Grover.....	300 00
" Samuel W. Lambeth.....	300 00
Fund from sale of old College property, held for purchase of books and apparatus.....	930 17
	<u>\$4,622 48</u>

RESOURCES of Masonic College, May 1st, 1852.

Cash in hands of Board of Curators.....	\$ 402 58
Amount due by students.....	104 05
" " Building Committee.....	258 25
Grand Lodge for cash paid Agents and expenses in the sale of scholarships.....	1,124 63
	<u>\$1,889 51</u>
Deficiency to be provided for by Grand Lodge.....	\$2,732 97
Add amount due College by Grand Lodge.....	1,124 63
Total amount to be paid by Grand Lodge.....	<u>\$3,857 60</u>

All of which is respectfully submitted.

W. T. WOOD,

Acting President Board Curators.

EDWARD WINSOR, Sec. Board Curators.

PRESIDENT SHAVER'S REPORT.

To the M. W. Grand Lodge of Missouri :

BRETHREN: Under the merciful protection and guidance of the Giver of every good and perfect gift, I have been graciously spared through another year, and am permitted to present my annual Report to your Worshipful Body. And whilst in looking back upon the scenes through which I have been called to pass, there is much to awaken my liveliest gratitude, in view of the many mercies vouchsafed to me, there is also a mingling of sadness and sorrow in the recollection of afflictive bereavements, which the wisdom of Divine Providence permitted to come on me and a bereaved and suffering family.

It is matter of the sincerest congratulation, that I am permitted to report a larger attendance of students during the collegiate year now closing, than at any other since the establishment of the Institution. One hundred and thirty students (of whom twelve are beneficiaries of the Grand Lodge) have been and are now receiving instruction in the various branches of a common and collegiate education. True, the number of students this session, is not as large as that of the preceding, reaching to but sixty-five up to this date, owing principally to the three following causes: The first of these, and possibly the chief one, has been found in the great pressure existing in money matters, and the condition of advance payments, required of all who would enter any of the classes. So general and severe was this, both in and out of the city of Lexington, that business transactions of every grade suffered very materially, and the interests of education more severely, perhaps, than any other, as is too generally the case under such circumstances.

Another very great obstacle to our success, exists in the high price of boarding in the vicinity of the College. Many gentlemen who would have sent their sons and wards to our College, have been deterred from doing so by the extent of the bill of expenses. And some have actually removed their sons, after the session had progressed several weeks, in consequence of the high tariff demanded of them. It is needless to attempt a detail of the causes producing such a result; it is enough to know and lament its existence, and if possible devise some practical and efficient remedy. If this M. W. Grand Lodge can adopt a plan for the immediate erection of an Ordinary in connection with the College, it would facilitate matters very much, and doubtless

afford the surest and speediest relief. Out of the original, outstanding subscriptions by the people of Lexington and vicinity, there is an ample sufficiency yet uncollected to accomplish this enterprise, and relieve our interests and prospects of this oppressive incubus.

A third reason is to be found in the dissatisfaction manifested toward the employment of adjuncts in the Preparatory Department. The arrangement was met in its incipency, with a prejudice which has shown itself untiring and unrelenting, exhibiting its opposing influences in many ways, and apparently unwilling now longer to tolerate its existence. The idea of an advanced student teaching others, although his classes may be, confessedly, of a far inferior grade of scholarship, seems to meet with no favor in our midst. The opinion appears to prevail, that if one, who essays to teach, is also a student, he is, therefore, necessarily incompetent for the task, and really cannot have the time to attempt to instruct others. No matter what extent of acquirement, what degree of energy, or what amount of experience he may bring to bear upon the discharge of his duties — the withering assumption is, that he is unqualified for his work and cannot succeed. This feeling magnifies slight imperfections into great defects, and makes insignificant failures appear enormous errors. The spread and prevalence of such sentiments in the community, render it imperative that that Department should, if possible, be under the superintendence of some one Principal of acknowledged competency and well-established reputation. Hence, I would earnestly request, that that consideration be given to this matter which its great importance demands, and that some plan be devised and carried out, by which the more permanent establishment and perfect success of that important Department may be secured.

When these causes of momentary depression shall have passed away, and all the elements of success brought to bear upon her progress, we confidently anticipate a greater degree of prosperity to the College than she has hitherto enjoyed.

In accordance with the request of your Worshipful Body, at its last annual communication, I was enabled to spend most of the last vacation in traveling through a portion of the State, and addressing the Lodges and the community generally on the subject of education, and the condition and prospects of the Masonic College. In that tour it was my privilege to visit the following places : Sibley, Independence,

Westport, Kansas, Savannah, St. Joseph, Weston, Platte City, Parkville, Liberty, Richmond, Carrollton, Brunswick, Keytesville, Bluff Church, Huntsville, Glasgow, Fayette, Booneville, Rocheport, Columbia, Fulton, Danville, Warrenton, St. Charles and St. Louis. In most of the above-named places I endeavored to address audiences on the subjects alluded to above.

During the first three weeks of that time, I was accompanied by Brother Joseph Megguier, Agent for the sale of scholarships. And it is with great pleasure that I bear my cheerful testimony to the zeal, ability and success with which he prosecuted that work. On his withdrawal from the agency, at the request of the Board of Curators, I undertook the work of attempting to dispose of scholarships, in addition to those already imposed upon me ; and succeeded in selling some \$1,250 worth of them.

On arriving at St. Louis about the 20th of last September, a telegraphic dispatch from Lexington informed me of the severe illness of an affectionate wife, summoned me to her bedside to receive her dying charges, and after that last, sad, solemn change that awaits us all, to follow her remains to the silent grave.

In consequence of the representations of many friends of the College, from different parts of the State, who addressed them earnest written solicitations on the subject, the Board of Curators were induced to request me to accept an appointment to the Southern States, to present the claims of the College to the consideration of the Fraternity in that portion of our country, and to effect the sale of as many scholarships as it might be practicable for me to do. In accordance with that appointment, I was absent from the middle of November until the last of April, visiting Lodges in Alabama, Louisiana, Mississippi, Tennessee and Missouri.

It was my privilege to be in attendance upon the sessions of the M. W. Grand Lodge of Louisiana, during its last convocation in January, in the city of New Orleans. The very kind and fraternal reception they gave me, as a constituent member of the Fraternity in your jurisdiction, and the courtesy and consideration with which they were pleased to treat me, demand my lively gratitude and sincere acknowledgments. By their permission, I tried to present the claims of our enterprise to their consideration in an address, which they have published in their Proceedings ; and, on motion made and seconded, their

M. W. Grand Lodge resolved to purchase six perpetual scholarships in our College, provided this Worshipful Body will permit them to pay for them in six annual instalments of \$300 each, without interest. That resolution was reconsidered, and laid upon the table until their next annual communication, to give time to hear from this M. W. Grand Lodge in reference to the matter; and I am intrusted with the duty of bringing that subject before you, and asking your concurrence in the proposition.

Owing to the following considerations, however, the sale of scholarships was found to be almost impracticable in the South:

1st. The agents of the Kentucky and Tennessee Colleges had been through most of the South, and disposed of scholarships at almost every available point. As these schools were about failing, that fact was an effectual barrier to our success.

2nd. The great pressure in money matters, in consequence of the great decline in the prices of their grand staples, cotton and sugar, was another very serious impediment.

3rd. The severity of our climate during the winter season, and the difficulty of access to the city of Lexington for several months in the year, were also alledged as almost insuperable difficulties.

4th. The determination of building up colleges and seminaries in their own midst; an enterprise to which they have been driven by the necessities of their position and circumstances.

These influences combined, rendered it impossible for me to accomplish much in the enterprise that had called me thither.

The total amount of scholarships sold by me, including the six perpetual scholarships proposed to be taken by the M. W. Grand Lodge of Louisiana, is \$4,775.

In addition to the above, I obtained the promise of from fifteen to twenty students from the South, and about the same number from the city of St. Louis; some of whom are already attending recitations in College, and others are expected at the commencement of our next term.

During my absence from my place in College, the utmost order and harmony have prevailed in all the Departments. Under the able, indefatigable and efficient superintendence of Professor Patterson, who acted as President *pro tem*, all things have gotten on quietly and pleasantly. So far as I have been enabled to ascertain the opinions

of the community generally, there is undiminished confidence in the ability, integrity and efficiency of the Faculty proper and the Board of Curators.

In conclusion, wherever I have gone, in and out of the State of Missouri, the unanimous wish and earnest desire of almost all parties have been to sustain the College, and to labor zealously to give it that commanding position and extended influence its great importance to almost every interest so imperatively demands. And if entire unanimity of feeling and action, on the part of the Fraternity in our large and flourishing State, can but be secured, nothing else will be wanting to insure its unquestionable perpetuity and unparalleled prosperity. This (the necessity for which is constantly inculcated in all our teachings) has been the secret of the success of other College enterprises in our land, and may meet with a renewed verification in the history of our own. All which is respectfully submitted.

Truly and fraternally yours,

F. L. B. SHAVER, Pres't.

The following resolution was offered by Bro. M. W. Hall:

Resolved, By the Grand Lodge of Missouri, that any Master Mason guilty of un-masonic conduct, is amenable to the Lodge within whose jurisdiction said offence is committed, whether he be a member of that or any other Lodge.

On motion, Bro. Hall's resolution was referred to a special committee, consisting of Bros. C. Levy, W. T. Wood, D. P. Wallingford.

The Committee on the resolution of Bro. M. W. Hall made the following Report:

That a brother M. Mason trespassing against our rules is amenable to the particular Lodge of which he is a member. This rule applies with equal force against a sojourner who may commit an offence. The charge or charges against him, can only be preferred in the Lodge of which he is a member. Should an offence be committed by one who has taken up his residence, the Lodge who has jurisdiction over the place where he resides, is the body to whom the charges will have to be preferred, as we have no rule that authorizes a change of venue. Any brother feeling aggrieved at the decision, on the trial of a brother, has the right of an appeal to the Grand Lodge. All of which is respectfully submitted.

CHARLES LEVY.

Adopted.

REPORT OF COMMITTEE ON THE COLLEGE.

To the M. W. Grand Lodge of the State of Missouri :

The Committee to whom was referred the Report of the President of the College, and also of the Board of Curators, beg leave to make the following Report :

That they have carefully considered the subjects therein presented, and are pleased to find that the College is now in a flourishing condition, and that its friends are sanguine of its ultimate success.

From the statement of the Board of Curators in relation to scholarships, it appears that \$30,155 worth have been disposed of to Lodges and individuals ; and, as the Grand Lodge requires that \$50,000 worth shall be sold before any of them can go into effect, it will be seen that unless some measures are taken for the speedy disposal of the remaining \$19,845 worth, all that has been done will be of no avail, and the expenses already incurred will be totally lost, and the College fail of its endowment. We, therefore, in relation to that part of the Report, offer the following resolution :

Resolved, That this Grand Lodge subscribe for and purchase Twenty Thousand Dollars' worth of scholarships, and that an Agent be appointed by the Curators to close up and issue certificates for the scholarships already sold, and to offer for sale on account of the Grand Lodge the twenty thousand dollars' worth which are hereby purchased ; and that the M. W. Grand Master is hereby instructed for and on behalf of this Grand Lodge, to purchase and take said scholarships to the amount aforesaid, on terms that the Grand Lodge shall be held liable for — payments of interest only at 6 per cent. And further,

Resolved, That after the expiration of the next collegiate year, all funds now accruing from Lodges, and classed and known as the College fund, (except the fund in the hands of the Fund Commissioners,) and which has been, or hereafter may be, appropriated to the Fund Commissioners, be and the same are hereby appropriated to pay the interest that may from year to year become due from the Grand Lodge on the scholarships so to be purchased.

We also find from the Report of the President, that he sold to the Grand Lodge of Louisiana six perpetual scholarships, to be paid in six annual installments, on condition that the sale be ratified by this Grand Lodge. Although the sale is not upon the same terms as those made to other Lodges and individuals, yet we believe that the sale should be ratified, for the interest of the College and this Grand Lodge ; we, therefore, offer the following resolution, relating thereto :

Resolved, That the sale of the six perpetual scholarships, made by President Shaver to the Grand Lodge of Louisiana, payable in six annual installments of \$300 each,

without interest, meets the entire approbation of this Grand Lodge; and President Shaver is hereby instructed to perfect the sale.

The Committee also beg leave to state, that, in their opinion, the interest of the College would be greatly promoted by the establishment of a College Boarding House, to be under the direction of the Board of Curators; and as there is a large sum (probably about \$6,000) remaining unpaid on the original subscriptions for the erection of College buildings, which can be legally appropriated for this purpose, we recommend the passage of the following resolution:

Resolved, That the Board of Curators be authorized to erect such buildings on the College ground as in their judgment may be sufficient for a College Boarding House; and that \$5,000 be appropriated for that purpose out of the remainder of the money due and maturing on the original subscriptions for the erection of College Buildings.

As the system of employing adjuncts in the Preparatory Department of the College has met with less favor than was anticipated, and a change in that Department is recommended by the Board, we offer the following resolution:

Resolved, That the system of employing Adjunct Professors in the Preparatory Department of the College be discontinued, and that the Board of Curators be authorized and requested to appoint a suitable Principal in that Department, with such compensation as they may deem proper.

The Committee also find from the statement of the Board, that the deficiency to be provided for by this Grand Lodge, is \$2,732 95. And from the Report of the Committee on Ways and Means we find, that the College fund is \$1,399 50, which we recommend to be paid over to the Board of Curators in part payment of the deficiency shown in their Report.

We also recommend, that the Grand Lodge pay over to the Board of Curators the amount of funds advanced by them to the agents for the sale of scholarships (say \$1,124 63;) and that the Grand Secretary be instructed to draw his warrant on the Grand Treasurer for this amount; and that the Board of Curators then refund to the Grand Lodge the \$342 86, advanced by them at the last annual communication for the payment of books purchased by Professor Patterson. All which is respectfully submitted.

L. S. CORNWELL,
E. WINSOR,
H. C. GARNER,
D. P. WALLINGFORD.

Adopted.

COLLEGE AGENTS' REPORT.

LEXINGTON, Mo., May 1, 1852.

The undersigned Agents of the Grand Lodge, not being able to attend at the meeting of that body this year, beg leave to make the following statement in relation to the collections and disbursements of money, arising from subscription, for the year ending May 1st, 1852.

Hunter & Alford in account with the Grand Lodge.

DEBTOR.

1852.		
May 1,	To amount collected in notes and subscription for the year ending May 1st, 1852.....	<u>\$1,204 40</u>

CREDITOR.

1851.	By cash paid Morrison & McKee, part.....	60 00
Nov.,	“ “ bal.....	19 63
“	“ “ account.....	36 30
“	“ “ interest.....	40 55
Sept.,	“ Alford & Lamb, bal.....	89 15
July 20,	“ A. P. Mackey, bal.....	279 00
	“ James A. Crump, part.....	50 00
	“ James A. Crump, bal.....	32 66
	“ bal. to Samuel Ball.....	216 57
	“ Register of Lands.....	5 70
	“ George ——— taxes.....	1 00
	By commission on \$1,204 40, collected.....	120 44
	By cash paid to Board of Curators.....	253 40
		<u>\$1,204 40</u>

HUNTER & ALFORD.

The following resolution, which we think is in violation of usage and sound policy, we are sorry to say was adopted.

Bro. Chenowith offered the following resolution :

Resolved, That the eleventh section of the fifth article of the By-Laws of this Grand Lodge, shall not be so construed as to require a unanimous vote to restore a suspended M. Mason to the privileges of Masonry ; but a majority of two-thirds of all the members present may restore to the privileges of Masonry

[Notice concluded in our next Number.]

QUESTIONS OF MASONIC USAGE.

MUST A HIGH PRIEST HAVE THE ORDER OF HIGH PRIESTHOOD ?

ST. LOUIS, May, 1852.

COMP. MITCHELL : Can a Comp. R. A. Mason who has not had the Order of High Priesthood, and who is not one of the three first officers of a Chapter, legally confer degrees in a Chapter? 'S.

The foregoing question, propounded by a Companion deeply read in Masonic lore, and unusually familiar with ancient usages, has, as far as we know, never been answered through any of the Masonic journals, nor do we know that the question has ever been mooted in the G. G. Chapter.

We have not yet examined the history of the origin of the Order of High Priesthood, but we do not hesitate to say, that it is a thing of modern invention ; indeed, so recently has this *imposing* Order been introduced, that, predisposed as the Craft everywhere seems to be to embrace every newly-invented appendage to Free Masonry, this Order or Degree has not yet become universally known throughout the United States. Twenty years ago we had never heard of it. We were exalted in Lexington Chapter, No. 1, Ky., more than twenty-five years ago, and we are constrained to admit, that to this day we have never seen this most sublime degree so well conferred, and yet the High Priest who then presided did not enjoy the benefits claimed to be derived through the Order of High Priesthood. But we do not regard this as at all remarkable, knowing as we do that the degree has no sort of connection with Free Masonry, and, consequently, can shed no additional light upon the duties of the High Priest. The hatched up traditions of this, so-called, Order, clearly show it to have been the invention of some Masonic driveler, who was totally ignorant of the true history of Free Masonry ; for they all run back to a period long anterior to the institution of Free Masonry. It is true that this degree, like all others of modern date, whether introduced by Masons or Odd Fellows, is founded on events recorded in the Bible : but even admitting that all these newly-invented degrees are calculated to teach useful moral lessons, it by no means follows that we should suffer them to become engrafted upon and thus form an indissoluble link in

the ancient Masonic chain. Shall intelligent Masons be called upon to admit, that because Sir William Wallace was a distinguished warrior and a benevolent man, he was, therefore, in possession of the degree of Sir Knight of Jericho? Shall we be told, that because Abraham was the Father of the Faithful and the chosen of God, he therefore instituted the Order of High Priesthood in Masonry? We rejoice to say, that a new light begins to dawn upon the Craft, and that intelligent men are beginning to separate the chaff from the wheat. Masons are becoming readers of the history of our Institution; our well-authenticated traditions are being better understood, and a few bold spirits are starting up, resolved to divest Free Masonry of the modern innovations so extensively practiced. May this noble little band continue to grow in numbers and zeal, until their moral influence shall drive from our midst every vestige of modern Masonry. If these modern degrees are of sufficient importance to be preserved and practiced, let them be formed into a distinct and separate organization, and by some other name than Masonry, that our time-honored and divinely-instituted Order may not be polluted or encumbered by these newly-invented gewgaws.

The Order of High Priesthood gives to the recipient no additional qualifications to preside over a Chapter. It is, if possible, of less importance to the presiding officer than is the Past Master's degree; and as there is no usage even, *claimed* to be ancient, requiring the High Priest of a Chapter to have this Order, and as the G. G. Chapter has wisely avoided an attempt to control this degree, we say unhesitatingly, that it is not necessary to the presiding officer. For many years we have been occasionally in the habit of assisting in conferring this Order upon *elected* High Priests, but certainly not as a pre-requisite to the right to preside. An elected High Priest *may* apply to a council of High Priests for the Order, but the council may of right reject the candidate; and hence it will be seen, that so far from the elected High Priest being *required* to have the Order conferred upon him by any law in Masonry, it is in the power of the council, to which he applies, to refuse his request: in short, the elected High Priest is eligible to be a candidate for the Order, but the obligation nowhere exists to confer it.

From the foregoing it will be seen, that we answer the question of our correspondent affirmatively.—[ED.]

BALLOTING FOR EACH DEGREE.

WHITE PLAINS, ALA., March 22, 1852.

Bro. J. W. S. MITCHELL — *Dear Sir*: While writing to you on business, permit me to trouble you with a few questions, which I will be pleased to have answered in the Signet, or by a private communication, viz.:

1. After a candidate has been received, and taken one or two degrees, is it proper to prevent his farther progress without a substantial reason?

2. Has a brother, who voted for him in the first degree, a right to vote against his progress?

3. After a candidate has been admitted to one or two degrees, should he then be stopped, what is the proper course to be pursued by the Lodge?

I am fraternally yours,

J. B. H.

To the first question we answer, that the progress of a candidate should never be arrested without a very sufficient reason — indeed all good Masons must admit this; but presuming our correspondent means to inquire whether the objector is not bound to make his objections known to the Lodge or the Master, we feel that it becomes an important question, one which has been mooted in various quarters of the country since the introduction of Odd Fellowship. Until recently we supposed there was no G. Lodge in the United States that did not carefully guard the ballot box from invasion and protect the harmony of the Craft, by requiring a unanimous ballot to receive: but we have been astounded to learn, through Bro. Mackey, that, in South Carolina, the Lodges are governed by the same rules which obtain with the Odd Fellows, where one black ball does not reject unless the reasons given by the objector are deemed by the Lodge sufficient — and we were equally surprised to learn through the same source, that the rule in South Carolina is not borrowed from the Odd Fellows, but is one of the oldest regulations of that G. Lodge — and until lately, Bro. Mackey believed the same custom prevailed throughout the United States. That South Carolina stands alone upon this subject, we hope and believe; for how can harmony be preserved in the Lodge, if a member can be introduced against the direct will of a member? Few men would be willing to fellowship a man against whom they had deposited a black ball; and, hence, their only remedy would be to

demit or absent themselves from the Lodge—and surely no one will contend, that we are under greater obligations to an applicant than to a member. If the word brotherhood means anything in our Institution, we dare not introduce discord or mar the harmony of its connections. We cannot receive a member or initiate a candidate without the unanimous consent of the Lodge. And to preserve this harmony and good feeling, a secret ballot is resorted to; but where would be the use of a secret ballot if the secret vote of a member may be exposed? We may have learned, under a promise of secrecy, that the candidate is a base man. We cannot and will not devulge this to any one; and yet as a good and true Mason we could not fellowship him in the Lodge; and if after we had deposited a black ball, that man was forced into the Lodge, we should be driven out. We say then, that no one should be received without a unanimous vote: and so far from its being the duty of a brother to expose his negative vote and give a reason for so doing, it is his duty not to do so—because, while he may know the man to be unworthy, not being at liberty to give the facts, the friends of the candidate might suspect his honesty, and thus bad feelings would be engendered in the Lodge.

And we hold that all we have said should apply also to the advancement of a candidate. No degree should be given without the unanimous vote of the Lodge. We may believe a man to be worthy when he applies for the first degree, and know him to be unworthy when he applies for the second; and it is not enough to say we have the privilege of preferring charges, for we may not be at liberty to do so, or we may not be able to establish charges, though we know him guilty of immoral conduct. We have before mentioned a case in this jurisdiction, where a man was received upon the good character of his brother—through mistake, of course; and when the truth came out, it was found that the initiate had the character of being a petty thief, though perhaps it could not be clearly proven that he had ever stolen anything. Now, would any brother say that the Lodge would have acted correctly in conferring the other two degrees upon that man? We grant that it was the duty of the Lodge to apprise the man of the rumor against his character, and give him an opportunity to remove the stain; but most certainly he should not be permitted to place us under new and stronger ties until he had removed the imputation.

The second question is in effect answered above. Any brother may

vote for the candidate on his first application, and against him on a second or third.

To the third question we answer, that the general and, we think, correct rule, is to ballot for each degree. The ballot in all respects should be conducted in the same manner; and if a black ball appears, it is proper for the Master to order the ballot to be retaken to avoid a mistake; should a black ball be again deposited, the candidate is rejected. This does not affect his standing as a Mason, but he cannot advance until he again petitions. As to the lapse of time before he can again petition, we know of no direct rule, but we think twelve months should elapse, as in cases of rejection on the first application.

By general usage, a candidate is required to petition *in writing* only for the first degree. On the verbal application of a member, the Lodge may proceed to ballot for the applicant's advancement to the next degree.—[Ed.]


EDITOR'S TABLE.

QUESTIONS OF MASONIC JURISPRUDENCE.

THE growing demand for our views, in relation to mooted questions of Masonic law, and the deep interest which our answers have awakened in the minds of many of our readers, will justify us in addressing a few remarks to such as may hereafter propound questions to us. A very large proportion have, heretofore, requested our *private* answer, and we have invariably complied with their wishes; but we ask whether it is proper thus to restrict us? In many instances, principles of the highest importance are involved; and if the long years we have devoted to the history, principles and rituals of our Order have given to our opinions the importance claimed by many of the readers of the Signet, we think it would be proper to leave us at liberty to publish such questions together with our reply. We should, of course, feel bound to suppress names and dates whenever desired to do so. We do

not complain of the labor of answering private communications, we will most cheerfully give our humble views on all questions propounded; but we do desire permission to give to our readers any article of general interest to the Craft.

We have on our table several questions, received too late for this number; they will appear in the next.

 We are prepared to print By-Laws of Lodges in as handsome style and on as good terms as any other office in the city; and we promise our personal attention to reading the proof. But, we give notice that we will not knowingly insert a section or clause which is in direct violation of the Ancient Landmarks, or the By-Laws or edicts of the Grand Lodge under which the particular Lodge is holden. This notice may seem singular to some, but occupying the position we do, and having lost the printing for one Lodge on this account, we think it proper to say, we do not feel at liberty in any way to aid a Lodge in the violation of a paramount law.

As the Compositor asks for a short article, we give the following, which are both short and sweet:

The Lone Star, Washington, Texas, says:

“*The Masonic Signet*. — We hail with pleasure the monthly appearance of this periodical. The fact is, we should not grumble if it came twice a week; provided, it always contained as much useful Masonic lore as it has heretofore. It has only to be known to be valued.”

The Banner, Holmesville, Miss., says:

“We ever hail this book of Bro. Mitchell. The History of Free Masonry by the Editor, should be read and studied by every member of the Order. The story of the Knight of the Black Scarf, or the Brides of the Living and the Dead, concluded in the present number, was read with interest—this tale alone is richly worth double the subscription price. We never shall forget the character of Uncle Eb.”

Thank you brother Editors.

OBITUARY.

By private letter, we are informed, that Brother J. U. EVANS, of Shreveport, La., died at his residence on the 23rd of April last.

We had not the pleasure of a personal acquaintance with Brother Evans, but we have long been in correspondence with him, and can truly say, he has given us ample grounds for believing he was one of those rare specimens of God's handy work, partaking largely of the Divine nature. We are much mistaken, if his most intimate acquaintances will not agree with us in saying, Brother Evans had a soul alive to the duties of religion and the calls of Masonry, and a heart overflowing with benevolence, and charity and love towards all mankind. We believe his walk in life has been so upright, that few, if any, can be found to cast a reproach upon his name; and we doubt not, that in the great day of accounts, he will triumphantly stand the test of the Grand Overseer's square, and be admitted to a seat with saints and angels.

For giving circulation to the Signet, we are more largely indebted to Brother Evans than to any other man in the United States, he alone having procured for us, directly, about 170 subscribers, for all which he refused compensation, other than that derived from a consciousness of having promoted the glorious cause of Masonry. For this noble bearing we shall ever feel grateful; but our admiration and love for the man, is derived from a higher source — the spirit of pure benevolence breathed forth in all his written communications.

To his bereaved family we beg to say, that while we write these lines our tears have been mingling with theirs; but in this, we find "joy in grief," for we are reminded that our loss is his unspeakable gain.—[Ed.]

March 23rd, 1852.

At a called meeting of New Madrid Lodge, No. 108, Mo., the following preamble and resolutions were unanimously adopted:

Whereas, It has pleased Almighty God, in the dispensation of his providence, to remove from time to eternity, our much esteemed friend and beloved Brother, HEZEKIAH D. MAULSBY, in whose life and character was exhibited so much that was good, that it may truly be said of him, that he loved mercy and justice, and practiced charity towards all mankind.

Many of us knew him long and intimately, and it is with feelings of unfeigned sorrow that we record his death. He was a man, just in all the relations of life.

Resolved, That we deeply sympathise with the friends and relatives of the deceased in their bereavement; and in memory of his many virtues, the members of this Lodge wear the usual badge of mourning for thirty days.

Resolved, That a copy of the proceedings of this meeting be tendered the family of the deceased, and a copy transmitted the Masonic Signet and Cape Girardeau Eagle for publication.

H. L. WALKER, W. M.

Att.: JNO. A. MOTT, Sec. Pro Tem.

GOLDEN SQUARE LODGE, No. 107,
OF FREE AND ACCEPTED ANCIENT MASONS. }

WHEREAS, It has pleased the Divine Ruler, in the inscrutable dispensation of his providence, to remove from amongst us our brother and townsman, WM. F. LIGHT;

and whereas, it is always suitable and comely to make a just demonstration of respect for the departed, who, when amongst us, were honored and respected; therefore, be it

Resolved, That in the demise of our worthy brother, our Lodge has lost one of its ornaments, and a firm, true and good friend.

Resolved, That a copy of these resolutions be presented to the family, and that we assure them of our heart-felt sympathy in their sad bereavement; and that whilst we mourn his departure, we mourn not as those without a hope.

Resolved, That this Lodge wear the usual badge of mourning for thirty days.

Resolved, That a copy of these proceedings be published in the *Kansas Ledger and Masonic Signet*.

Done by order of the Lodge,

J. T. MORRIS, Secretary.

Westport, Mo., April 14th, 1852.

At a regular meeting of Osage Lodge, No.—, Mo., held in their Hall at Little Osage, on the 20th March, 1852, the following preamble and resolutions were adopted:

Whereas, It has pleased the Supreme Master of the Universe, in the dispensation of his all-wise providence, to remove by death our worthy, esteemed and beloved Brother ALBERT F. NELSON, J. W. of our Lodge; and, whereas, in its infancy this Lodge has especial reasons to deplore his death, (as it causes a vacuum in our midst not easily filled,) as the loss of one of its most efficient members, who for its prosperity, honor and usefulness, was ever ready to devote his time, talents and energies.

1st. Therefore Resolved, That as members of this Lodge, while we deeply deplore the loss of the society of our highly-esteemed brother, we cherish a warm and grateful remembrance of the fidelity, zeal and promptitude with which he discharged the duties devolving upon him not only in this Lodge but as a public officer.

2nd. Resolved, That we profoundly sympathise with the family and relatives of our deceased brother in their irreparable loss, and humbly recommend them to Him who is "the widow's God and the orphan's hope."

3rd. Resolved, That the members of this Lodge wear the usual badge of mourning thirty days.

4th. Resolved, That a copy of these resolutions be sent to the widow of our deceased brother—and published in the *Masonic Signet*.

J. WILLIAMS, Sec'y.

TABLE OF CONTENTS.

History of Free Masonry.....	129
Poetry	139, 155
Grand Lodge of Louisiana.....	140
Truth, No. 3—A Tale	146
Increased Average Duration of Life	154
Inch-Cruin	156
Grand Lodge of Missouri.....	166
Questions of Masonic Usage — Must a High Priest have the Order of High Priesthood?	185
—Balloting for each Degree.....	187
Editor's Table	189
Obituary	191

THE SIGNET AND MIRROR.

VOL. VII.

ST. LOUIS, AUGUST, 1852.

NO. 4.

HISTORY OF FREE MASONRY — NO. LII.

BY THE EDITOR.

MASONRY IN THE UNITED STATES—CONTINUED.

IN 1564 a colony of Huguenots was again sent out; but this selection was unfortunate both to the cause of religion and the settlement of the New World. They were men almost totally destitute of moral principles. They promised the neighboring Indians their protection, and professed the warmest friendship; but straightway proceeded to rob and appropriate the property of the natives. The corn of the Indians was taken without leave, and in many other ways did these professors of Christianity mistreat the inoffensive savages.

In 1565 more emigrants arrived, bringing full supplies of provisions; and the colonists were overjoyed at the thought that they had found a country and a home where they could “worship God under their own vine and fig-tree, and none to make them afraid.” Here it was supposed they could plant the seed of the Protestant religion, which would serve as a nucleus, around which Calvinists would gather from all Europe. But they were doomed to disappointment, for no sooner did the Jesuits of Spain learn of the design to plant this colony, than they set on foot a scheme, to strangle the young republic and eradicate every vestige of the Protestant worship from Florida. Spain had not been able to occupy the new country, but she had not relinquished her right to the soil, and the Jesuits lost no time in an effort to prevent the location of a colony of “heretics” so adjacent as was Florida; religious bigotry, therefore, more than any desire to promote the claim which Spain had to the country, incited a movement against the Huguenots: and the ships of Malendez, who commanded the

expedition, were crowded with Jesuit Priests, armed with weapons of warfare, bearing the Cross of the Prince of Peace in one hand and the sword of destruction in the other: and whether they were actuated by a desire to win souls to Christ, by preaching the Gospel, the sequel will show.

In September, Malendez came upon the French vessels lying at anchor. On being asked by the French what his objects were, the Spaniard replied, "I am Malendez of Spain, sent with strict orders from my King to gibbet and behead all the Protestants in these regions. The Frenchman who is a Catholic I will spare: every heretic shall die." The French shipping cut cable and put to sea, cowardly leaving the defenseless colonists at the mercy of the enemy. Malendez pursued the French vessels far enough to insure their non-interference, and then returned to the Huguenot settlement and disembarked his blood-thirsty followers. On reaching the shore, he pompously proclaimed Philip II, of Spain, monarch of all North America; mass was performed, and the foundation of St. Augustine was laid.*

Ribault, who had fled with the French shipping, returned and attempted to attack the Spaniards, but a storm arose which drove every ship of the French fleet upon the Florida coast, where they were wrecked.

Knowing the French garrison to be weak and feeble, Malendez lead his men through lakes and marshes, attacked the Huguenots with great fury at a point where they were least expecting an attack, and soon gained possession of the Fort; when a general massacre commenced, sparing neither women or children. In this attack and massacre, near two hundred Huguenots were butchered by religious bigots; a few only escaped into the woods, made their way to the sea shore, and going on board a small French vessel which had been left at port, finally reached France to bear witness to the bloody scene.

After the massacre was consummated, the Spaniards said mass, raised a cross, and selected a site for a church on ground still smoking with the hot blood of their victims. Aye, and the work of heartless butchery was not yet ended. The French who escaped from the wrecked vessels had collected together, and unitedly were capable of making serious resistance; but being discovered by Malendez, he in-

* St. Augustine is the oldest town in the United States by more than forty years.

vited them to cross the river and surrender, promising freedom and protection to all who would do so. The Huguenots were thus deceived by the false-hearted Spaniard; for no sooner did they land than their hands were tied behind them, and they were marched to a secluded spot, until all were gathered together, when an examination was made—a few *professing* Catholics were found and released. This being done, a signal was given, and the entire colony was massacred in cold blood, not because they were Frenchmen, but because they were Protestants. The whole number of Huguenots sacrificed to religious intolerance is set down at nine hundred by French writers, while the Spanish historians make the number less; but even they do not deny the brutal manner of their murder.

In 1568 three vessels were fitted out in France by private subscription, and were placed in charge of a Gascon who had been basely treated by the Spaniards, and who burned for revenge. On landing in Florida, he surprised and took a Spanish fort, and caused the prisoners to be hung, declaring that he did not hang them because they were Spaniards, nor yet because they were Catholics, but as murderers and assassins. His force not being sufficient to maintain his ground and occupy the country, he again sailed for France.

The French Government had tamely submitted to the outrages perpetrated the year before by order of Spain, and hence it is not remarkable that she should disown this private attempt at retaliation: but she done more. In order to curry favor with Spain, France relinquished all claims to Florida, which included all that country now contained in the Southern States, and extended North and East *ad libitem*.

We shall not undertake to give an account of every attempt that was made for new discoveries in America, as they are not necessary to our purpose.

In 1576, Martin Frobisher landed on the Northern shores, near Hudson's bay, took back to England a native Indian and a few American stones. The latter were pronounced by the London refiners to contain gold; and straightway an immense gold fever raged throughout the metropolis, and Elizabeth participated largely in the desire of gold speculation. America and the gold mines were intimately associated in the minds of all: a fleet was speedily fitted out for the continent, to be freighted with American gold, and enrich the participants

with untold millions. The Queen willingly contributed means and afforded facilities to the mariners for the undertaking—indeed, one of the ships belonged to the Queen. This fleet sailed on the 27th May, 1577, and landed somewhere on the Northern coast of America: loaded with dirt and returned to England. In this expedition one hundred men had been selected to form a colony; but their ardor becoming cooled, or it may be the belief that the ships contained gold enough for all their home purposes, certain it is that all returned; and like many other unfortunate speculations the truth of their utter failure was concealed that the world might not know the height of their folly.

From 1577 to 1580 Francis Drake distinguished himself by circumnavigating the globe, and enriched himself by numerous piracies on the high seas, and gave much interesting information touching the American coast.

In 1584, through the enterprise of Sir Walter Raleigh, a fleet was fitted out and placed under the command of Admiral Gilbert, who took with him to the New World a patent from Elizabeth. Without taking the time to relate the disasters of this expedition, we state that it turned out a profitless trip to all parties concerned, and that the Admiral perished at sea on his homeward bound trip.

In 1585 another expedition was sent out by Raleigh, and landed on the coast of North Carolina; conversed and dined with the natives, and returned to England with two Indians. It was upon the return of this expedition, that (on hearing the glowing accounts of the Southern shores of America) Elizabeth named the country Virginia, after the virgin Queen. Raleigh, like all others, claimed the honor of new discoveries in the New World, and being a member of Parliament, obtained a confirmation of his patent and renewed his exertions to plant a colony on his possessions. In 1585, seven vessels were fitted out and laden with emigrants for the New World. Raleigh had well informed himself of the climate, soil, &c., in that part of the country but recently occupied by the Huguenots, and wisely determined that the proposed colony should locate in a milder climate than had been visited on the previous trip. The expedition was placed under the command of Ralph Lane. The fleet sailed by the West Indies, thence to the mainland of Florida, and finally came to anchor at Wocoken, and afterwards made its way to Roanoke. This was the first actual

settlement made by the English : and although they acknowledged that the natives were an innocent, inoffensive, friendly people, but a short time elapsed until the loss of a silver mug afforded an apology to the English to set fire to an Indian village, and thus lay the foundation of enmity and bitter feelings on the part of the Indians. Nor did this suffice. The colonists seemed to be apprehensive that a union of the neighboring tribes was about to take place, in order to exterminate the English ; and, inviting a council, gathered the Indians together under a pretext of friendship, and at a concerted signal fell upon and murdered all the Indians present. These Englishmen were preaching Christianity to the Indians ; one of their ministers carried the Bible and endeavored to explain its inestimable value to the Indians, and for a time impressed the simple natives with the belief that the Bible was a thing to be worshiped, and Christianity the true road to happiness in the spirit land—but, behold the result ! What savage would exchange the religion of his fathers, for that religion which seemed to tolerate deceit, treachery and murder ? Is it wonderful that the Indians are to this day standing aloof from the religion of the “ pale face ? ”

In 1586, Sir Francis Drake, on his way from the West Indies to England, stopped and anchored his fleet of twenty odd vessels in the vicinity of the settlement, visited the colonists, and offered them a ship and provisions ; but ere he sailed, Lane himself, partaking of the despondency of his followers, joined them in soliciting a passage to England ; and accordingly they all returned. Thus ended the first English colony. Scarcely had Lane left, when a vessel of stores sent by Raleigh arrived, and returned to England. Soon after Grenville also arrived with three ships, in search of the colonists, but found the place which had been pronounced the paradise of the world deserted. Grenville, being anxious to perpetuate the English claim to the soil, left fifteen men on the island of Roanoke.

Raleigh was not still discouraged. True, he had expended forty thousand pounds fruitlessly, but he now determined to raise volunteers, to consist of men and women, husbands, wives and children ; wisely foreseeing that a colony of men alone could not be successfully planted. In aid of this enterprise, the Queen was applied to ; but not feeling *sure* of a profitable return, she refused even to contribute to the education of the children about to be sent to the New World—

aye, and to the country of which she claimed to be the godmother. In July, 1587, the emigrants landed on the island of Roanoke; but so far from being welcomed by the fifteen Englishmen who had been left, they found the island uninhabited, and only human bones told the fate of their friends.

Raleigh had designated the location of a town, to be called Raleigh, on the bay of the Chesapeake; but Fernando, the naval officer, refused to survey the coast, and White, who had charge of the colony, was compelled to remain on the island of Roanoke, and there lay the foundation of the city of Raleigh.

Manteo, an Indian chief, who had been to England, was the fast friend of the colonists; but so often did the whites commit deeds of cruelty and injustice against the natives, that not even this good chief was able to suppress the growing hatred of his tribe. By command of Sir Walter Raleigh, Manteo was christened on Roanoke and invested with the title of a feudal baron — the first peerage erected by the English in America.

When the English vessels were about to return to England, the whole colony invoked Governor White to return for reinforcements and supplies of provisions; and, much against his will, he was forced to yield. Previous to his departure, his daughter, Eleanor Dare, wife of one of the assistants, gave birth to a female child, the first offspring of English parents born in the United States. The child was named after the colony, Virginia. This colony was composed of eighty-nine men, seventeen women and two children, whose names are all preserved, and through the history of this great republic will be transmitted to future ages. But where are they or their descendants? Echo answers, Where! The noble-hearted Raleigh sent them supplies, but owing to the desire of the ship's crew to put money in their purse, by taking prizes on the sea, those supplies never reached them. At five different times did Raleigh send in search of his countrymen in the New World: but to this day we know not what became of them. The noble Manteo had disappeared, the island was deserted, and we are left to conjecture whether they had all been massacred or had joined the Indians and sought a retired home. The Indian tradition is, that the Christians, being deserted by their English brethren, took shelter under Manteo, moved to a country remote enough to escape intercourse with those tribes who had known and conceived a hatred

for the whites, and there in peace and harmony intermarried with the Indians, and were thus lost from the knowledge of the civilized world.

We think there is truth in this tradition, for it is not probable that any force which the Indians were likely to command, could have overcome this number of well-armed Englishmen; for we must bear in mind that, at that period, the report of a gun and the flying of a bullet were attributed by the natives to the work of omnipotent beings. The Indians had no weapons except bows and arrows, the latter pointed with reeds; and, besides, Manteo, the great chief of the Hatteras tribe, was the fast and unwavering friend of the colonists: and when long years had passed and a century had rolled away, it was not difficult to perceive that English blood was intermingled in the veins of the Hatteras Indians. If this supposition be founded in truth, it were easy to suppose the colonists introduced Masonry among the Indians; yea, it is not very unlikely that Manteo was made a Mason in England, and afterwards communicated the Mysteries, in conjunction with the English, to his tribe: but we have no proof that such was the case. We have no evidence that Masonry was yet known to the Indians: and surely it is too late in the days of Gov. Clinton, to claim, that because Masonry was then known to some of the Indians, it was therefore always known to them.

Several other attempts were made by Raleigh and others to plant a colony in America without success; indeed every effort failed so long as the gold mania prevailed: but when there arose a few far-seeing, enterprising and Christian men, who conceived the idea of planting an agricultural colony and creating a new and happy home for the already redundant population of England; then it was that success marked their footsteps.

Sir Walter Raleigh accomplished more in laying the foundation of this great republic than any other man. As a statesman and patriot, he had no superior; but his independent, high-minded and noble bearing, lead him finally in chains to prison, from which he escaped only after the gullotine had done its work. But though he lived not to reap the reward of his philanthropic labors, he will live in the annals of literature, and be honored long after his rival and enemy, Lord Cecil, shall be forgotten or remembered only with derision.

From the period last mentioned until 1606, voyages were made almost annually to America, but still no colony had been successfully

planted : but now, when the wild and visionary schemes of gold speculations had somewhat subsided, and America was attracting attention for agricultural purposes, a chartered company gathered together one hundred and five emigrants ; and on the 19th of December, 1606, one hundred and fourteen years after the discovery of this continent, forty-one years after the settlement of Florida, as before mentioned, and one hundred and nine years after Cabot's discovery—three vessels, neither exceeding one hundred tons, set sail for America, steering for that portion denominated Virginia. Favorable results, it would seem, should not have been expected from this attempt to plant a colony, for there were no females and very few mechanics or laboring men among them ; most of them were men who had lived in idleness on respectable means until they had become impoverished ; in short, they were gentlemen, on a desperate effort to live by their wits rather than by the sweat of their brow. The little colony reached the Chesapeake bay on the 26th of April, 1607 ; thence ascended James river, so named after the King ; and fifty miles above the mouth made a settlement, which they named Jamestown. The Council, which had been appointed by the King, chose Wingfield, President ; and straightway excluded from the Council, Smith, the best and ablest man among them on some slight pretext. But Smith's virtues and pre-eminent talents were too apparent and of too much importance to the distracted colony not speedily to be called back to their aid. Smith, Newport and a few others, visited the native chieftan, Powhattan, at his village near the present site of Richmond. The Indians were alarmed and displeased at the appearance of the intruders ; but the chief allayed the fears of his tribe and favored a friendly intercourse. In June Newport returned to England, thus leaving the colonists to subsist upon the fruits of their own industry or rely upon further supplies from the mother country. The provisions brought over spoiled, and as the colonists knew nothing of labor, they were soon in a starving or suffering condition ; despair, disease and death entered every cabin, until there were not five men left able to wait upon the sick or to plant a crop ; and before autumn fifty men had died. Disunion also entered and completed the melancholy picture of distress. They had tried two presidents, and each proved false or incompetent ; but now they called to their rescue the services of Smith, and nobly did he meet the emergency. No man in the colony displayed so much cool calculation

and foresight, and none made so many personal sacrifices for the benefit of the colony. The love of gold, which had well nigh dried up the avenues to benevolence, entered not his heart; he seemed more desirous to hold possession of the country and to meliorate the condition of the settlers. Smith had already acquired an influence over the surrounding Indians, and through his exertions, these wild men of the forest shared their crops with the colonists, thus enabling them to pass the winter without suffering. During the winter Smith and a few followers undertook to explore the country; but before they had accomplished much they were surprised and taken prisoners by the Indians, and were all put to death except Smith, who saved his life by exhibiting a pocket compass and explaining its wonderful properties, and thus inspired the belief that he was a superior being sent from the spirit land. The Indians retained Smith a prisoner, and allowing him to send a letter to the settlement, they were amazed that he was able to make paper talk.

The narrative of Smith is one of thrilling interest, and as it tends to exemplify the character of the natives of the forest, and may somewhat elucidate our subject, we shall continue the history in our next number; and probably inquire, whether we have still any proof that Masonry was known to the Indians?

THE DIAMOND-CUTTING TRADE.—There is only one diamond-cutter in London. The Dutch have for ages almost monopolized the diamond-cutting trade of Europe; and so expert are they, that, on showing them a rough diamond, they will tell to the greatest nicety what will be its exact shape when cut, and almost to the hundredth part of a grain what the polished gem will weigh.

“BEFORE MY HAIR WAS GRAY.”

BY PARK BENJAMIN.

You bid me sing, oh lady bright,
A song of other years.
There was an hour my heart was light,
My eyes unused to tears ;
My voice had then no broken string,
And all its notes were gay—
That was the time that I could sing,
Before my hair was gray.

My planets then were ladies' eyes,
Their smiles my sunlight made ;
But now no sun nor planets rise,
And I am in the shade.
Then lovely lips sang songs for me,
And softly bade me stay—
There was no lack of melody
Before my hair was gray.

But now there are, to glad my ear,
No gentle ditties sung :
Where'er I go, 'tis very clear
I am no longer young.
Then ask me not a song to sing,
Sweet girl, 'tis not my May—
'Tis winter now, though all was Spring
Before my hair was gray.

The very birds, when falls the snow,
Rejoice the woods no more ;
You only hear the breezes blow
Their music round your door :
And so amidst the frosts of age
Bright thoughts no longer stray—
I was more merry, though less sage,
Before my hair was gray.

There are some wrinkles on my brow,
Some furrows in my face,
And I must look through glasses now,
The plainest words to trace ;
And in my voice a certain shake—
Not such as artists play—
Not one such tone as I could wake
Before my hair was gray.

Then, lady, bid me not to sing,
 But sing a by-gone strain—
 A touching, soft, pathetic thing,
 That tells of lovers' pain;
 And then, perhaps, forgetting all
 The sad past in to-day,
 I may the tender times recall
 Before my hair was gray.

GRAND LODGE OF MISSOURI.

[NOTICE CONCLUDED.]

THE following Report was presented :

The Committee to whom was referred that part of the Grand Master's Address in relation to the Arrest of the Charter of Barry Lodge, No. 130, by R. W. J. W. Chenowith, D. D. G. Master 14th District, beg leave to make the following Report :

That they have given the subject that consideration which its importance demands, and are of opinion, from the facts set forth in Bro. Chenowith's Report, that the welfare of the Craft demanded the arrest of said charter.

The question of the authority of D. D. G. Masters to arrest charters for good cause, has been doubted by some whose opinions we regard as high authority upon all questions of Masonic usage and customs. But we, nevertheless, are of opinion, that the power vested in D. D. G. Masters, by the laws of this Grand Lodge, authorizes them to exercise a general supervision over the work, lectures and by-laws of the several Lodges within their district, and to grant dispensations to form new Lodges — is not transcended when, for good cause, they arrest a charter or dispensation. We would, therefore, offer for adoption the following resolution :

Resolved, That the action of R. W. J. W. Chenowith, in arresting the charter of Barry Lodge, No. 130, be approved by this Grand Lodge ; and that the said charter is hereby declared null and void.*

L. S. CORNWELL,
 G. W. HEREFORD,
 T. W. DAVIS.

Adopted.

* The fallacy of the above doctrine will be seen in the fact, that here is a charter arrested upon the statement of one man; the Lodge having no opportunity to be heard.—Ed.

The following memorial from Bloomington Lodge, No. 102, was received :

To the M. W. Grand Lodge of Missouri :

The undersigned, under instruction of his Lodge, would respectfully represent, that at a stated communication of Bloomington Lodge, No. 102, held in August, 1851, the petition of the Rev. John G. Sweeny was presented, praying for initiation into the mysteries of Masonry. On the 19th of September he was initiated, and in the October following he was elected to the second degree — but before receiving said degree, he met with an accident which resulted in the amputation of the left leg, near to or above the knee joint.

We respectfully ask of your M. W. Body, if in accordance with the usages of the Order, permission to pass Bro. Sweeny to the degree of F. C., and in due time to raise him to the sublime degree of M. M.

Done by order of Bloomington Lodge.

N. A. LANGSTON, Proxy.

On motion, referred to a Committee of Three, consisting of Bros. W. Ellis, C. Levy and G. H. C. Melody.

Bro. Wm. Ellis from the Committee reported as follows :

To the M. W. Grand Lodge of Missouri :

The undersigned Committee, to whom was referred the memorial of Bloomington Lodge, No. 102, beg leave to report, that although the circumstances set forth in the memorial may be true, and do call forth the sympathies of this Grand Lodge ; yet, we believe, if the prayer of the memorialists were granted, it would be in violation of the ancient usage of Masonry, which this Grand Lodge has no power to do : we therefore recommend that the prayer of the memorialists be rejected.

WM. ELLIS, Chairman.

Adopted.

The Grand Master requested all below the degree of Past Master to retire.

After which a convocation of Past Masters were assembled, who proceeded to open a Lodge of P. M., and the following brethren were severally introduced, and legally qualified to preside over their respective Lodges by having the Past Master's degree conferred upon them :

Joseph C. Offutt, A. M. Robinson, Wm. Conway and L. Chivington.

Bro. Wm. T. Wood, from the Committee on College Fund Commissioners, made the following Report :

To the M. W. Grand Lodge of Ancient Free and Accepted Masons, of the State of Missouri :

The Committee appointed to inquire into and report on the subject of the College Fund, in the hands and subject to the control of the College Fund Commissioners, would respectfully report, that they have used every means practicable to ascertain the true amount and condition of that Fund, and submit the following as the result :

On the 5th day of May, 1849, by order of the then M. W. G. M. Foster, under resolution of the Grand Lodge of 1848, the Grand Treasurer paid into the hands of the Board of Fund Commissioners, (then composed of Bros. John S. Watson, Frederick L. Billon and John Hall,) the sum of.....	\$ 345 56
with which that Board should be charged, with interest at 10 per cent., three years.....	103 66
	<hr/>
	\$ 449 22

Under resolution of the Grand Lodge of 1851, on the 27th May, 1851, M. W. G. M. Grover paid to present Board Fund Commissioners, (composed of Bros. Watson, Rowe and Coons,) the further sum of	\$1,155 85
Interest on same for one year, 10 per cent., as per their Report.....	115 58
Balance in hands of M. W. G. M. Grover.....	33 73
	<hr/>
	\$1,754 38

Cr., as per Report of Commissioners, Rowe & Coons.....	\$11 25
Am't counterfeit bank bill, to be credited to Grover.....	10 00
	<hr/>
	21 25

Whole amount,	<hr/>	\$1,733 13
---------------	-------	------------

Your Committee, after diligent inquiry, have not been able to learn the existence of any other sum or sums than the foregoing, belonging to this Fund, and recommend the adoption of the resolution herewith submitted, making the usual appropriations for increasing this Fund.

Your Committee have satisfactory information, that \$1,271 38 of this Fund is on loan, well secured by real estate ; but the first item of \$449 22 has never been paid over to the present Board, nor has the same been loaned on any security ; and your Committee recommend such action in the premises as will place the whole of this Fund beyond the danger of loss.

Your Committee are informed by Bro. Watson, one of the Commissioners, that neither the old or present Board has or will make any charge for their services, in the management of this Fund, so that the total amount above stated can be reported as unencumbered by charges or otherwise.

Resolved, That after the payment of the current expenses of this communication and the warrants authorized by this Grand Lodge to be drawn on the contingent fund, the remainder be and the same is hereby required to be paid to the Fund Commissioners. And all sums which may, under this resolution or otherwise, come to the hands of the Fund Commissioners, they are hereby required to keep at interest, (requiring punctual payment of interest,) well secured by real estate, (unencumbered,) of at least double the value of the sum or sums loaned. And the Fund Commissioners are also hereby instructed to collect of the former Board of Fund Commissioners the sum of \$449 22, amount reported as remaining in their hands, with interest from 5th May ; and having collected, to loan the same as hereinbefore directed. And further resolved, that the Grand Secretary be and he is hereby required every year, as soon as may be after the adjournment of the Grand Lodge, to take from the Fund Commissioners a new bond, to be approved by the Grand Master, in a penalty at least double the amount of the whole Fund, with good security, conditioned for the faithful performance of their duties, and for accounting for and paying over, according to the laws, resolutions and orders of the Grand Lodge, any and all moneys and securities that may come to their hands.

WM. T. WOOD, Chairman.

Said Report and resolution were adopted.

Bro. C. Levy offered the following :

Resolved, That this Grand Lodge cannot recognize as legally constituted Lodges :— Polar Star, No. 1, Los Amigos del Orden, No. 3, Los Deciples de Senate Maconique, No. 5, New Orleans ; (placed there by a body unknown and not recognized by us ;) and Pythagoras Lodge, in the city of New York, recently chartered by the Grand Lodge of Hamburg. Be it further resolved, that the jurisdiction of the Grand Lodges within their own limits as well as over the first three degrees of Masonry, in the United States, has been too long settled to be now disturbed ; and all Lodges established therein without their authority, are declared by this Grand Lodge to be clandestine Lodges.—Adopted.

Bro. C. Levy offered the following :

Resolved, That the subordinate Lodges under this jurisdiction be requested to celebrate, in a suitable manner, on the 4th day of Nov., 1852, the centenary anniversary of the initiation of our Brother, the Father of his Country, George Washington, into the mysteries of our Order.—Unanimously adopted.

The following was offered by Bro. Levy :

Resolved, That a Committee be appointed to obtain a block of marble with a suitable inscription, to be forwarded to Washington City, to be there placed in the Monument being erected to the memory of Washington.—Adopted.

The Grand Master appointed the following D. D. G. Masters :

R. W. JNO. H. TURNER, D. D. G. Master — Glasgow.

District No. 1.—Composed of Howard, Macon, Adair, Randolph and Chariton counties.

R. W. ISAAC B. ALLEN, D. D. G. Master—Trenton.

District No. 2.—Consisting of Grundy, Livingston, Mercer, Linn, Harrison, Davis, Highland and Schuyler counties.

R. W. AARON H. CONROW, D. D. G. Master—Richmond.

District No. 3.—Consisting of Ray, Carroll and Caldwell counties.

R. W. M. H. MCFARLAND, D. D. G. Master—Louisville.

District No. 4.—Consisting of St. Charles, Lincoln, Warren, Pike and Ralls counties.

R. W. D. W. CAMPBELL, D. D. G. Master—Paris.

District No. 5.—Consisting of Shelby, Lewis, Scott, Monroe, Marion and Clarke counties.

R. W. EDWD. J. HARPER, D. D. G. Master—St. Joseph.

District No. 6.—Consisting of Buchanan, Andrew, Holt, Atchison, Nodaway, De Kalb and Gentry counties.

R. W. D. P. WALLINGFORD, D. D. G. Master—Weston.

District No. 7.—Consisting of Platte, Clay and Clinton counties.

R. W. L. S. CORNWELL, D. D. G. Master—Columbia.

District No. 8.—Consisting of Johnson, Cass, Jackson and Lafayette counties.

R. W. OSCAR F. POTTER, D. D. G. Master—Arrowrock.

District No. 9.—Consisting of Saline, Pettis, Bates and Henry counties.

R. W. S. H. SAUNDERS, D. D. G. Master—Otterville, Cooper Co.

District No. 10.—Consisting of Cooper, Morgan, Moniteau and Miller counties.

R. W. J. H. ROBINSON, D. D. G. Master—Danville.

District No. 11.—Consisting of Boone, Callaway, Audrain and Montgomery counties.

R. W. S. F. CURRIE, D. D. G. Master—Saint Louis.

District No. 12.—Consisting of St. Lou's city and county.

R. W. JOHN R. BROWN, D. D. G. Master—Union.

District No. 13.—Consisting of Jefferson, Franklin, Gasconade, Cole and Osage counties.

R. W. LAWRENCE LEWIS, D. D. G. Master — Osceola.

District No. 14.—Consisting of Benton, Hickory, Camden, Dallas, St. Clair and Cedar counties.

R. W. JNO. W. CHENOWITH, D. D. G. Master—Springfield.

District No. 15.—Consisting of Dade, Jasper, Lawrence, Green, Taney, Newton and Polk counties.

R. W. EDWD. S. RUGGLES, D. D. G. Master—Caledonia.

District No. 16.—Consisting of Washington, St. Francis, Crawford, Cape Girardeau, St. Genevieve, Perry and Madison counties.

R. W. ROBT. HATCHER, D. D. G. Master—New Madrid.

District No. 17.—Consisting of Wayne, Ripley, Mississippi, Dunklin, Scott, Stoddard and New Madrid counties.

MORALITY, without religion, is only a kind of dead reckoning—an endeavor to find our place on a cloudy sea by measuring the distance we have run, but without any observation of the heavenly bodies.

The motives and purposes of authors are not always so pure and high, as in the enthusiasm of youth we sometimes imagine. To many the trumpet of fame is nothing but a tin horn to call them home, like laborers from the field, at dinner time; and they think themselves lucky to get the dinner.

The rays of light, like those of happiness, are colorless when unbroken.

In character, in manners, in style, in all things, the supreme excellency is simplicity.—[Longfellow.

From the Mirror and Keystone, (Phila. and N. Y.)

“THE MASONIC SIGNET.

“Bro. MITCHELL, of the Masonic Signet, in his number for June, gives a passing blow to our correspondent ‘Septimus,’ for some expressions in his article of March 24th, on Masonic Abraxas. We do not adopt or indorse all that may be said by our correspondents, but we publish nothing of which we actually disapprove, and are always ready to defend our friends against any attack made upon them in consequence of favors rendered us. Septimus, however, may have the consolation at present of knowing that he suffers in good company, the great body of the article in question being directed against the Rev. Dr. Oliver, author of ‘Ancient Landmarks,’ and many other learned and popular Masonic works. Dr. O. is denounced as ‘wild and visionary,’ and his notions of Masonic history are declared to be ‘an insult to the common understanding of men.’ Now, we do not assume the championship of Dr. Oliver; but we do say, that such language is not fit to be used by a Masonic editor, in speaking of a recognized and esteemed author belonging to the Craft. Neither is this tone of wholesale and contemptuous denunciation the one for a man of inferior opportunities of study and information to use toward one of so much better opportunities, and, at the same time, of universally acknowledged ability and integrity. We do not coincide in every conclusion of Dr. Oliver, because he seems to us sometimes to fail in sufficient proof, and because he also occasionally expresses himself in terms we have a difficulty in understanding. But that he has brought together in an available form more facts about Masonry than we have ever had collected before, admits of no dispute. If our brother of the Signet finds any thing in his works that seems to him insulting to common-sense, it would be safer for him to conclude that he has not exactly comprehended the author, and carefully read him over again.

“The portion of our correspondent’s article to which he objects, is that which asserts that Masonic emblems are found engraved upon the cornelians and other stones, known as Abraxas. This statement we understand him to meet with a broad, flat and unqualified denial. If

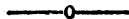
we can comprehend him, he wishes it to appear that no such stone has been found, or that none of the devices in question can be shown to be Masonic. We ask him to look at Septimus' article again, and tell us what he makes of those described there. When he has dispatched those, probably Septimus will furnish us with some more. But the Signet takes up his general list of Masonic emblems found on Abraxas, and in a most exceedingly cursory way dispatches several he picks out.

"The Lamb he gets rid of by saying it is not '*exclusively*' a Masonic emblem. Who has said that it is? He gets rid of the Dove, the Anchor and the Serpent on the Cross, in the same extraordinary way. Others he asserts to have 'no connection with Ancient Craft Masonry.' Now, in order to make his position good, he should tell us more explicitly what he means by that term, as it has been a matter of some discussion; and also give us his chronology, in order that we may know when he conceives that the various additions to the original organization of the Craft were made. The stones in question are some of them quite old, dating from the early portion of the Christian era, while others are as recent as the thirteenth and fourteenth centuries, and perhaps later. Probably the greater portion of them were cut about the period of the revival of the arts in Europe. Will the Signet assert that the emblems to which he alludes were not used by Masons then?

"But the Signet 'is at a loss to determine' what Septimus means by saying, that the 'peculiar form and surroundings' of these emblems will sufficiently indicate their character to the initiated eye. He says: 'We suppose that the emblem of a Lamb is the same, no matter by whom or for what purpose represented.' We 'suppose' precisely the contrary. Every one who has taken the first look into Heraldry, knows that the attitude, action and accompaniments of a particular figure, modify entirely its meaning. A *lion rampant* is a very different thing from a *lion couchant*. A lamb is a lamb, undoubtedly; but a lamb alone, a lamb with the staff of a banner in his paw, and a lamb standing on a cross, are three different emblems to the most unobservant eye. Can the Signet find no significance in the various forms of the cross? Are the Roman cross, the Greek cross, the Maltese cross, and the Egyptian ansate cross, all the same thing? Are the cross and serpent, cross and fish, and cross and rose, identical

emblems? Surely it is not necessary to multiply examples to prove such a self-evident proposition as that which our brother of the Signet thus combats.

“It is curious, indeed, to hear one so indignantly skeptical in regard to Dr. Oliver’s theories and the facts of Septimus, admit that he ‘is subject to some embarrassment in denying the truth of the assertion,’ that Free Masonry existed among the aboriginal Mexicans!—an assertion which has no shadow of proof except in the fact that the Mexican priesthood practiced a form of initiation. There has not been shown the slightest analogy between the Aztec mythology, and either doctrinal, practical or symbolical Masonry. On this point we are prepared to go further than the Signet does, and say that we have not the slightest ‘embarrassment in denying the assertion’ in question. That some analogy between the Indian mythology and that of ancient Asia can be shown, is true; but they are such resemblances as might naturally have occurred in the course of the separate intellectual development of two entirely distinct and remote people. The serpent and egg, and certain Phallic symbols are the only points of resemblance that have been pointed out as yet, to our knowledge; and there is certainly nothing Masonic in these. The theory that derives our aborigines from the ethnologically distinct ten tribes of Israel, has always appeared to us the most stupendous piece of nonsense of our day, and we are not aware that any person of authority in history or ethnography now holds it as true. We have as little patience as any body with those that find proofs of identity everywhere, in remote accidental resemblances. We always enjoyed a laugh at the theorist in Father Prout, who proved the identity of the Irish and ancient Spaniards by a reference to their *Insulæ Balearinæ*, which he held to be Iberian for the Isles of Blarney. Yet that is ‘confirmation strong as holy writ,’ when compared with the alledged facts (in reality fancies and fiction) upon which the doctrine of the Hebrew origin of our red men is based by its believers—among whom Bro. Mitchell seems to take his place. It is amazing with what facility he swallows this gigantic camel, and then strains dismally at the gnat of Septimus. Yet the latter concerns, not remote and imaginary analogies, but actual identities of form and figure, in what is evidently intended as hieroglyphic or emblematic writing.”



We regard the foregoing as the prelude to a pre-meditated attack upon, and criticism of, our history of Masonry; and though we have certainly cause to tremble for the result, we shall not decline the glove cast at our feet.

The reader cannot fail to see, that although the editor of the *Mirror*, in the foregoing article, assumes to take us to task for what we had previously said about the theory advanced by Septimus, he evidently makes this a mere pretext in order to show himself a blind worshiper of Dr. Oliver. We say a blind worshiper, because he admits his inability to comprehend all the Dr. says: and as he places his writings greatly above the criticisms of the humble editor of the *Signet*, we suppose Bro. Hyneman takes it for granted that what he cannot understand is the most valuable of the learned writer's productions.

In our history of Masonry, we have attempted to show that various writers of the present day have erred in attempting to prove the immemorial existence of Masonry, by making many of the mysterious hieroglyphics and emblems found amongst ancient ruins, Masonic hieroglyphics and Masonic emblems: and, unfortunately for our reputation, we did presume to call in question some theory advanced by a correspondent of the *Mirror*; and thereby we are made amenable to the animadversions and sarcasm of the editor of "*the Masonic journal of the United States.*"

Bro. Hyneman, after administering to us a schoolmaster's lecture touching our presumption in daring to call in question the theory of Dr. Oliver, (which we shall notice presently,) starts out by misrepresenting the meaning of our plain language. He says, "If we can comprehend him, [the editor of the *Signet*,] he wishes it to appear that no such stone [Abraxas] has been found, or that none of the devices in question can be shown to be Masonic."

If the reader will turn to our article in the June number of the *Signet*, it will be seen that the first part of the above sentence is the very reverse of what we say; for immediately after making an extract from Septimus, on page 73, we expressly admit the existence of such stones, but we do deny that the emblems thereon are Masonic emblems. And we respectfully ask, whether Bro. Hyneman, in his defense of Septimus, has furnished a single evidence in support of his position.

Bro. Hyneman next denies our right to say what are and what are

not emblems in Ancient Craft Masonry, until we have stated what we mean by that term. To this we have to say, it is our misfortune that what we have written and published upon this subject, made its appearance in so obscure a corner of the benighted West, that no portion of it has ever been read by Bro. Hyneman: but while we owe it to the readers of the Signet to decline encumbering its pages with another article upon the same subject, we will briefly state here, that we regard Ancient Craft Masonry as embracing what are now called the three first degrees, including the "Holy Royal Arch."

Bro. Hyneman has very justly criticised a carelessly written and unfinished sentence of ours in reference to the emblem of a Lamb being the same under all circumstances. In our articles on the Egyptian Mysteries we have taken pains to show that the *manner* of making an emblem had much to do in giving it meaning, and we were wrong in not admitting as much in reference to the Lamb. But all this has but little to do with the fact in question—viz., Are the emblems on the Abraxas Masonic emblems?

Passing abruptly from our remarks in reference to Septimus, Bro. Hyneman turns back to the first page of our article in the June number, and seems absolutely to scoff at our feeling embarrassment in meeting the assertion, that Masonry always existed in Mexico; and he distorts our meaning by extracting half of a sentence. The following is the sentence entire:

"It is *asserted* that Free Masonry existed in Mexico long before the days of Cortes, and it will be seen that we are subject to some embarrassment in denying the truth of this assertion, when we remind our readers that the affirmative party have done nothing but to affirm."

From the manner in which Bro. Hyneman ridicules the idea of any one feeling embarrassment about a matter so perfectly plain, we are compelled to believe that he has not read or has forgotten what Dr. Oliver has written upon this subject, for we dare not believe that the editor of the Mirror would thus cavalierly speak of anything from his pen.

Once more. After enjoying a hearty laugh over the ridiculous theory of Father Prout, the sarcastic editor takes the liberty of setting us down as one of those who take the position that the Indian is of Hebrew origin, and very condescendingly honors us with a sneer. Now, while we have admitted that the Indians' belief in one God fur-

nishes evidence in favor of the opinion that the red men are of Hebrew origin, the following language may be found on page 326, April number for 1852:

“But not wishing to pursue this subject here, [having noticed the different opinions,] we will only say, that we do not think it within the power of man to show, with any sort of clearness, the origin of the American Indians.”

We now turn back to the great object of Bro. Hyneman's unprovoked attack upon us—viz., our opinion of the writings of Dr. Oliver.

If we had not read some other remarkable emanations from the pen of Bro. Hyneman, we should have felt surprise at the uncere-
monious manner in which he assumes to be our superior, and hence feels called upon to deliver to us a dictatorial essay. But how Bro. Hyneman ascertained the lamented fact, that our “opportunities of study and information” have been inferior to those of Dr. Oliver, we are at a loss to determine; for while we grant that our writings may manifestly display a want of learning and knowledge, it by no means follows that our opportunities have not been of the very best: some minds never polish even under the most skillful teaching, while a few rise in might and majesty above all opposition, even without a schoolmaster to “teach the young idea how to shoot.” Now it may be that Bro. Hyneman has arrived at his opinion of our inferior opportunities to those of Dr. Oliver, by that rule somewhat prevalent in some localities, (Philadelphia among the number,) which magnifies foreign men into giants, and the productions of foreigners into angel's droppings, and at the same time looks with pity akin to contempt upon the inhabitants of the Western and Southern portions of the United States as living under the dark and impenetrable cloud of shameless ignorance. Be this as it may, we shall take the liberty of informing Bro. Hyneman, that however defective our learning and knowledge may be, we have learned one important lesson, which even he does not seem to be familiar with—viz., to do our own thinking, and to judge of the productions of others, not by the weight of names, but by their intrinsic merit. When we read the writings of Dr. Oliver, we unwillingly arrived at the conclusion, that his works were calculated to do great harm, and the more so because certain Masonic editors com-
mended them to the Craft. And with the first numbers of the Signet we did *dare* — aye, we felt it to be our solemn duty — humble as our

position was, and limited as our opportunity for knowledge had been, to review somewhat the writings of the distinguished divine. And while we regret that some Masonic writers continue to indorse his theory, we are gratified in knowing that many of the ablest men in the United States fully sustain us in the positions we have taken. Having said thus much, Bro. Hyneman will perceive that we cannot encumber the pages of the Signet with a reiteration of the errors of history and of theory, which we think are to be found in the writings of Dr. Oliver, whenever a new Masonic journal shall be started, whose editor has not thought proper to read and judge of our published opinions. We however will forthwith forward to Bro. Hyneman the early numbers of the Signet, containing our arguments and the facts brought forward in their support; and also the February number for 1851, which contains an article headed, "Dr. Mitchell *vs.* Dr. Oliver," from the pen of our friend and brother, the editor of the Union, after which follows our reply. From these Bro. Hyneman may learn, not only our opinion of the writings of Dr. Oliver, but the main testimony upon which we rely. When he has carefully read them, it will be for him to say whether it most becomes the editor of the Mirror or Signet to "read Dr. Oliver over again."—[ED.]

THE MODERN AMERICAN BELLE.

The daughter sits in the parlor,
And rocks in her easy chair;
She's clad in her silks and satins,
And jewels are in her hair;
She winks, and giggles, and simpers,
And simpers, and giggles, and winks;
And though she talks but little,
'Tis vastly more than she thinks.

Her father goes clad in russet,
And ragged and seedy at that;
His coats are out at the elbows,
He wears a most shocking bad hat;

He's hoarding and saving his shillings,
So carefully day by day,
While she on her beaux and poodles
Is throwing them all away.

She lies a-bed in the morning,
Till nearly the hour of noon ;
Then comes down snapping and snarling,
Because she was called too soon.
Her hair is still in the papers,
Her cheeks still dabbled with paint—
Remains of the last night's blushes,
Before she intended to faint.

She doats upon men unshaven,
And men with "the flowing hair ;"
She's eloquent over mustaches,
They give such a foreign air.
She talks of Italian music,
And falls in love with the moon ;
And though but a mouse should meet her,
She sinks away in a swoon.

Her feet are so very little,
Her hands are so very white,
Her jewels are so very heavy,
And her head so very light ;
Her color is made of cosmetics,
Though this she never will own ;
Her body's made mostly of cotton,
Her heart is made wholly of stone.

She falls in love with a fellow
Who swells with a foreign air :
He marries her for her money,
She marries him for his hair.
One of the very best matches ;
Both are well mated in life :
She's got a fool for a husband,
He's got a fool for a wife.

From the (Boston) Olive Branch.
LELIA LA HARPE;
 OR THE
RED RIDERS OF THE GAUDILUPE.

—O—
 A Few Real Pictures of Texan Life, in Texas' Darkest Days.

—O—
 BY CHARLEY CLEWLINE, (AN EX-TEXAN OFFICER.)
 —O—

A WORD OF EXPLANATION.

READER: I write you a true story, pictured in my own rough, homely style, and in just such language as I have acquired under Nature's own teaching. True — because I do not possess one spark of that native something, they call genius, so very essential to make one an accomplished modern romancer. Rough—because my school has been the battle field, and my college the ocean.

I know that no one writer is capable of pleasing all classes of readers, and I shall rest perfectly content with telling a story for that portion who prefer plain, old-fashioned truths, to modern, railroad fiction.

I will tell you of some wild, stirring scenes that I have myself witnessed, and others which I have gathered from lips not very far removed from the real characters named in my story: merely remarking in conclusion, that if there should be one reader of the Olive Branch, who prefers fiction to sober truth, he has only to take his pencil, write "*A Tale of Fiction*" over my story, set it down in his heart as a lie, and the chances are, that in my threads of Texan life he will find enough of the romantic and wonderful to satisfy him too.

—
 PERIOD THE FIRST.—MARCH.

The Washington of Texas.—The Council.

"Hope on, though clouds of adversity lower,
 Though tempests should threaten and skies should look dark ;

Hope on then—hope ever—though storm-clouds be nigh,
 The bright bow of promise shall arch the dark sky."

"The battles of Goliad, Victoria and the Brazos, had been fought ;

the wolf-hearted butcher of helpless women and children, the blood-loving Mexican chieftain, with his more than brute and worse than bandit hordes of murderous wretches, had desolated with fire and sword the whole of Southern Texas, from the Rio Grande to the Colorado. The young bird of Liberty, scared by the clash of tyrant arms, and the fell swoop of the *black eagle* of Mexico, hovered timidly on the far Northern confines of an almost enslaved country; while the screaming vulture, the noisome buzzard, gorged to a surfeit with human flesh, mingled their lazy flight with the raven, whose boding croak is everywhere heard above the wreck of once happy homes, and fields of carnage, red with the blood of murdered heroes.

"Blank despair sat enthroned in the hearts of the stoutest champions of the '*Lone Star Banner*;' and a hundred traitor hearts, whose last mortal throb should have beat responsive to the call of honor, patriotism and their country's glory, were secretly at work, forging the chains which were to bind their fellow citizens alike in the iron bonds of eternal servitude to the galling yoke of Mexico.

"But the brave, noble heart, iron will and indomitable energy of one man, saved the infant Republic of Texas from the overwhelming power of foreign influence, home-born traitors and Mexican butchery. One lone champion of human liberty stood forth, braving all circumstances, daring all chances, and saved the land of his adoption from the crushing rule of a semi-barbarous despotism; gave her a position among the proud nations of the earth; and, finally, with all the noble, God-like disinterestedness and patriotism of a Cincinnatus, stood boldly forth, the first eloquent advocate of annexation, manfully battling for the measure until the single star republic of the South-West was added to the glorious constellation of the North American Union.

"That brave, determined General, the firm, unyielding champion of his country's glory, was none other than *General Sam Houston*, the *Washington* of Texas."

I have written this, or very similar language, once before in my life. It was in a private letter to a friend in the United States, at a period soon after the acknowledgment of the independence of Texas by the European powers. The words at that time came fresh from my heart, filled with gratitude towards the hero of San Jacinto, for an act of noble generosity such as we seldom witness on the part of

men whom the world has christened great. It was the holy exhibition of friendship from the successful General, the ruler of a nation, towards an individual as poor, obscure and friendless as myself.

What was then written of Gen. Houston, is equally applicable to-day. He is the same generous, warm-hearted friend; the same stern, unflinching patriot now, that he ever was.

But in the very excess of my admiration and gratitude, I had very nearly forgotten that I had a story to write.

Let us step back some sixteen years — only a brief space as we review the past, but almost an eternity to boy-men and girl-women looking forward to their emancipation from the thralldom of prudent mothers and scheming fathers.

Back then with me to a bright, beautiful morning in early March, full sixteen years ago. Permit me to change the tense, and paint you the scene in a very brief manner, just as I beheld it.

Within an old, dilapidated building, situated near the western extremity of the embryo city of Galveston, and which had in times gone by been used successively as a dwelling, slaughter-house, store, hotel, and is now occupied as the military head-quarters of the Texan army, we behold a company of it may be sixty persons, of all ages, from the old white-haired veteran of sixty winters, down to the boy-patriot of sixteen, the majority of whom are clad in the varied uniforms of of the Texan land and naval service, while here and there among the crowd, we distinguish the plain, rude garb of the citizen patriot. I will merely inform you that it is not quite a military council that we behold assembled here within this old building, but rather a spontaneous gathering of the friends of Texan liberty, met here this morning to deliberate upon the expediency of temporizing with the victorious Santa Anna until a moment more auspicious than the present shall arrive for their final emancipation from Mexican slavery.

Nevertheless the meeting assumes the general characteristics of a regular council; and from the tone of many of the speakers, we should say there is little hope left for struggling Texas.

First, we hear an officer in the naval uniform draw a dismal picture of the condition of the Texan navy—a picture which we know but too well is a true one.

The fleet, composed of only a few small vessels, half-manned, miserably armed, and almost destitute of provisions, is penned up within

Galveston island, closely watched and kept inactive by a well-appointed force of Mexican armed vessels, continually hovering about the coast; while the officers, without pay or decent apparel, are starving on their patriotism, or living on the hospitality of their friends on shore.

The army is in a more deplorable condition still; and it is very doubtful if five hundred men can be found in all Texas, foolhardy enough to follow their gallant General to another battle against the Mexicans.

Each successive individual speaks in tones of the most absolute despair, and some five or six there are, who speak out boldly in favor of instant and unconditional submission to the Mexican; contending that to resist longer against such fearful odds were more than madness.

Even the chivalrous Moore and gallant Hawkins, than whom two more brave and generous spirits never wooed the battle and the breeze in the sacred cause of liberty, have just given their opinion that the cause of freedom is for the present lost to Texas.

More than thirty members of this strange council have expressed their opinions, not one of which has thus far been in favor of contesting longer the hopeless cause.

There is a pause of perhaps thirty seconds, and then we behold there at the farther end of the apartment the commanding form of a man, clad in the simple, unostentatious uniform of a Texan general; and it needs no one to inform us that the herculean officer who forces his way through the crowd until he has gained the very centre of the apartment, is General Sam Houston himself.

For the space of twenty minutes the giant warrior holds all hearts entranced by his magic eloquence, as he paints in all the glowing colors of simple truth the many wrongs inflicted upon suffering Texas by Mexican tyrants; and then he concludes his soul-moving speech by an oath sworn upon the altar of his country's glory, that the young flag of freedom, baptized in the blood of murdered patriots, shall never be humbled in the dust beneath the heel of tyranny while ten stout hearts can be found who will follow him to battle, and strike one more good blow for liberty and vengeance.

The deep silence which follows the conclusion of the warrior's exciting speech, is broken by the clear, ringing voice of—I had almost said, a man; but he is scarcely that. No; he is little more than a

boy—that fair-haired youth in the fanciful but most picturesque uniform of Hay's Rangers; a band of daring fellows, commanded by one whose lion heart never yet knew fear, and who have long since made themselves the terror of the Mexicans throughout the whole of Southern Texas.

As he steps forward into the vacant space about the General, a proud smile lights up his features of more than woman's beauty, and his clear blue eyes seem to emit flashes of liquid fire, as their glance flits from one to another of the half-irresolute Texans; and there is an unmistakable tone of bitter sarcasm in his words, as he thus addresses the stern-visaged warrior before him:

"General, it may be these gentlemen all look upon the cause of liberty to Texas, as forever lost. Such, however, *is not* the case.

"'Tis true, our little army has been again and again defeated; our navy is crippled for the want of proper supplies of men, money and munitions of war, and shut up here inactive by a powerful fleet of the enemy's cruisers—domestic treachery and foreign influence are secretly at work in our midst, to undermine and destroy our young government. But, remember, sir, that 'the darkest hour is always just before day:' and surely an hour of deeper gloom than this, would crush the genius of Texan liberty into the shades of eternal night.

"*But it will not come.* A brighter era is about to dawn upon unhappy, blood-christened Texas. Ere long we shall drive these minions of tyranny from our soil, and the free flag of liberated Texas shall float proudly among the republican nations of the Western world."

"By Heaven!" exclaims the astonished General, as he grasps the hand of the youthful warrior, "if I had but a hundred such brave hearts, I would, with them alone, attack Santa Anna, who is even now concentrating his forces on the Gaudilupeay, and without the aid of another arm, I'd defeat the braggadocia Mexican, and drive him beyond the Rio Grande too."

"Then, sir general, the Mexican shall soon be met; for I come here as a messenger from more than two hundred as true hearts, and stouter arms than mine, to say, that the *Red Riders of the Gaudilupe* will follow General Sam Houston to battle so long as one Mexican foe is found upon the soil of Texas."

"In the name of all that's wonderful, who and what are you?"

exclaims the now fully aroused General, ten times more excited than before, while three score eager men crowd closely about the stranger youth in breathless wonder.

"A nameless boy, but one who is ready to drain his heart of its last drop of blood to free Texas from the rule of Mexico; and the handsome young hero glances proudly around him upon the three score faces now glowing red with enthusiasm, kindled by his free bold speech, and words, though few, of such startling eloquence.

"Hurrah! hurrah! hurrah!" and three lustier cheers never went up from sixty human throats; and as the last peal rings out on the air, the gallant Moore steps forward, and first thanking the boy for setting him the example of devotion to his country's cause, he offers his sword and services to Gen. Houston.

Hawkins follows his commander, and then another, and another, till fifty of the three score Texans have gathered about the General and pledged their honor to follow him to the death.

"May God forever bless you, my noble boy, for thus arousing once more the slumbering fire of patriotism in these brave hearts," speaks the admiring Houston; "but may we not know to whom we are indebted for this new offering upon the altar of Texan liberty?"

"Not to me, sir," replies the boy modestly; "but to two hundred brave men who are eager to battle against the Mexican, under your command. Adieu, sir general. Adieu, gentlemen all. The *Red Riders of the Gaudihupe* will meet you at Brazoria ten days hence," and with a graceful wave of his hand the handsome stranger boy leaves the council.

"Who is he? has any one ever seen him before?" and the like questions, are asked by twenty voices simultaneously, as the boy disappears from the council chamber.

"One of those questions I can answer," says a voice which we have not heard before, and we look upon a tall, wiry, dark-visaged man, with a black piercing eye, a profusion of jetty whiskers and hair black and glossy as that of a Moorish maiden, who comes gliding noiselessly into the very centre of the assembled group.

"Ah, Colonel Hays, you are right welcome to our council, though rather late to participate in our debates," speaks General Houston, grasping the hand of the dark-featured stranger: and we know that

we are gazing upon the terror of the Mexican army—Col. John Hays, the renowned commander of the Texan Rangers.

“Do you really know that handsome boy, colonel?” inquires Gen. Houston.

“O no, sir, I did not say that. My remark was meant as a reply to the other question. Some one asked if any person had ever seen him before. I have done so very often, gentlemen, and yet I do not know who he is.

“He joined my troop nearly a year since, informing me at the same time that his whole family had recently been murdered by the Mexicans near Gonzales on the Gaudilupe. He refused to give his name, other than Icarus. His object, he said, in joining my troop, was that he might have the better opportunity of revenging the murder of his kindred upon the Mexican dogs; and never in my life have I seen any one fight so terribly as does that handsome, blue-eyed boy.

“Two months since he left my command, to lead a troop of some two hundred young, daring fellows, known as the *Red Riders of the Gaudilupe*, from the circumstance of their red caps, plumes, sashes and trowsers, and that they were all residents of the region along the Gaudilupe, till driven thence by this Mexican invasion.”

“He is a right noble fellow, whoever he is,” speaks Gen. Houston: and most heartily we echo back that sentiment as we leave the headquarters of the Texan army.

PERIOD THE SECOND.—APRIL.

Scene I. — The Night Assault.

For darkness came down
In its shadowing might;
The stars were o'erclouded;
The moon gave no light.

—[Joseph H. Butler.

’Tis one of the finest nights of April, one month since we stood there together within the old building at Galveston, and listened to the various opinions expressed by that strange council with regard to the future prospects of Texas.

It is very nearly midnight, and we are traversing the right bank of the Colorado, midway between La Grange and the quiet little village of Columbus.

We will halt here, underneath the wide spreading branches of these three or four magnificent old live-oaks, growing almost upon the very bank of the river. We shall be sheltered from the heavy night dew, which comes down almost like rain, of a calm, clear night, in these regions; and then while we are resting ourselves, we may feast our eyes upon a glorious picture, such as only the hand of Omnipotence can paint, and such as we do not have an opportunity of gazing upon very often.

Before us is the broad current of the beautiful Colorado, upon which the silvery rays of the full round moon, now at its zenith, fall with a mellowed radiance, gilding the liquid mirror with her pure, chaste light, until it gleams there before us, and more than a league away to the eastward, like a miniature sea of molten silver.

The air, soft and balmy as mid-summer in our northern clime, is redolent of the perfume of fruit and flowers; while in the neighborhood of our resting-place and all along the river bank, there goes up a chorus of myriads of insect voices; and from a distant *ranch*, more than a mile away to the northward, there comes the low, subdued hum of flocks and herds, mingled at times with the faithful watch-dog's bark, and the faint babble of noisy geese.

All the view to the westward is shut out at the distance of less than a quarter of a mile from where we sit, by a dense growth of giant old live-oaks; while the back ground is made up of a *chapparal* running parallel with the river, and hedging in the most superb moonlight scene upon which our eyes have ever rested:—a gently undulating surface of natural meadow, with frequent dark patches of orange trees, and here and there a sturdy old oak or a graceful tulip tree, and the whole landscape bathed in a flood of silver light, rendering it the most enchanting night picture imaginable.

But the crowning glory and charm of this most exquisite view of Nature's own gorgeous panorama, is there on that gentle eminence, half-way from our resting-place to the dark line of *chapparal*—a fairy cottage, white as the Northern drift, half hid and yet peeping coquettishly out from amid a little wilderness of ornamented trees, flowering shrubs and clambering vines.

Not very long since, I was an inmate of yonder quiet, beautiful home, for more than three whole months. I was a helpless invalid when I was carried thither dangerously, and it was thought at the time

mortally, wounded by a murderous thrust from a Mexican lance ; and had the occupants of this Eden-home—(Don Pastor de Vidella, and his daughter Dona Alzeira, a lovely creature of nineteen summers,)—had this noble old Spaniard and his child, I say, been my own father and sister, and loved me as father and sister never loved relative before, they could not have treated me more kindly.

You would say I ought to be very grateful for all their care and tender nursing. I am so ; for but for that, I should have died : and should an opportunity ever occur, I shall be but too happy to repay a small part of that debt of gratitude in something more substantial than mere words.

I might, perhaps, under other circumstances, have worshiped at the pure, holy shrine of the gentle Alzeira's wondrous charms and angel goodness ; but I had first learned to love her as a sister, and that love was with me a sentiment too sacred, too beautiful, for me ever to feel an inclination to barter it for any other devotion less heavenly in its attributes.

Don Pastor has another child, a noble, generous-hearted son, twenty-two years old this very month. But Don Jorge is absent in South America, and so the family of Don Pastor consists at this present time of only himself, his daughter and perhaps fifteen domestics.

You would think that the old Spaniard is imprudent in the extreme to remain here thus exposed, when the whole country is being ravaged by marauding parties of worse than brute Mexicans.

That is just my own opinion, for it is said that Don Pastor is immensely rich. But then he has always been loyal to the Mexican Government, and whenever a party or detachment of Mexican troops stop at the cottage on any of their excursions, they are always welcomed as friends, so that there is little danger after all in — hark ! do you hear that quick tramp of hoofs sounding on the night air ? Listen ! A troop of horse ; they come from the eastward along the river bank, at a round gallop, and we judge that there are full two hundred of them at least, for the ground upon which we are reclining vibrates as with the faint tremor of a far-off earthquake. They are Mexican *lanceiros* too—we are very positive on that point ; for there is no clang of iron scabbards mingling with the loud tramp of smiting hoofs, such as we should hear from an array of mounted dragoons coming on at such a pace.

We are right in our suspicion, for look there! Along the bank of the river, and extending back half-way to the chapparal, comes sweeping on a squadron of full two hundred and fifty mounted Mexicans, with their long lances in rest, and the bright moonbeams glancing back from the polished steel in ten thousand flashes of vivid light.

"*El Lanceiros de Tampico!*" we whisper with an involuntary shudder, as they come dashing along so near that we distinguish very plainly their brilliant gold-laced uniform, brazen helmets, with their snow-white streamers of flowing horse-hair.

Suddenly the cavalcade draw rein in front of the white cottage, and we feel a vague, undefined dread of—something, we scarcely know what, creeping over us; for we happen to know that this Tampico regiment of lancers is made up of brutal villains, who plunder for pleasure and murder for pastime, and officered by the most ferocious scoundrels that ever led on a legion of human demons to the murder of helpless women and innocent children.

Ah, yes, there is another thing connected with our knowledge of this very squadron, long since rendered infamous by the inhuman butchery of its many victims—a knowledge that makes us tremble to think of.

We remember that Don Alvaro Sabierna, the commander of the legion, is the sworn enemy of Don Pastor and his beautiful daughter; and his presence here, at the midnight hour, bodes no good, we are very certain, to the inmates of yonder white cottage.

Six months since, Col. Alvaro Sabierna, the handsome commander of this regiment of butchers, sought the hand of Dona Alzeira in marriage, and was most summarily rejected by Don Pastor and his daughter, on account of his well known profligacy and brutal character. He departed with a most fearful threat of vengeance upon his lips; and now that we see him here at midnight with his troop of ruffians, the thought flashes upon our brains, that he has returned to fulfill that terrible threat.

There is a clump of wild rose and lilac bushes close by the cottage, which we will endeavor to gain, and from which we shall be enabled to see and hear much better than we can from this distance. Cautiously, my friends—it would not be quite safe for us to discover ourselves to that pack of Mexican blood-hounds.

Look there! At the very instant that we gain the cover of the

rose and lilac thickets, the front door of the cottage is dashed open by the foot of Don Alvaro, and, followed by some half a score of his officers, the miscreant disappears within the building.

Ten—fifteen seconds go by, and then all at once there rings out on the still midnight air, a shrill, wild, quivering cry of woman's agony, so despairing that it chills the warm current of our life-blood like an ice-bath, and wakes the night-echoes of the dark chapparal till it comes back in ten thousand frantic screams, like the last unearthly wail from a whole universe of lost souls. Alzeira—Heaven help her now! she is in the power of a wretch who knows no mercy.

Scene II.—The Victim.

She stands, as stands the stricken deer,
Checked midway in the fearful chase,
When bursts upon his eye and ear
The gaunt, gray robber, baying near,
Between it and its hiding place;
While still behind, with yell and blow,
Sweeps like a storm, the coming foe.

—[Whittier.

Scarcely five minutes have passed since the ruffian Mexican entered the cottage, and we behold him come forth again, half leading, half supporting in his vile arms, the helpless victim of his unholy passion, and black, infernal vengeance.

Close following in the footsteps of their brute commander, come two stalwart wretches, dragging between them the white-haired old man, struggling in impotent phrenzy, and clad only in his night habili-ment, just as the miscreants have torn him from his couch.

For mercy's sake, look there—and listen as you look!

Here, within ten steps of our hiding-place, we behold a picture that should cause us to curse the Mexican name while we live.

With an effort of seemingly more than human strength, the old Spaniard tears himself from the strong grasp of his burly captors, and flinging himself on his knees before the inhuman Colonel, we hear him plead in tones that would move to pity any heart less flinty than that of Don Alvaro Sabierna.

We hear him offer gold—all, every thing that he possesses on earth, to the dark, bronzed-faced Mexican, if he will only give him back his loved child, all pure and spotless as she is, to his arms.

"Idiot! dotard! fond, drivelling old fool!" sneers the epauletted brute, with a low, fiendish laugh; "your gold is already mine, old man; and were it not, think you I would forego this, my hour of triumph and vengeance, for the paltry price you offer? No, by St. Stephen! nor for the coined wealth of Mexico."

"Fiend! accursed villain!" screams the white-haired old man, springing to his feet; and then the next moment he is hurled backwards to the earth, struck down by a ruffian blow full in his face, from the hilt of Don Alvaro's sword: and as he lays there quivering on his back, the warm blood gushes from his mouth and nostrils, dyeing his spotless night-dress with its crimson flood; while the wretched old man gasps forth two or three inarticulate moans, and then sinks back in passive insensibility.

You see that last brutal act has aroused the half-unconscious maiden, who, tearing herself from the loathed arms of the black-hearted libertine, stands there confronting him for a few moments, and then sinking to her knees, she beseeches, in words of impassioned eloquence, mercy for her poor old white-haired father, and seeks to move the flinty heart of the dark, cruel man, to a sense of human pity for herself.

"Oh, Don Alvaro," we hear her plead, as she kneels there with clasped hands, a look of the most intense agony upon her exquisite, Madonna-like features, and the bright flood of moonlight gilding her raven tresses with a halo of liquid glory—"Oh, Colonel Sabierna, if you are human, do not murder my aged, helpless father! For myself, I ask no mercy at your hands. Kill me, if you will; but oh, do not ——"

"Kill you!" exclaims the villain with a taunting laugh; "you mistake me, Dona Alzeira. I have no such intention, I assure you; for then my vengeance were but half accomplished. No, no, senora; my revenge must be feasted upon your humbled pride.

"You will perhaps remember with what haughty words of bitter scorn you rejected my suit, when, six months since, I sought your hand in marriage. That day, as I went out from your presence, I breathed a vow of terrible vengeance; and you shall see how well Alvaro Sabierna will keep his oath. The hour, though long delayed, has come at last. This night shall see the proud, haughty beauty of the Colorado, the petted daughter of Don Pastor de Vidella, the wife

—aye, the *unwedded* bride of him who once would have bowed his face to the very dust, in abject worship to the being he now hates and despises. Dost understand me, lady?”

“Aye, but too well, foul blot that ye are upon the fair escutcheon of humanity!” exclaims the indignant and now fully aroused maiden, bounding to her feet, and standing there with folded arms and flashing eyes, with all the queenly majesty of another Juno, before the Mexican ruffian; while the torrent of her hot Spanish blood goes coursing through her swollen veins like a lava tide, and the dark-browed wretch cowers for a moment before her lightning glance as she draws forth, from the ample folds of her night robe, a long, gleaming dagger: “but too well I understand your fiendish threat, and ye shall understand mine. Make but the slightest motion to lay your polluting hand again upon my person, and so help me Mary Mother, I’ll plunge this weapon to the hilt in my own bosom. God records not self-murder in his eternal register of crime, when feeble woman strikes home to her own heart, to save her honor from the withering curse of a base libertine’s violence.”

Is it not a strangely exciting and most magnificent tableau? A picture to gaze upon with awe, and remember while you live? A vision that will cause you to think the better of woman’s virtue and purity till you die:—this night-picture of swarthy Mexican ruffians, grouped here upon the green lawn, bathed in a flood of silver moonlight; the white-haired old man stretched there senseless upon the ground, his night robes dyed crimson with his own heart’s gore; the Mexican officer in his brilliant uniform, quailing before this most glorious Texan “*Lucretia*,” who stands with upraised poniard, the stern champion of her own immaculate virtue?

It is a scene of most intense bewildering excitement; a picture such as only man’s detested villainy, and woman’s angelic purity alone can paint. It is growing very painful, however, and we are getting impatient, here in our concealment, for its termination. God grant it may not have such an ending as we have just cause to dread.

Will the Mexican ruffian finally triumph, or will victory crown the maiden’s heroic virtue? We shall see.

[To be Continued.]

Written for the Signet and Mirror.

THE CHARM.

THERE is a charm that may be wrought,
A spell that may be spoken ;
One little word, with feeling fraught—
A wondrous magic token.

Now would you learn the hidden charm,
And test its mystic power ?
When truly taught, 'tis free from harm,
And binds the life-long hour.

Now place your hand in mine, nor fear ;
Think what I said when last we met,
What vows I whisper'd in your ear—
I know you will not soon forget ;

And let again that sunny smile
O'er your fair features play ;
Those eyes all lit with love the while—
Oh ! turn them not away.

Thy cheeks may blush like full-blown rose,
As cheeks and roses will ;
For when the word thy lips disclose,
The heart with feelings thrill.

Now, with a smile and accent low,
Half wrapt in dreams of bliss,
Love bending o'er, as you may know,
Just whisper to me, " Yes."

You'll find how sure the charm is wrought ;
Long years will prove how true :
The magic in this word I've taught,
I learned of Love for you.

MILLS.

GRAND LODGE OF TEXAS.

EACH communication from the Grand Lodges in the South, furnishes additional evidence of the unprecedented prosperity and onward march of Free Masonry. The number of initiations in the several Southern States greatly exceed those of the same extent of territory and population of the East and North-West. Nor are we permitted to look with suspicion or fear upon the *material* being used: our private correspondence gives us assurance that the best men are knocking at the doors of the Lodges. And the ability and learning manifested in the various reports to the G. Lodges, furnish proof that the most talented men are giving their attention, and devoting their best energies, to the great cause of our Order. And may we not, without seeming egotism, be permitted to conclude, that the large and liberal patronage given to the Signet in the South affords additional evidence that Masons of the South are reading men.

We now proceed to notice the interesting proceedings of the Grand Lodge of Texas, which held its last annual communication at the city of Austin, on the 19th of January, 1852. But fifteen years have elapsed since the formation of this Grand Lodge, and now the Lone Star State numbers over one hundred Lodges.

The Grand Master's Address is short and to the purpose, and we give it entire to our readers.

“The M. W. Grand Master then delivered the following, his annual Address and Communication:

“BROTHERS: The fifteenth Annual Communication of the Grand Lodge of Texas, assembles under most favorable and flattering auspices. But fifteen years have elapsed since the assemblage of the first communication of this Grand Lodge; there were then, in this broad-spread land, but three Lodges, holding charters from the Grand Lodge of the State of Louisiana. We now number seventy-one Lodges working under charter, besides twenty-two to whom dispensations have been granted since the last Grand Annual Communication: the returns showing two thousand members who have been made in Texas. It affords me most unalloyed pleasure to state that, so far as

my information extends, the most undisturbed harmony prevails among the Lodges and the brethren.

"The Reports from the Deputy Grand Master and the several District Deputy Grand Masters, afford particulars with regard to the progress of the Craft within the bounds of their several districts. Their Reports show that they have actively discharged the very important duties which have devolved upon them.

"The Report of the Grand Lecturer fully confirms the position which I have taken, with regard to the highly prosperous situation of our honored and cherished institution. The very large area of country embraced in our Masonic jurisdiction, renders it, in my opinion, indispensably necessary that there should be a division of labor in this highly responsible and laborious department. It is physically impossible for one individual to traverse the vast extent of territory included between the Rio Grande and the Red River, and to do that justice to the task imposed upon him, which a good Mason would feel was absolutely incumbent upon him. I would, therefore, suggest to the Grand Lodge the propriety of electing two Grand Lecturers, with power to each to appoint one deputy; and that instead of paying to the Grand Lecturers a stated salary, as now is done, that an amount, to be determined on, shall be paid him by the Grand Treasurer for each subordinate Lodge by the Grand Lecturer visited; the certificate of the Secretary of the subordinate Lodge, to be the voucher of the Grand Treasurer for the payment. Thrown together from all quarters of the globe, as are the brethren in our State, it is not a subject of astonishment that there should exist some slight discrepancies in the mode of work. In an institution whose emblems number the plumb and the square, there should be the most perfect uniformity. I would suggest that a committee should be appointed at an early period of our present assemblage, whose duty it shall be to report a mode of work for the three degrees; and that after the action of this body upon the work reported, that the subordinate Lodges should be *required* to adopt the work when exemplified to them by the Grand Lecturers.

"The resolutions of the several subordinate Lodges, visited by the present Grand Lecturer, speak a higher tribute to his great worth and excellence than anything that could emanate from me.

"The report of the Secretary, which is here submitted, speaks for

itself. It is but an additional evidence of the zeal and devotion which have ever characterized our honored and cherished brother. I cannot let this occasion pass without bearing witness to his excellence as an officer and a Mason.

“ The Report of the Grand Treasurer shows that the finances of the Grand Lodge are in a most safe and prosperous condition. Indeed, the disbursal of the amount of money which is accumulating in the treasury of the Grand Lodge, is becoming a matter of grave and serious import. The published Proceedings of the former term show that there were many ~~vigilant~~ opinions entertained upon the subject by Masons of high standing intellectually, as well as of exalted worth. It is a subject to which I have given much reflection, and I, with great humility, submit my views. I do not think that it would be prudent, under present circumstances, for the Grand Lodge to proceed to erect large and expensive buildings for the accommodation of the body at their annual communications; nor do I think that it would be either safe or right to lend out the funds to any particular Lodge or Lodges. The proposition for a distribution of the funds, as proposed and advocated at a former session of the body, has no equity in it. Masonic colleges have a tendency to benefit the children of the more prosperous members of our Order, while the orphan and child of poverty and destitution, have no entry within their gates. How will you dispose of it then? I would recommend, in the first place, that the Grand Lodge remit to the subordinate Lodges the whole amount of their dues for the succeeding Masonic year. This will materially assist them in the payment of such debts as at present enthrall them, and will enable them to prepare comfortable rooms for the assemblage of the Craft. I would then propose that the present surplus fund in the hands of the Grand Treasurer be constituted an educational fund. When I speak of an educational fund, I mean what I say. I do not recommend that it be applied to the erection of costly edifices, but that it be reserved as a fund for the education of the children of the poor and indigent Master Masons throughout our jurisdiction. I am more convinced that there are many orphan children scattered abroad throughout our land who have a claim upon our charities, who, under existing circumstances, will grow up in ignorance, and, as a matter of course, be subject to all the attendant ills, who might be converted into bright and shining lights; nay, who might be rescued from the

eternal punishment declared to be the lot of the wicked, by the proper application of this fund. I would rather, much rather, know that we had reclaimed one living soul from the horrible bondage of ignorance and of crime, than to witness the rearing of an edifice as grand and superb as the Temple of Solomon itself. I hope that the Grand Lodge will improve upon the crude idea which I throw out, and provide for the attainment of a good English education of every indigent orphan and child of destitution, entitled to the care and protection of the Craft within our jurisdiction.

“At the Grand Annual Communication of the year 1850, A. L. 5850, a liberal appropriation was made from the funds of the Grand Lodge, to procure a stone, with suitable inscription, for the Washington Monument. I regret very much to inform the brothers that this resolution has not been complied with. I will not suppose, for a moment, that this neglect has been occasioned by a want of proper veneration for the memory of the great and good man whom we intended to honor. I hope that the Grand Lodge will take action to cause their previous resolution on this subject to be carried into immediate effect.

“During the last year my venerable predecessor granted a dispensation for the establishment of a Lodge at Panama. At the last session, upon the representation of the Lodge, I deemed it proper to extend the dispensation for twelve months. Doubtless, the proceedings, dues and returns will come before you during the present session.

“The history of this infant Lodge is one of the most interesting character; being remote from all other Lodges, and at a point where the sick, the distressed and the destitute are most likely to be found, the calls upon their charity have been more numerous than in any Lodge, perhaps, in the United States. Composed of old and experienced Masons from all parts of the globe, we may confidently expect that the principles of our Order will be carried out—the hand of charity extended, and the weary pilgrim find rest and refreshment. Among the brethren comprising this Lodge, I find our worthy brother and Past Grand Secretary, R. W. Geo. Fisher, whose well known zeal for the institution of Masonry may well be considered as a guarantee that the true interest of the Craft will be faithfully guarded at that distant point.

“Since the publication of the Constitution of the Grand Lodge in 1848, many important amendments have been adopted, as have also

many resolutions intended to be of binding effect upon the subordinate Lodges. These amendments and resolutions are to be found only in the printed Proceedings of the several communications which have taken action upon them; they are, consequently, frequently overlooked, and many of the new Lodges have never been furnished with them. I would suggest the propriety of the appointment of a committee whose duty it shall be to collate the amendments and resolutions in force, and that an appropriation be made for their publication and distribution, together with the Constitution.

“It will, doubtless, astonish many of the brethren to learn, that there are now in several of the Eastern and North-Western States, bodies of negroes who profess to be working as regular Lodges under charters from the Grand Lodge of England, and other sources.

“The propriety of the action of the bodies who have so far desecrated our time-honored institutions, as to issue these charters, is not a subject to be discussed. This, as well as every other Grand Lodge within the slave-holding States, should indignantly protest against all procedure of the sort, and demand the immediate annulment of all charters which have been granted. Through the Report of the Committee on Foreign Correspondence of the Grand Lodge of New York, we learn that there are now one or more such Lodges in New York city, one in Cincinnati, *one in St. Louis*, one or more in New Jersey, one in Chillicothe, Ohio, and others in Philadelphia. Could I for a moment permit myself to offer argument on this subject, I could not present the subject in any stronger terms than has been done by the Committee on Foreign Correspondence of the Grand Lodge of New York, in their very able Report for the years 1850 and '51, Art. 1 and 2, pages 141 and 142, of the printed Proceedings of that Grand Lodge. And it is with deep regret that I perceive that our sister Grand Lodge subsequently resolved that these articles were not to be considered binding on the Grand Lodge or any of its subordinates.

“It is with the most sincere pleasure that I turn from a subject so calculated to excite the deepest feelings of my nature, to announce to this Grand Lodge the happy and glorious consummation of the adjustment of the difficulties existing between the Grand Lodge of New York and St. John's Grand Lodge of New York. Although twelve months have elapsed since the consummation of this great event, I cannot forego the pleasure of congratulating the whole Masonic world on

the happy adjustment. The Proceedings of the Grand Lodge have been kindly forwarded to us ; and cold must be the heart who, upon their perusal, does not devoutly thank God for the result.

“The settlement of the difficulties existing between the Grand Lodges of Louisiana and Mississippi, followed by the adjustment of the strife in New York, gave room to Masons to hope that the Masonic world was at peace ; that the gates of the temple of Janus were once more opened : but I regret to state that a small cloud of strife has again arisen upon the horizon of our sister State of Louisiana.

“The firm stand taken by the M. W. G. M. Gedge in sustaining the exclusive jurisdiction of the Grand Lodge of Louisiana within her limits, cannot be too highly praised. I hope that this Grand Lodge will take such action on the matter as the importance of the question at issue demands.

“The accompanying circular address from the Most Worshipful Grand Lodge of California, appeals in the strongest terms to the sympathies of the Craft throughout the Masonic world. I hope that the earnest solicitation for aid will not be passed by unheeded.

“The melancholy duty devolves upon me of announcing to the Grand Lodge the death of three of our Past Grand Officers during the past year : Past Grand Master, Barry Gillespie ; Past Grand Senior Warden, Josiah J. Crosby ; and Past Grand Warden, Edward Burleson. While we should bow in humble submission to the will of the Supreme Grand Master, we claim the humble privilege of offering our sympathies at the altar of their memories. This Grand Lodge will take such action in the premises as custom sanctions.

“I have granted dispensations for three Lodges—viz : Unity Lodge, Polk county ; Newburn Lodge, Shelby county ; Pulaski Lodge, Panola county.

“I continued, upon what I considered a proper showing, the dispensation of Nueces Lodge. During the past summer, finding that that most interesting portion of our jurisdiction bordering upon the Rio Grande, was greatly retarded in its advance by the difficulty of communication with the District Deputy Grand Master for that District, I appointed Brother Peter W. Gray, of Houston, District Deputy Grand Master, *pro tem.*, for the District bordering on the Rio Grande. My reason for not appointing a brother residing within the District was, that I could not learn that there was a member of the Grand Lodge

residing therein. I hope that the Grand Lodge will affirm my action.

"I conclude, my brothers, by invoking the blessing of God upon every action which you may, in your wisdom, think proper to take and do; and most fervently pray that during the present communication the beauty of the Masonic edifice may not be defaced, nor its strength impaired, but that all your deliberations may be characterized by that distinguished virtue conferred by our Creator upon our first Grand Master.

W. B. OCHILTREE."

The following Report of Bro. Wynne, D. D. G. Master, will show the great powers vested, by this Grand Lodge, in its subordinate officers. We will not pause here to prove the inconsistency of such practice with the usages of the Order, but we cannot withhold an expression of our decided disapproval. We do not object to giving power to D. D. Grand Masters to grant dispensations for new Lodges, properly recommended; but to set aside a fundamental law, to do away with the constitutions of Masonry, and suspend the by-laws of the Lodges, belongs to no one but the Grand Master, or, in his absence from the State, to the D. G. Master; nor do we think it safe or right for any Grand Lodge to give the power to any other officer. We much prefer the ground taken by the distinguished P. G. Master of Louisiana, (Bro. Gedge,) and discountenance emergent initiations. That all Lodges have an inherent right to hold emergent meetings, and to transact emergent business, there can be no doubt; but we apprehend the occurrences are rare which make it the duty or interest of the Lodge to hurry the initiation of a candidate. We have long known Bro. Wynne by reputation, and feel satisfied that extraordinary powers would be as safe in his hands as any other brother's; but we object to the principle.

"LINN FLAT, NACOGDOCHES Co., TEXAS, }
January 12th, A. D. 1852, A. L. 5852. }

"*To the Most Worshipful Grand Master, Wardens and Brethren of the Grand Lodge of the State of Texas:*

"DEAR BRETHREN: As D. D. G. M. permit me to report the following:

"During the last year I have visited as many of the subordinate Lodges under my jurisdiction, as my situation would allow me, and am

happy to state that I found the same progressing, working harmoniously and fraternally.

“ On the first day of August I granted a dispensation to Sharon Lodge, in Rusk county, at the village of Sharon, the petition having been satisfactorily recommended. I constituted them and set them to work, and granted them dispensations for the conferring of the several degrees in Masonry, for an exemplification of work, and for the good and benefit of the Lodge.

“ On the fifth day of August I granted a dispensation to Canton Lodge, in Smith county, in the town of Canton, the petition having been satisfactorily recommended. I constituted and set them to work, and granted them a dispensation for the conferring of the several degrees, for an exemplification of work, and for the good and benefit of the Lodge.

“ On the thirteenth day of October I granted a dispensation to Danville Lodge, in Rusk county, at the town of Danville, the petition having been satisfactorily recommended.

“ After granting the dispensations for these Lodges—to wit: Sharon, Canton and Danville, I declined receiving the fee of twenty-five dollars from the same, instructing the Masters, Wardens and Brethren to carry it up with them to the Grand Lodge with their representation, and if they obtained a charter, the whole amount could be paid at that time; this will, therefore, inform you that the Lodges above-named are indebted for their dispensations.

“ In December I granted a dispensation, without fee, to the Master, Wardens and Brethren of New Salem Lodge, who had been working under a dispensation from the Grand Lodge of the State—their Lodge room having been burned down, together with their dispensation.

“ I have, from time to time, granted dispensations to several of the Lodges under my jurisdiction, for the conferring of the several degrees, when the emergency seemed to justify, by the unanimous wish and request of the Lodge. In most of the work I have been present and presided, considering it for the good and benefit of the Craft.

“ In conclusion, my brethren, allow me to say, that nothing could afford me more happiness than to be with you in the Grand Lodge, but circumstances which I cannot control prevent me from being with

you. May the blessings of Heaven rest upon all your deliberations.

“Yours, truly and fraternally,

R. E. WYNNE.”

The following concise, able and eloquent Report of the Grand Lecturer, will show that this Grand Lodge extends its authority to suspend the operation of constitutional laws beyond the office of D. D. G. Master.

“To the Most Worshipful Grand Master, Wardens and Brethren of the Most Worshipful Grand Lodge of Texas, in Grand Annual Communication assembled :

“DEAR BRETHREN: From the cycle of time, another year has passed to the deep silence and embrace of eternity; gone with its cares and labors; and the record of its proceedings is now registered with the august Grand Master of us all.

“At the close of my labors as Grand Lecturer, it becomes my duty briefly to report to the Most Worshipful Grand Lodge, the manner in which my time has been employed in the discharge of the trust reposed in me.

“Early in April last I commenced labor, and, with the exception of a few weeks necessarily devoted to my private duties and family, have been constantly employed in visiting the various Lodges in the eastern and middle portions of the State; during which time I have visited, and, to the best of my feeble abilities, presented the work and lectures to the following Lodges under charters and dispensation, (the last-named, as I have met with them in my travels to chartered Lodges, whenever time and previous appointments would permit,)—viz :

“Holland, No. 1; Milam, No. 2; Harmony, No. 6; Austin, No. 12; Constantine, No. 13; Friendship, No. 16; Orphan's Friend, No. 17; Washington, No. 18; Forest, No. 19; Lothrop, No. 21; Marshall, No. 22; Clinton, No. 23; Red Land, No. 24; Montgomery, No. 25; Olive Branch, No. 26; Paris, No. 27; Palestine, No. 31; Sam Houston, No. 32; Jackson, No. 35; Jefferson, No. 38; Leona Union, No. 39; Eagle, No. 41; Van Zandt, No. 42; Douglass, No. 43; Euclid, No. 45; Teutonia, No. 47; Tannahill, No. 52; St. John's, No. 53; Grand Bluff, No. 54; Gillespie, No. 55; Larrissa, No. 57; Mt. Enterprise, No. 60; Gilmer, No. 61; Rocky Mount,

No. 63; Joppa, No. 65; Cherino, No. 66; Boston, No. 69; Mt. Vernon, No. 71; Temple, No. 70; Washita, No. 73; Brazos, No. 75; Carthage, No. 78; Oasis, No. 79; New Salem, U. D.; Andrew Jackson, U. D.; McCarty, U. D.; Tarrant, U. D.; Tusculum, U. D.; Pulaski, U. D.; Newburn, U. D.; in all fifty Lodges.

"It affords me unmingled pleasure to be able to inform the M. W. Grand Lodge, that so far throughout its wide-spread jurisdiction as I have been able to see or learn, universal harmony prevails, and growing prosperity attends the labors of the Craft. In the rapid march which has attended our beloved Texas in her civil, political, moral, intellectual and physical career, Masonry, too, has held the "even tenor of her way;" her beautiful bark glides safely on amid sunshine and storms, and from her lofty peak the bright "peculiar star," that sparkles *brightest*, though *last* disclosed upon the broad flag of our glorious Union, sheds its soft and silvery light from the five glittering points of her fellowship, casting its glowing effulgence and warming influence upon those lands, who, while they feel its effects and gaze upon its beauty, are still unable to analyze its properties, define or appreciate its combinations. Upon the altars of Masonry in Texas, the pure flame of mystic devotion now burns as steadily, and incense as hallowed arises as from those of any land beneath the sun.

"In the discharge of my official duties, but few questions of an unpleasant or difficult character have presented themselves for solution or settlement, and where such have arisen, have, I believe, in nearly every instance, been amicably and harmoniously adjusted. During the past year many matters involving the interests of the Craft have come under my observation, which will require action on the part of the Most Worshipful Grand Lodge. But as these will be, doubtless, more appropriately noticed by the M. W. Grand Master in his Annual Address, as also in the Reports of the various Grand Officers, I deem it unnecessary for me at this time to allude more particularly to them, as the regular order of business will more properly bring them before the Grand Lodge for consideration.

"It also affords me great satisfaction to inform the Grand Lodge that, from the very kind manner in which the different Lodges have been pleased to receive the work and lectures, as I have had the honor to present them to the brethren, great uniformity has been effected in the work of the different degrees conferred, and a manifest determin-

ation evinced on the part of the Craft to become proficient in the work; carefully and zealously to watch over the interests of the Order, and preserve inviolate, and transmit unimpaired, the sacred tenets and ancient landmarks of our time-honored Institution.

“Application has not unfrequently been made to me, to grant dispensations to confer the second and third degrees upon brethren. Where the application has been unanimously made, and the interests of the Craft seemed to require it, I have granted such dispensations and conferred the degrees. But, although this has been done, I beg leave to say to the M. W. Grand Lodge, that I regard the practice as an infringement upon the original landmarks of Masonry, and the exercise of a power, *though delegated* by the Constitution, of doubtful authority; and, if at all, should be exercised with extreme caution, and only in cases of manifest emergency. The mysteries and jewels of Masonry amply repay for the labor and *time* expended in their acquisition.

“Authority having been granted by the M. W. Grand Lodge to the Grand Lecturer, to appoint a Deputy, I had the honor to appoint to that station, at his solicitation, our Rt. W. Brother, W. D. Goff, of Gonzales; and assigned him, as most convenient to his place of residence, that portion of the jurisdiction west of the Brazos river.

“I regret that I am compelled to announce to the Grand Lodge, that, from causes unknown to me at this time, the Rt. W. Brother has, I am informed, *visited* but few, if any, of the Lodges in that truly interesting portion of our State. This I sincerely regret, and the more because the brethren there may, perhaps, feel grieved at the apparent neglect shown them. I trust, however, that the reasons above given will be to them satisfactory, and that a brother's charity will prompt them, one and all, to forgive the injury, if any they have received, and the want of proper regard shown them. Had circumstances and time permitted, nothing could have afforded me greater pleasure than to have visited the Western Lodges and witnessed at *home* the zeal and ability which has ever characterized their Masonic labors.

“I cannot, in justice to my own feelings, and the brethren with whom I have been permitted to labor during the past year, close my report without tendering to them individually and collectively my heartfelt acknowledgments for the many distinguished marks of re-

spect and confidence they have shown and generous liberality bestowed upon me.

"The scenes of the past year, the warm grasp of fraternal regard and words of kindly greeting given me by those with whom I shall, doubtless, never again meet and mingle, as I have done, in the labors of the Lodge *below*, are graven upon memory's tablet, and will be among the last to fade from recollection.

"How far my feeble services may have been conducive to the welfare of the Fraternity, and the interests of our beloved Order, as well as the manner in which the work and lectures have been given to, and received by, the brethren, the M. W. Grand Lodge can best determine by reference to reports and resolutions accompanying the returns from the various Lodges visited, as presented by them to the Rt. W. Grand Secretary of the Grand Lodge.

"In conclusion, I may be permitted to return to the officers and brethren of the M. W. Grand Lodge, my sincere acknowledgments for the distinguished token of regard and confidence which I have had the honor to receive at their hands. That wisdom from the great Architect of the Universe may inspire the hearts and direct the labors of the officers and members of the M. W. Grand Lodge, in the discharge of the arduous and responsible duties before them — harmony and unanimity prevail and characterize your deliberations, at the present and all subsequent communications—is the ardent prayer of your friend and brother.

"H. D. WOODSWORTH,

"Grand Lecturer of the Grand Lodge of Texas."

We give the following resolution, adopted by the Grand Lodge of Texas, hoping it will have a proper influence upon some of our correspondents, who make us pay postage both ways :

"The following resolution was read, and on motion adopted :

"Resolved, That the subordinate Lodges be and they are hereby required to pre-pay the postage upon all communications sent by them to sister Lodges, the Grand Secretary or the Grand Lodge."

The following amendment to the Constitution was offered, which will lay over to the next communication, and we sincerely hope it will then be indefinitely postponed. We hold the right to arrest the candidate at every step too sacred, ever to consent to deal out the degrees at wholesale.

"Resolved, That from and after the first day of _____ next, an applicant for Masonry to any of the subordinate Lodges of this State shall be balloted for, and if the ballot be favorable, he shall be entitled to receive the three degrees of Masonry without any further balloting."

GRAND LODGE OF CALIFORNIA.

WE think Brother Swigart, the Grand Secretary of the Grand Lodge of Kentucky, is beaten. The G. Lodge of California closed its annual communication on the 8th of May, and on the 7th of July we received the printed Proceedings, in a handsome pamphlet of 70 pages, by the usual mail route.

We have not had time to read the entire Proceedings, but as far as we have done so, we find them of an interesting character; although there is but little that would be news to the readers of the Signet.

We call attention to one important item. It is known that the Lodges throughout the country have been, for several years past, making Masons with rail-road speed, preparatory to a trip to California. The Committee on Foreign Correspondence state, that many who have been thus made are unable to pass themselves; and they very properly say, that the Lodges in the older States are doing great injustice to the Lodges and the Craft generally in thus working up material here, to serve no other purpose than to gratify the sordid interests of the applicants and deprive the Lodges in California of the fees. They further state that nearly every applicant for relief hails from some other jurisdiction.

We are really glad to see this wholesome reproof to our Lodges; for although there may have been a few cases in 1846-7 calling for the hurried action of Lodges in the States, there is no excuse for anything of the sort now. If men have not thought proper to petition until they have made up their mind to emigrate to California, they should be told to wait until they arrive at their destination, where they will have an opportunity to petition for a connection with those who are to be their neighbors.

The following are the Officers of the G. Lodge.

M. W. B. D. Hyam,	-	-	-	Grand Master,
R. W. Chas. M. Radcliff,	-	-	-	Dept. G. Master,
" A. Hollub,	-	-	-	Sen. G. Warden,
" J. B. McConnell,	-	-	-	Jun. G. Warden,
" ———,	-	-	-	Grand Treasurer,
" L. Stowell,	-	-	-	Grand Secretary.

QUESTIONS OF MASONIC USAGE.

CAN a M. Mason who has demitted, and whose dismissal is recorded in the proceedings of the Lodge, but who has not been furnished with a certificate to that effect by the Secretary, legally represent such Lodge in Grand Lodge? S.

St. Louis, Mo.

In some jurisdictions proxys can be made of brethren who are not members of the same Lodge, and it may be that in some cases even non-affiliated Masons might thus obtain seats in the Grand Lodge; but understanding the above question as referring specially to the Grand Lodge of Missouri, we should feel surprise at the question being put to us, as it is, by a well-informed Mason, did we not know that at the late session of our Grand Lodge, that body directly violated its own by-law, which declares that a Lodge can only be represented by one of its own members.

But our correspondent refers to a case where a demit was asked for and granted, but the Secretary's certificate to that effect was never delivered. But what difference could that make? The Secretary cannot grant a demit; he can only certify that the Lodge has done so: and certainly no one can doubt that the act of the Lodge is binding, whether the Secretary performs his duty or not. A rule is said not to be good that will not work both ways; and we know that a

Lodge cannot consider a brother a member, or charge him dues, after it has granted him a demit. And what matters it, even if no record be made of a demit having been granted; the only question is, as to the fact — Did the Lodge release the brother from membership? If it did, he is not to suffer because the Secretary failed to perform *his* duty. And, on the other hand, suppose the brother fails to call on the Secretary for a certificate of his demit, can he, should it suit his interest, come forward and claim membership? Certainly not; he can only again become a member by petition, as prescribed by the usages of Masonry and the by-laws of the Lodge. Any other view of the subject would make the Secretary, and not the Lodge, the proper authority to grant demits.

In the case referred to, in the Grand Lodge of Missouri, the brother's name is returned as a demitted member, and is so published to the world; and it is also published to the world that this demitted member, this non-affiliated Mason, is now a member of the Grand Lodge as a proxy, notwithstanding the by-law prohibiting it.

With such an example, this Grand Lodge cannot consistently censure subordinates for setting at naught their own or the By-Laws of the Grand Lodge.—[Ed.

DECATUR, DEKALB CO., GA., }
May 20, 1852. }

BRO. J. W. S. MITCHELL — *Dear Sir*: I have taken the liberty of troubling you, to ask your opinion upon a question of Masonic jurisprudence. It is this:

Atlanta Lodge, No. 59, in the city of Atlanta, DeKalb county, six miles distant from Pythagoras Lodge, No. 41, Decatur, DeKalb county, initiated Mr. ———. From a personal difficulty between him and two members of Atlanta Lodge, that sprang up between them after he was initiated, when he was balloted for in the Fellow Craft's degree, they black ballled him. The majority, and in fact all of the rest of the members of said Lodge being anxious that ——— should be Passed and Raised, concluded that they would send him to Pythagoras Lodge to be Passed and Raised; consequently took action upon the matter, and passed the following resolution, and sent it to our Lodge accompanied with the fees:

ATLANTA LODGE, No. 59, Atlanta, April 22nd, 1852.

At a regular meeting of this Lodge, held this evening, it was

Resolved, That we recommend Bro. ——— to Pythagoras Lodge, No. 41, to be Passed and Raised.

A true copy of the minutes.

T. L. THOMAS, Secretary.

[With the seal of Lodge.]

Would Pythagoras Lodge not have done right in conferring those degrees for the Atlanta Lodge on Bro. ———, without balloting for him in Pythagoras Lodge; as Bro. ——— would not have been a member of Pythagoras Lodge after we had done the work, but would have virtually been a member of Atlanta Lodge, as we were doing the work for Atlanta Lodge, and he living immediately in the vicinity of Atlanta Lodge and the material, undoubtedly, of said Lodge? I informed our Lodge, if they agreed to do the work for Atlanta Lodge that I should rule that they had no right to ballot for Bro. ———, but should proceed to the work, presuming that all things are right in Atlanta Lodge; judging from the resolution entirely, as that was the only ground we had to act on, that was before us *Masonically*.

Please give me your opinion on the position of Atlanta Lodge in the premises. Though I am satisfied myself that they were acting unmarginally. My main object is to get your opinion fully as to our doing work for other Lodges, when it comes up to us regular, (as in the case of ———.) How can our Lodge ballot for material that is unknown to us, and who does not petition us to become a member of our Lodge, but is sent up to us from a sister Lodge asking us to do work for them? Ought we not to presume that all things are right in our sister Lodge, or they would not ask us to do work for her? I mention these things so as to direct your attention more fully to the subject. You can answer my inquiries through the Signet or privately, as you think best; if I am not giving you too much trouble, I would like for you to answer me fully.

Respectfully and fraternally yours,

P. F. HOYLE, W. M.,

Pythagoras Lodge, No. 41.

That one Lodge has the right to do work for another Lodge, when so requested, there can be no doubt; but the question arises, upon what sort of recommendation will a Lodge undertake to Initiate, Pass or Raise a candidate? We will endeavor to make the case plain.

Lodge A rejects a candidate. Can that Lodge Initiate, Pass or Raise a rejected candidate? All must say, no. Well, can Lodge A authorize Lodge B to do what it has no power to do itself? We unhesitatingly say, no. A rejected candidate can legally apply to no other Lodge, unless his residence be removed, and even then he must wait twelve months. It is the duty of every subordinate Lodge to report to its Grand Lodge the name of every rejected candidate; and how would it look for Lodge A to return as rejected the same individual that Lodge B returns as a member, or as being Passed or Raised?

Some Grand Lodges publish (properly we think) the names of all rejected candidates, and also the names of all the members of Lodges—then if one Lodge could reject, and another work up the rejected material, the same individual would appear as rejected and also as a member in good standing. No Lodge can confer a degree without the unanimous vote of the members; and most certainly they cannot recommend another Lodge to do work for them without a unanimous vote.

Our correspondent speaks of a quarrel as being the cause of two black balls, but we ask how it is ascertained that this is the case? Do the members tell how they vote in that Lodge? We suppose not, and we suppose the opinion expressed is only the result of conjecture. But granting it to be true, it does not alter the case, as every member has the right to use the secret ballot; no one has the right to know or question his ballot; nor if known by any imprudence of his own, has any one the right to impugn his motives—one black ball rejects, and there is an end of the matter for twelve months.

Our correspondent asks, whether Pythagoras Lodge should not do the work as requested by Atlanta Lodge, without a ballot? We say, certainly not. No Lodge can Initiate, Pass or Raise any candidate without a unanimous ballot. A reason given for the opposite opinion is, that the candidate could not become a member of that Lodge; but this does not change the case. The candidate asks to become a member of the Fraternity, and the responsibility is greater upon the Lodge than in ordinary applications for affiliation.

We say, then, that Atlanta Lodge had no right to recommend a rejected candidate to any other Lodge without the unanimous consent of all who were present when he was rejected; and that Pythagoras Lodge should have promptly declined acting on any other conditions.

We are pained to see so many efforts to evade the plain old laws of Masonry. One brother writes us to know, whether the brother who deposits a single black ball should not be called upon to give his reasons, and if not deemed sufficient, initiate any how. Another wishes to know, whether his motion to re-consider the ballot rejecting his friend, was not consistent with our rules.

In the first case, there is a desire to protect the feelings of the man outside more than the one inside. In the second case, there is an effort to evade our rules by indirection, and thus do away with all rejections; for if you reconsider the ballot, then you can move to withdraw the petition, and so unwilling are the members generally to reject any one that they would be glad to get clear of the petition: but who does not see that the laws of the Order should be lived up to according to their meaning and intent?

And here we have a third and somewhat new method suggested for setting aside the laws. The brother has been legally rejected, and a majority undertake to destroy the rights of the minority by shuffling off the responsibility of working up rejected material on to another Lodge, where it may be the candidate is not known and, therefore, not likely to be rejected; the result of which would be to force upon the Fraternity the fellowship of a man legally pronounced unworthy. We have said a great deal through the Signet with the view of impressing it upon the minds of our brethren, that we are under stronger ties to each other than we are to those who are not Masons; that we are under stronger ties to each other as M. Masons than we are to those of the degrees below; and we have no right, nor should we desire, to introduce any one against the consent of a member: and we now beg to say that, if our age, experience and observation have given us any influence, we urge the Lodges to live in obedience to our laws.—[Ed.]

St. LOUIS, Mo.

TO THE EDITOR OF THE MASONIC SIGNET:

1st. Has the W. M. the *right* to order a ballot on the application of a candidate for advancement, when *three* members object, there being at the same time not more than *nine* members present?

2nd. When a *Committee* has been appointed to *ascertain* the proficiency of a candidate for advancement, the report thereon bein

adverse to his proficiency, has the Lodge the right to advance the candidate?

I had presumed that the regulations governing the above, or similar cases, were well understood, but to my utter astonishment I have recently seen a Masonic body act contrary to them. I therefore will be pleased by your giving your views on the above through your valuable work, so that the wayfaring man may not err therein.

C. L.

We say in answer to the first question, that the Master of a Lodge has the right to order a ballot whenever the preliminary requirements, set forth by the usages of Masonry and the by-laws of the Lodge, have been performed, *and not otherwise*. Should the Master order a ballot knowing that a single member objects to the advancement of the candidate, on the ground of an unwillingness to fellowship him in that degree, we think it is the duty of the Master to deposit a black ball; for no member should be willing to disturb the harmony of the Lodge by introducing discordant materials: and it being especially the duty of the Master to guard the Lodge against such disturbances, he should not encourage or tolerate the making or advancement of a candidate against whom a serious objection is urged; but the rules of the Lodge having been complied with, the Master may very properly judge of the expediency as to the time of taking the ballot—for example, the members may deem the hour too late to ballot and do the work, but if the Master thinks otherwise he may so order.

To the second question we answer: the Lodge has the right to dispose of the report of the committee as it may think proper—viz: by agreeing or disagreeing to it. A Lodge having a by-law requiring candidates to undergo an examination touching their proficiency, generally appoint a committee of examination, and are usually satisfied with the report of that committee; but we can suppose it might happen that satisfactory proof could be brought forward, showing the candidate to be sufficiently proficient for advancement, notwithstanding his embarrassment at the time prevented his giving the committee satisfaction; and in that case we think the Lodge might very properly disagree to the report of the committee and suffer the candidate to advance—but in this the Lodge, and not the Master, have the right to decide. But in the absence of some such reason, we think the

Lodge would be trifling with its committee and setting at naught the by-laws of the Lodge to order the candidate to be advanced; nor should the Master suffer it to be done, for if he has been regularly installed, a moment's reflection will satisfy his mind that he *dare not violate the by-laws, or permit others to do so*; and most certainly the Master will not attempt the high-handed measure of *ordering* the Lodge to violate its own by-laws.

If the Master believes the by-laws of his Lodge are defective, there is a legal and appropriate way of amending them; but though he possess more wisdom than any or all the members, still so long as the Lodge thinks proper to restrict his action to certain written rules he must be governed by them or be held amenable to his Grand Lodge.

The Masters of Lodges enjoy some arbitrary powers, guarantied by the Ancient Usages; but the right to say who shall, and who shall not, be Initiated, Passed or Raised, has ever been sacredly held as belonging to the Lodges; and the Master who would attempt to assume the power, must be too ignorant or too bigoted to preside over a Lodge.

We know nothing of the case referred to by our correspondent, but it furnishes evidence that we have in our midst some brethren who are too much inclined to trample under foot the sacred laws of our Order and substitute in lieu thereof their own will.—[ED.]

REFLECTION.

The Past—where is it? It has fled.

The Future? It may never come.

Our friends departed? With the dead.

Ourselves? Fast hastening to the tomb.

What are earth's joys? The dews of morn.

Its honors? Ocean's wreathing foam.

Where's peace? In trials meekly borne.

And joy? In heaven, the Christian's home.

EDITOR'S TABLE.

IN one of the late numbers of the *Signet* we expressed a desire to know whether (as we had heard) Mitchell Lodge, No. 160, at Turkeytown, Alabama, had been so named in honor of the Editor of the *Signet*. We have now before us a private letter, from a prominent and zealous Mason, stating that said Lodge bears our name "as a tribute of respect and as a mark of admiration for the Editor of the *Signet*; who, unaided and alone, has fearlessly stood forth doing battle in the cause of truth, against the combined efforts of distinguished men both in Europe and America, whom, it would seem, seek to throw our Order into ridicule by claiming for it greater antiquity than is warranted by any known history or the traditions of Masonry, added to which, they have set up a claim for it of principles so high and holy as to make it supersede the Christian religion. In combating these wild and visionary theories, you, sir, have boldly thrown yourself into the breach, undaunted by the number or high-sounding names of your opponents, and having, in our opinion, signally triumphed, the members of this Lodge think they have only given honor to whom honor is due from the Craft throughout the world."

We feel persuaded that we shall be forgiven for the seeming vanity displayed in the publication of the foregoing extract, when our reasons for so doing are made known—hear us.

We have labored for more than thirty years, even to the neglect of other interests, endeavoring to store our mind with correct knowledge in reference to the origin and ends of Free Masonry, and to this hour we have never received a dollar as a reward. During the last four years and a half we have given our entire time and attention to the task of "disseminating true Masonic light" through the pages of the *Signet*; and though our work has been patronized greatly beyond our most sanguine anticipations, owing to the credit system with which we started out, and because of the great size of our journal, we have not yet received a dollar more than would meet expenses under the most rigid economy. Now, it is said "the laborer is worthy of his hire," and as we have no prospect of pecuniary reward, we claim the privilege of wearing our honors, aye, and in full view of the world, if, as

in the present case, they are the free-will offering of "the good and true"

There is now in each of four States a Lodge bearing our name, three of which, we are informed, were so named for similar reasons to those given by our Alabama Brethren; and we feel that we have a right to be proud, and to express our determination so to spend the remainder of our days, as, in some small degree, to merit the honor thus conferred upon us. To the brethren of Turkey-town we beg to tender our heart-felt acknowledgments, and to express the hope, that we may have the privilege of making their acquaintance and taking them by the hand during the next winter.

For want of an original tale we commence inserting one in this number which has just appeared in the Olive Branch. Those who have not read it cannot fail to feel interested in its perusal.

We learn through the Masonic Union that Brother Hatch has withdrawn from the head of the Correspondence Committee of the G. L. of New York, and accepted the office of J. G. Warden.

Brother King, of the Union, has been called to take the place, rendered pre-eminent by Brother Hatch. We have thought that no man in New York could successfully succeed Brother Hatch, but now that we are better acquainted with Brother King, we believe he will be able to do so if his other engagements are not allowed to interfere. It will be remembered that the Correspondence Committee of New York have done more than has been attempted by any other similar committee in keeping us posted up, not only in reference to the action of the various G. Lodges in the United States, but also on all subjects of interest in foreign G. Bodies. The task is a herculean one, and nobly has it been met by Brother Hatch. It is no idle declaration of our partiality for Brother King to say, that *we* shall feel deeply anxious for the character of his first report.

On St. John's day, (24th June,) by invitation, we were at Jonesboro,' Ill., where we met with a kind and hearty welcome at the hands

of the Craft; and where, after the interesting festivities of the day, including a magnificent and sumptuous dinner, we made some acquaintances with whom we became deeply interested. The society of Jonesboro' and its vicinity is excellent. The open and generous hospitality manifested toward strangers, reminded us forcibly of the sunny South.

We had expected to feel under obligations to say something of the public Masonic Address, and the manner of its reception, but we have no *documents*, and we cannot retail mere rumor. This much, however, we will say, that though the large and beautiful Church was filled to overflowing with ladies and gentlemen, and though the installation ceremony and Address occupied full two hours and a half, the whole audience (if we except the squalling of a dear little baby) listened with profound attention, if not with interest.

We noticed one thing which speaks volumes in favor of the mothers and Sunday-school teachers in Jonesboro' — viz.: the boys were all respectable in appearance and well behaved — indeed, we saw not a single rude or rowdy boy on the streets.

We would say something special about the ladies of Jonesboro,' were it not that one or two of our brethren there know that the Editor of the Signet was somewhat *smitten*; and we are decidedly opposed to *making it public*. We shall long remember with pleasurable emotions our visit to Jonesboro.'

IS NOT THIS TOO TRUE? — A few friends will go and bury us; affection will rear a stone, and plant a few flowers over our grave. In a brief period the little hillock will be smoothed down, and neither friend nor stranger will be concerned to ask which one of the forgotten millions of the earth was buried there. Every vestige that we have ever loved upon the earth will have vanished away. All the little memorials of our remembrance—the locks of hair encased in gold, or the portrait that hung in our dwelling, will cease to have the slightest interest to any human being.

OBITUARY.

RICHMOND, Mo.

THE following preamble and resolutions were unanimously adopted by the members of the Richmond Lodge, No. 57, of Free and Accepted Masons, at a meeting held in their Lodge room on the 13th day of June, 1852:

Whereas, It has pleased the All-wise Disposer of human events to remove from our midst, our highly-esteemed Brother, JOSEPH W. QUESENBURY; therefore,

Resolved, That in the death of our brother, society has been deprived of a valued and useful member, and Masonry a devoted friend and brother.

Resolved, That in token of the respect and esteem in which we hold the memory of our deceased brother, the members of this Lodge will wear the usual badge of mourning for the space of thirty days.

Resolved, That we tender to the surviving relatives of the deceased, our cordial and heartfelt sympathy in this solemn dispensation of Providence.

Resolved, That the above preamble and resolutions be spread in full upon the records of this Lodge, and a copy transmitted to the parents of the deceased; and also to the Richmond Herald, and the Masonic Signet, for publication.

JAS. CHEW, W. M.

Attest: JAS. H. HUDGINS, Secretary.

BARRY LODGE, No. 130, CASSVILLE, Mo., May, 1852.

At a special meeting of the Lodge, convened under special dispensation for that purpose, first had and obtained, held on the day and at the place above stated, Brethren Wm. P. Rich, A. S. Harbin and Peter K. Marshall, a Committee appointed for that purpose, reported the following preamble and resolutions, which were unanimously adopted:

Whereas, The Supreme Grand Master of the Universe has, in the course of his all-wise providence, seen proper to call from hence our beloved Brother, JAMES H. IRWIN, S. Deacon of this Lodge, thereby sundering the earthly tie that bound us together, brother to brother. And we, who survive him, having assembled together as Masons, and paid to him the last sad tribute of our affection, with the solemn rites of the Fraternity—as a further testimony of our love and esteem to our departed brother, our deep regret for the irreparable loss to us, both as a man and a Mason; it is therefore,

Resolved, That in the death of Brother Irwin, the community has lost an able, industrious and exemplary citizen; his friends and acquaintance, a true, constant and faithful friend; his relations and family, a kind and affectionate husband, father and brother; and the Church, a devoted minister, whose name and memory will long be held in fond remembrance; the Masonic Fraternity, a true Mason, and this Lodge, its able, energetic and untiring officer, and one of its brightest and most zealous ornaments.

Resolved, That in his sudden and unexpected death, (pneumonia—aged about 37 or 38 years,) we are forcibly reminded, that “in the midst of life we are in death,” and

that we too are mortal and should be ready, through the merits of the Lion of the Tribe of Judah, at the summons of the Grand Master; having our minds prepared as living stones for that spiritual building, that house not made with hands, eternal in the heavens; to pass to that bourne from whence no traveler returns, and be found worthy to re-unite in the celestial Lodge above.

Resolved, That we sincerely sympathize with the widow and orphans of our deceased brother, in their irreparable loss, and can truly say: Be comforted, wipe away your tears, your husband and your father was a worthy Mason — and Masons know their duty.

Resolved, That, as a tribute of respect to the memory of our departed brother, the members of this Lodge wear the usual badge of mourning for thirty days, and that a copy of the above preamble and resolutions be sent to the Masonic Signet and Springfield, Mo., papers, for publication, and also to the relations of the deceased.

THOMAS McDOWELL, Secretary.

MORNING STAR LODGE, No. 186,
OF FREE AND ACCEPTED MASONS.

ROSSTOWN, TENN., June 3rd, 1852. }

By an all-wise, yet inscrutable providence, our Fraternity has been called to mourn the loss of our departed and esteemed Brother, AMOS S. PERSON, who departed this life May 31, 1852.

While sadness and gloom mantles the neighborhood, in consequence of this bereavement, and the fact is demonstrated, that "time, like an ever-rolling stream, bears all its sons away," and that each vibration of her pendulum, chronicles the departure of a living soul, we have this consolation: Of Brother P. it may be said with emphasis, that his life and walk demonstrated the principles of our Order; therefore,

Resolved, That in the death of Brother P. we have lost a Mason good and true, an estimable citizen, an affectionate husband and a tender parent.

Resolved, That we most heartily condole with the afflicted widow and orphans of the deceased, around whom the protecting energies of our Order is ever thrown.

Resolved, That we wear the usual badge of mourning for thirty days.

D. R. CRENSHAW, JAMES OLLIPHANT, WM. B. HILL,
Committee.

At a special meeting of Taylor Lodge, held at the Lodge room in Springfield, Mo., Tuesday evening, June 8th, A. D. 1852, A. L. 5852, the following tribute of respect was unanimously concurred in:

Whereas, The Grand Master of the Universe, in pursuance of his inscrutable wisdom, delineated upon the great trestle board of nature, has called from his labor, amidst the busy haunts of mortals, to repose in brighter worlds, "where the wicked cease from troubling and the weary are at rest," our esteemed Brother, JOHN P. CAMPBELL, who surrendered his spirit into the hands of Him who gave it, on Friday, the 28th day of May ult., at the Oil Springs in Arkansas, where he was temporarily sojourning; therefore, be it

Resolved, That this Lodge, ever ready to succor the distressed, or to weep with those

that weep, do tender to the bereaved companion and offspring of our deceased brother, our heartfelt condolence and the assurance of our deepest sympathies for their irreparable loss. With the many and warm friends of the deceased, we mingle our regrets for the loss of an ardent friend, a worthy man and a useful citizen.

Resolved, That to the brethren of Tahlequah Lodge, our deepest gratitude is due, for their kind and unremitting attention to our brother whilst racked with the pains of disease among strangers. They it was who administered the last rites of humanity, and who followed to the place allotted to all the last sad remains of our once useful brother, illustrating thus beautifully the cherished principles of our Order, warming the hearts of the friends with the knowledge that our brother sleeps among his friends. Brethren of Tahlequah Lodge accept the sincere thanks of the brethren of Taylor Lodge.

Resolved, That a copy of the foregoing resolution be attested by the officers and gratefully tendered to Tahlequah Lodge.

Resolved, That in testimony of our grief for the loss of our worthy brother, each brother of this Lodge wear the usual badge of mourning for the space of thirty days, and that members of the Fraternity of this vicinity be requested to do the same.

Resolved, That the above resolutions be spread upon the records of this Lodge, and a copy thereof be transmitted to the widow of the deceased brother, and also that the same be published in the Springfield papers and Masonic Signet.

J. J. CLARKSON, W. M.

G. W. JEFFRESS, Sec.

 This number has been delayed because of sickness in the office.

TABLE OF CONTENTS.

History of Free Masonry.....	193
Poetry	202..215..230
Grand Lodge of Missouri.....	203
The Masonic Signet.....	209
Lelia la Harpe; or the Red Riders of the Gaudilupe — A tale.....	217
Grand Lodge of Texas.....	231
Grand Lodge of California.....	243
Questions of Masonic Usage.....	244
Editor's Table.....	251
Obituary.....	254

THE SIGNET AND MIRROR.

VOL. VII.

ST. LOUIS, SEPTEMBER, 1852.

NO. 5.

HISTORY OF FREE MASONRY — NO. LIII.

BY THE EDITOR.

MASONRY IN THE UNITED STATES—CONTINUED.

Few, if any, of the early settlers possessed so much cool bravery and consummate cunning, when a prisoner among the Indians, as Smith, who, when even death was staring him in the face, possessed the presence of mind to bring to bear some method to avert the impending blow. This he accomplished on several occasions by the exhibition of some art or trick so remarkable in the estimation of the Indians as to excite terror or veneration. Daniel Boone, perhaps, was the only man who equalled Smith in thus operating on the minds of his captors. Smith was carried from one Indian village to another, to ascertain, if possible, whether he was, as he seemed to be, endowed with superhuman powers; and, finally, after consulting the prophets and wise men, all seemed to agree that he was a superior being sent from the spirit land, either for good or evil, to the red men of the forest. This being settled, it next became a matter of the highest importance to learn whether his visit portended good or evil—in short, whether he was a good or bad being. If they could learn that he was a good being and a friend to the Indian, they much desired not only to spare his life, but, if possible, to offer him such inducements as would tempt him to remain with the tribes. If on the other hand he was come among them with evil purposes, it became a question whether they had the ability to destroy him, and if not, it would be their only alternative to appease his wrath and court his compassion.

From the village of Chiokahominy, Smith was conducted in triumph to the villages on the Rappahannock and the Potomac, and thence

through various small villages to the wigwam of Opechancanagh, at Pamunky, where for several days the seers of the neighboring tribes resorted to all their religious ceremonies, invocations, &c., in order to learn from the Great Spirit Smith's true character and the object of his mission. But after all this, the mystery still remained unsolved, and it was finally determined that the decision of the great Chief Powhattan should determine the matter and decide the fate of the prisoner. This Chief resided at a village situated in what is now Gloucester county, on York river.

Powhattan called a council of his wisest men, and invited others of the neighboring tribes to be present and participate in the deliberations. But before this council met, Smith learned enough to become satisfied that the decision would be against him, and his life be demanded. In this extremity we are constrained to believe he resorted to dishonorable means in order to preserve his life. He was treated as a guest as well as prisoner in the wigwam of Powhattan, and, hence, was not restrained in his intercourse with Pokahontus, the beautiful daughter of the Chief, to whom he made love: and though she is represented as being but twelve years old, so powerfully had he won upon her affections, that when condemned and about to be executed, this young, innocent and confiding girl, in agony, threw herself upon the prisoner's neck, and besought her princely father to let the blow fall upon her head but spare the life of Smith. What a rare and beautiful specimen have we here of pure and disinterested love! Indians are not taught to conceal their attachments under a veil of hypocrisy; they know not the arts and false modesty of civilized life. She who has been sought and won fears not to tell the world to whom her heart and hand are plighted.

Pokahontus, the beautiful, the uneducated child of the forest; she, at whose feet the proudest and bravest young chiefs would have bowed in humble adoration; gave her affections, pure and unstained, to a man not of her tribe and kindred, but a sojourner from afar, of an unknown race; to one who had been pronounced unfit to live; to one who, in the opinion of many, came of an evil spirit. Pokahontus, without pausing to inquire from whence he sprang, was wooed and won by Smith, the culprit, the condemned criminal, and so adjudged too by her own father. We can well imagine how beautifully her feelings have been expressed by the inimitable poet in the following couplet:

"I know not, I ask not, if guilt's in that heart ;
I but know that I love thee whatever thou art."

Justice, however, calls upon us to admit, that two circumstances tend to extenuate, if not excuse, the seeming dishonorable conduct in Smith. First, Pokahontus was so young that he might well doubt whether she was capable of feeling and plighting a woman's love : and, second, the estimation in which the Indians, as a race of human beings, were held by all Europeans, was so low as scarcely to command obedience to the laws of humanity, much less the fulfillment of honorable engagements. But after ages would have honored the name of Smith, and poets would have sung his praise in never-dying song, had he married the dark-haired princess, who saved his life at the hazard of losing her own.

After Smith was thus spared, Powhattan, whose stern heart had been softened by the tears and supplications of his daughter, determined to adopt the stranger into his tribe, and soon made overtures to him to join and conduct a war party against the whites at Jamestown. This proposition was promptly and honorably met by Smith, who declared his willingness to die at the stake sooner than take up arms against his countrymen. Powhattan so much admired this high-minded and honorable resolve that he promptly set Smith at liberty, extending to him his personal friendship, which was received and reciprocated by Smith. And thus was Smith's captivity a blessing to the colony, as he thenceforward exercised much influence over the Indians ; and through his means, provisions were obtained to prevent suffering if not starvation.

Soon after Smith's return to Jamestown, he commenced a survey of the Chesapeake and the adjacent country, from which resulted much valuable geographical knowledge of that portion of the New World. The maps of this survey are said still to be in a high state of preservation ; and we marvel that our Government has taken no steps to obtain possession of them ; the day is coming, and now is, when they would be esteemed a valuable relic of American antiquity.

After the conclusion of this survey, and immediately upon his return to the colony, he was made President of the Council, and his powerful influence for good was soon felt. The number of the colonists had now more than doubled by new arrivals, but even yet the

Company at London had not learned what sort of men to send over; and, indeed, in one of their mandates they demanded the return of so much gold dust, under a penalty of forfeiting all claims to the protection and assistance of the Company; in short, they were threatened to be left without supplies, thus to starve. And this they were well nigh coming to, for, notwithstanding the fertility of the soil, so indolent and lazy were they that they did not grow corn enough through the summer to serve them in winter: but Smith obtained a decree of the Council compelling the men to work several hours each day, and thus forced them to raise provisions. And in his letters to the Company he urged that mechanics and laborers should be sent over, instead of loungers and broken-down gentlemen: and so soon as Smith succeeded in satisfying those interested that this was an agricultural rather than a mineral country, a favorable change was perceptible, and the colonists began to labor rather than dream of gold and gold mines.

Thus have we given a brief and imperfect sketch of the various attempts to colonize this country. This much we thought incumbent on us, as thereby we have afforded the reader an opportunity to go with us, step by step, in search of testimony (if any existed) going to show that the Indians were then in possession of Free Masonry. And, now, we respectfully ask, to what conclusions must all sensible and candid men arrive? Have we any evidence that the Spaniards found Masonry among the Indians? Have the French enlightened us upon this subject? And, lastly, does the colony at Jamestown leave us either written or traditional evidence that any of the Indians were Masons? We say, without the fear of successful contradiction, that there nowhere exists one jot or tittle of testimony in favor of this Quixotic theory: and it is high time that intelligent Masons should set their face against all those hatched up stories about Indian Masonic hieroglyphics found upon bones and pieces of bark. We owe it to our Institution and to posterity, to publish and proclaim the truth, though it should strip Free Masonry of one-half of its hoary locks. We could not, if we would, satisfy an intelligent community that Masonry was known and practiced by the aborigines of North America, by mere declamation; and we should not, if we could, promulgate a false history. Masonry is sufficiently universal for all practical good. It was never designed for, nor can it be appreciated by the wild, un-

cultivated savage of the forest: and it is neither a compliment to Masonry or M^asons to say that our noble and glorious Institution has been in the keeping of those who were not capable of appreciating its holy teachings. Masonry was designed to counteract and supersede the false teachings of superstitious and idolatrous associations; and to accomplish its mission it must and will be transmitted to those only who are capable of promulgating its principles.

It will be remembered, that so straitened in their circumstances were the colonists at Jamestown, that they were parceled out at one time and given in charge of the different neighboring Indians, to be fed during winter: and can any one suppose, that if this benevolence, this kindness, this charity, on the part of the savages, had been superinduced by and through the influence of Masonry, that an account of the same would not have been preserved? And so far from this being the case, we have no reliable evidence that Masonry was practiced by the colonists themselves. Yea, more, we are called upon to pass over one hundred and twenty years before we can find recorded testimony that Masonry was known in America. And yet how easy for some men to believe that the Indians were M^asons without the slightest evidence of the fact.

We admit that it is quite probable there were M^asons among the colonists, and that they assembled themselves together in occasional Lodges. We cannot suppose that while Masonry was flourishing in England, under the Grand Mastership of Sir Christopher Wren, that it was wholly unknown or neglected in America. At that day, and down to 1717, M^asons possessed the inalienable right to congregate when and where they thought proper, as warrants for Lodges were unknown. But it appears remarkable that no record has been preserved and transmitted to us, giving an account of a single meeting for more than a century. We know that records were not always made of Masonic meetings anterior to 1717, but we should expect that during so long a period some records would have been made, and that such papers would have been found; but we hear nothing of Masonry on this continent until 1729, twelve years after the re-organization in England; and this much we learn only through English historians.

Anderson, in his History of Masonry, states that a warrant was issued by the Grand Lodge of England in 1729, for a Provincial

Grand Lodge in New Jersey, America. This isolated fact we have stated in our "History of Masonry," page 70, 3rd vol., Signet. We were then and still are without satisfactory evidence in relation to the use, if any, which was made of that warrant. It is true that we believe one or more Lodges were opened in New Jersey under that authority, but we arrive at this conclusion from other than recorded testimony. We know from recorded facts that a warrant was issued by St. John's Grand Lodge of Boston, in 1734, to Benjamin Franklin and others, of Philadelphia, empowering them to form and open a Lodge of Master Masons. At this period Dr. Franklin had not been to Europe, and it does not seem probable that he went to Boston in order to be made a Mason: on the contrary, as the warrant names him as the first Master of the new Lodge, we reasonably conclude that he had been made a Mason before the Provincial Grand Lodge was established in Boston, and we think he took the degrees in New Jersey. There is a vague tradition, that there was for a short period a Lodge at Trenton, New Jersey, which we think is quite probable, and that Franklin and perhaps others of the new Lodge at Philadelphia were there initiated. But after all our inquiry we are left to arrive at the foregoing conclusions more from conjecture than reliable evidence. In a private correspondence with Brother Hatch, of New York, he informs us that he has somewhere seen the name of the Provincial Grand Master to whom the warrant was granted by the Grand Lodge of England, and thinks it was Peter Holt, though he does not so speak with entire confidence.

It will be seen that under the supposition that we are correct in saying a Lodge was instituted at Trenton, under the warrant of 1729, that warrant must have been withdrawn or forfeited before June 1734, as we cannot believe Franklin would have obtained a warrant for a Lodge from Boston, if at the same time such a warrant could have been obtained from New Jersey. Under all the circumstances we are justified in believing that the warrant of 1729 was used so far as to establish a Lodge at Trenton, but that prior to June, 1734, said warrant was forfeited or ceased to be in force.

We do not think it a conclusive argument against the existence of a Lodge at Trenton, to say no record of such Lodge has been preserved; for the same method of reasoning would lead us to suppose that no Lodge was ever opened in America prior to the formation of the St.

John's Grand Lodge at Boston. We admit that the Lodge at Trenton should have reported its proceedings to the Grand Lodge of England after the warrant for a Provincial Grand Lodge ceased to be in force; and, yet, even this is not clearly evident, for it may be that the time said Lodge was authorized to work was limited to the existence of the Provincial warrant; and, besides, even admitting it to have been the duty of the Lodge at Trenton to have reported its proceedings to the mother Grand Lodge, we know how likely such duties are to be neglected, especially after the Lodge ceases to work. Very many Lodges at the present day, after forfeiting their charters, fail to return their warrants, jewels, &c., to their G. Lodge until the members are threatened with the punishment due to such neglect of duty. We have ample proof of the existence at one time, of Lodges in England and America, of whose records no trace can now be found. It is not then very remarkable that no record has been preserved of the proceedings of the supposed Lodge at Trenton.

But where was the first Lodge established in America, of which we have recorded testimony?

Doctor Dove, of Virginia, in his "Text Book," dates the establishment of Masonry in the United States from the 30th of July, 1733, at which time the Provincial Grand Lodge of St. John's was formed in Boston, under a warrant issued by Lord Viscount Montague, Grand Master of England. But the Dr. adds that a Lodge had, however, been previously established at Savannah, Georgia, by virtue of a warrant from Lord Weymouth, Grand Master of England.

In looking over our private correspondence with Brother King, of the Masonic Union, to whom, as we have before said, we are under many obligations, we find that at one time he was inclined to agree with Brother Dove as to the time of the establishment of a Lodge at Savannah; but in a letter of recent date, doubtless after having made a more thorough examination of the subject, he very correctly arrives at the conclusion that Brother Dove is greatly mistaken, either in regard to the time said Lodge was established, or as to the Grand Master under whose authority the warrant was issued. As Brother King has concisely and correctly stated the testimony as found in Anderson's History, and as his deductions are truly drawn, we take the liberty of making the following extract from his letter. He says:

"In regard to the Lodge at Savannah, Georgia, I obtained my in-

formation from Brother Dove's 'Text Book.' Speaking of the organization of Masonry in the United States, the author says, 'it is to be dated from the 30th July, 1733, at which time St. John's Grand Lodge was opened in Boston, under a charter issued by Lord Viscount Montague, Grand Master of England.' He then adds in a marginal note: 'A Lodge had, however, been previously instituted at Savannah, in Georgia, by virtue of a warrant from Lord Weymouth, Grand Master of England.' In this the eminent author commits an evident anachronism, for Lord Weymouth was not installed, as your own excellent historical knowledge has taught you, until two years after the Grand Lodge spoken of was formed in Boston. Lord Weymouth succeeded the Earl of Crawford, and was installed in London on the 17th of April, 1735. If the formation of the Lodge at Savannah preceded that of St. John's Grand Lodge in Boston, the warrant must have been granted by the same Grand Master, (Lord Viscount Montague,) or by one of his immediate predecessors, Lord Lovell or the Duke of Norfolk. One of the last official acts of Grand Master Montague, was granting the Boston warrant. But anterior to all this, and contemporaneous with the establishment of a Provincial Grand Lodge in Lower Saxony, in Europe, and the granting of a charter for one in Bengal, Asia, a Provincial Grand Lodge was established in New Jersey, America, by a deputation from Grand Master, the Duke of Norfolk; and as the Duke left England soon after his installation, which took place Jan. 29, 1730, and went to Italy, where he staid during the remaining part of his official term, it is altogether probable he signed the warrant for a Provincial Grand Lodge in New Jersey, in the month of February of that year. This is the earliest authentic record of the existence of an organized body of Masons within the territory now occupied by the United States, of which I have any knowledge. I find in Preston's Illustrations, page 236, that the Lodge at Savannah was chartered in 1735, therefore, in point of time, five years subsequent to the organization in New Jersey and two in Massachusetts."

It will be seen by the foregoing, that Brother King dates the warrant issued, by the Grand Lodge of England, for New Jersey, in 1730, instead of 1729, as we have stated; and it is proper to say, that Brother Hatch fixes the date of said warrant to 1730, and this is what Preston states: but notwithstanding all this, we incline to the

belief that the warrant was granted in 1729, because Anderson so states. And in this, as in almost all others where a difference is to be found between Anderson and Preston, we give preference to the former, because he was a more learned and better historian, and generally more accurate in his historical details. Dr. Anderson says that a warrant was granted by the Grand Lodge of England for a Provincial Grand Lodge in New Jersey, in 1729, and it will be recollected that his history was submitted to his Grand Lodge, and by it sanctioned and confirmed. We say then, that Anderson is not only the oldest, but the highest authority to which we can refer.

Anderson says, that in 1729 Thomas Howard, Earl of Great Britain, Duke of Norfolk, was installed with more pomp and ceremony than any of his predecessors. If this be true, we think we are correct in saying the warrant for New Jersey was issued in 1729, for the Duke did leave England soon after his installation and remained absent most of the time until his successor Lord Lovell was chosen in 1731. The celebrated "Sword of State," now in possession of the Grand Lodge of England, was sent as a present by Lord Norfolk from Venice, in 1730.

Touching the difference of opinion which has existed in relation to the time when a Lodge was established in Savannah, we take the liberty of making an extract from a private letter, of recent date, addressed to us by Brother Hatch, of Rochester, New York. He says :

"Masonry is sometimes said to have been established at Savannah, in Georgia, in 1730, but this is a mistake. A warrant was granted by the Grand Lodge of England for a Master Masons' Lodge, at Savannah, Georgia, under Lord Weymouth, in 1735. Lord Weymouth was installed 17th April, 1735, and the warrant was granted after that—so says Preston."

We shall pursue this subject somewhat further in our next number, but we are pained to be under the necessity of apprizing our readers that the history of our Order, in the United States, has been so shamefully neglected, that we can scarcely trace its footprints down to the time of the Revolution.

From the Mirror and Keystone, (Phila. and N. Y.)

WOMAN'S RIGHTS.

BY MRS. R. HYNEMAN.

It is her right to bind with warmest ties,
 The lordly spirit of aspiring man,
 Making his home an earthly paradise,
 Rich in all joys allotted to life's span.
 Twining around each fibre of his heart,
 With all the gentle influences of love's might,
 Seeking no joy in which he has not part—
 This is undoubtedly—woman's right !

It is her right to teach the infant mind,
 Training it ever upward in its course ;
 To root out evil passions that would bind
 The onward current of his reason's force ;
 To lead the erring spirit gently back,
 When it has sunk in gloom of deepest night ;
 To point the shining path of Virtue's track,
 And urge him forward. This is woman's right !

It is her right to soothe the couch of pain,
 There her pure mission on earth to prove ;
 To calm with gentle care the frenzied brain,
 And keep her vigil there of holiest love ;
 To watch untiring by the lonely bed,
 Through the bright day, and solemn, gloomy night,
 Till health returns, or the loved form is laid
 To rest forever. This is woman's right !

She is a flower that blossoms best unseen,
 Sheltered within the precincts of her home ;
 There, should the darkening storm-cloud intervene,
 There, the loud strife of worldlings never come.
 Let her not scorn to act a woman's part,
 Nor strive to cope with manhood in its might ;
 But lay this maxim closely to her heart,
 That, that which God ordains is surely right !

EASTON, June 16, 1852.

GRAND CHAPTER OF MISSOURI.

THE Grand Chapter of Missouri held its Annual Communication in St. Louis, on the 12th of May, 1852.

The first thing which we notice of interest, is a letter from the Genl. Grand H. Priest to the Grand Secretary, as follows :

“BRUNSWICK, MAINE, Dec. 15, 1851.

“DEAR SIR AND COMP. : The resolution submitted by the G. Chapter of the State of Missouri, to the first four General Grand Officers of the General Grand Chapter of the United States, to settle what are Constitutional degrees, as referred to in the 9th Sec., Article 1st, of the General Grand Constitution, has been under consideration. As no three of them are agreed upon the question, it must necessarily be referred for decision to the General Grand Chapter of the United States, to be holden at Lexington, in the State of Kentucky, on the second Tuesday of September, A. D., 1853.

“Respectfully and fraternally yours,

“ROBERT P. DUNLAP,

“G. G. H. P. of the G. G. C. of the U. S.

“J. D. TAYLOR, ESQ., G. S. of G. C. of Missouri.”

This we regard as a singular answer to a question, settled by the Genl. G. Chapter, years ago. We presume it has not been forgotten by either of the first four officers of this Grand Body, that some years ago the Genl. Grand Chapter instructed its subordinates in all States and Territories where there was not then a G. Council, to take charge of and confer the Royal and Select degrees. Now, can any one believe that G. Body would order unconstitutional degrees to be conferred? Certainly not. And what does the above letter prove? Why that the present first four officers, or a majority of them, have no sort of respect for the decision and edict of their own body. This inexcusable vacillation, timidity and indecision has caused much of the hostility now existing against the G. G. Chapter, and we must confess tends in no small degree to shake our own confidence in the great utility of its perpetuation.

The Grand Chapter of Missouri has, for some time past, been controlled or influenced in its action by those who are opposed, and ever have

been, to the existence of the G. G. Chapter ; and they are engaged in throwing stumbling-blocks in its way. The decision, or rather want of decision, in the first four officers, affords the enemies of a controlling head nuts to crack. Kentucky has long been opposed to the G. G. Chapter — still did we expect Comp. Stewart to rise above the influence of that opposition, and to come out in favor of maintaining and enforcing those edicts long since issued and never as yet recinded.

Those who desire the dissolution of the G. G. Chapter, use, as one of their strongest arguments, that it is an expense not called for ; and yet these same Companions, (at least in Missouri,) seek to establish a separate organization for the little stolen particles of the Royal Arch degree, at an expense to the members in Missouri greatly above what they are now paying to be represented in the G. G. Chapter.

We think these so-called Council degrees are part and parcel of the Royal Arch, and should be communicated to every Exalted Companion without charge ; but if separate Councils and G. Councils are to be kept up, these degrees must be charged for, and at high prices. So long as the G. G. Chapter really exercised control over these degrees no claim to them was set up by any foreign body ; but now that they are considered in market, the G. Council of the 33rd, at Charleston, has ordered that the several G. Councils of Royal and Select Master, in the Southern jurisdiction shall not only make report to that body, but they are given to understand that they must pay something for each degree conferred. We have ever been an advocate for the perpetuation of the G. G. Chapter, and we did hope when working men were chosen as its officers, to see it make *laws* and enforce them, instead of assembling once in three years to give (barely) good advice ; and we will not yet despair, but look forward with deep interest to 1853.

The Report of the Foreign Correspondence Committee, to the G. Chapter of Missouri, is an able document, but it cannot be concealed that the author had in view two leading objects to accomplish, viz. : to furnish facts and arguments — First, against the utility of the G. G. Chapter ; and, second, that the Royal and Select degrees are amenable to no known head. We do not wish, however, to be misunderstood. While we regret that so large a portion of the Report is taken up with the above subjects, we observe with pleasure that the

Committee notice opinions *pro* and *con* — in short, they stoop to no unfairness.

On page 28 of the printed Proceedings we find the following :

“ Comp. Foster offered the following resolution :

“ Resolved, That the Chapters under this jurisdiction are hereby prohibited from conferring the degrees of Royal and Select Master, until this prohibition be removed by this Grand Chapter.

“ Comp. Truslow presented the following as a substitute therefor, which was adopted:

“ Resolved, That the General Grand Chapter at its next General Grand Convocation, be requested to settle the question of jurisdiction in regard to the Royal and Select degrees; and that we recommend, that the Constitution of the General Grand Chapter be so amended as to show clearly what is the duty of State Grand Chapters in reference to said degrees.”

The adoption of the above resolution, offered by Comp. Truslow, by all usage with which we are acquainted, closed all action on the subject therein specified, until the next meeting of the G. G. Chapter. If it be admitted that a deliberative or law-making body can to-day pass a law in due form, and on the morrow render that law a nullity by cunningly-devised, indirect legislation, then must confusion be the result. We say, that after the adoption of the above resolution, any further effort to legislate upon the same subject, at the same session, was out of order, and should have been so declared by the presiding officer; but we find on page 33, that the same distinguished member who had been defeated in the morning, succeeds in the afternoon by indirection in carrying his rejected proposition. Read the following :

“ Comp. Foster presented the following preamble and resolutions, which were considered and adopted :

“ Whereas, There is a diversity of opinion amongst the members of this Grand Chapter and its subordinates, in relation to the Royal and Select degrees; and,

“ Whereas, By the General Grand Constitution, defining the powers of State Grand Chapters, the only jurisdiction granted to this Grand Chapter is over the degrees of Mark, Past, Most Excellent Master, and Royal Arch Degrees, and the only power granted is limited to the Royal Arch Degree : Therefore,

“ Resolved, That this Grand Chapter does not possess the power to grant Charters, Warrants or Dispensations to confer the Royal and Select degrees; consequently all power heretofore granted for that purpose, is hereby declared to be null and void.

“ Resolved, That the M. E. G. High Priest and D. G. High Priest are hereby prohibited from embodying the Royal and Select degrees in dispensations they may hereafter grant.

“ Resolved, That the Grand Secretary is hereby required to fill up new charters, properly signed and attested, which shall bear even date with the charters heretofore

issued, illegally granting power over the Royal and Select degrees ; present them to said Chapters, and recall the charters above referred to, now in use."

So far as the above is intended to operate upon the right of subordinate Chapters to confer the Council degrees, it is clearly a nullity, as by Comp. Truslow's resolution that subject is referred to the G. G. Chapter ; for not only was his resolution adopted, but its adoption is expressly in lieu of Comp. Foster's.

We are sorry to be compelled again to call attention to this unusual and illegal manner of legislation. On page 34 and 35 we find the following :

"On motion of Comp. Crane, the following resolution, presented by Comp. Truslow, on the 13th inst., and laid on the table until to-morrow morning, was taken up for consideration, to wit :

"Resolved, That the charters granted to Booneville, Hannibal, Palmyra and Fayette Chapters, by the General Grand Chapter, be placed in the archives of this Grand Chapter ; and that the charters granted to Liberty and Weston Chapters, be forwarded to the Grand Chapter for the same purpose.

"On motion of Comp. Truslow, said resolution was indefinitely postponed, Comp. Melody recording his vote in the negative.

"On motion of Comp. Crane,

"Resolved, That the charters granted by the General Grand Chapter to Booneville, Hannibal, Palmyra and Fayette Chapters, as well as all others that may be forwarded to the Grand Secretary, be placed in the archives of this Grand Chapter."

We regard the subject matter embraced in the above resolutions of too little consequence to claim special notice, except so far as it will be seen that the rejected and adopted resolutions are very nearly in substance the same. We grant, however, that if the first was rejected expressly because it contained the words, Liberty and Weston, then was the adopted resolution in order, but not otherwise.

The absolute necessity there is for every deliberative body to be governed by settled rules, parliamentary if you please, is here clearly shown ; for how else are we to know whether the subordinate Chapters are to be governed, in conferring the Council degrees, by the resolution of Comp. Truslow, adopted in the morning, or the preamble and resolution of Comp. Foster, adopted in the afternoon.—[Ed.

From the (Boston) Olive Branch.

LELIA LA HARPE;
OR THE
RED RIDERS OF THE GAUDILUPE.

—0—
A Few Real Pictures of Texan Life, in Texas' Darkest Days.

—0—
BY CHARLEY CLEWLINE, (AN EX-TEXAN OFFICER.)
—0—

Scene III.—The Onslaught.

I do not love scenes of bloodshed and murder; but you will please remember that I cannot make incidents out of my not very imaginative brain, and that almost my whole life has been passed amid such stormy scenes as I attempt to portray; and if I talk to you at all, I must tell you of what I have seen and know, otherwise I would never invite you to look with me upon the Texan battle picture which I am about to sketch for you.

Here before us, still remains the strange glowing night vision; not a feature changed; all, every thing just as when we gazed out upon it last, ten minutes since—it seems an age to us. There is the prostrate form of the old man in his blood-stained robe, the grim Mexican ruffians, their dark-featured commander in his gorgeous uniform of green and gold, cowering there before the magnificent girl; whose pliant limbs and exquisitely molded proportions seem to have grown rigid as marble; and she stands there with distended nostrils, lips slightly apart, upraised arm and gleaming poniard, like the very genius of chastity rebuking Satan in the guise of the bronze-visaged wretch before her.

Again, in the wild excitement of our hearts, we make the whispered inquiry: What will be the issue of this strange encounter?

We know not; but the scene is becoming so intensely painful that almost any change in its features, even that which we most dread, would be a relief.

Oh, had we the assistance of but fifty good blades against that troop of five times the number, how soon we would leave our covert,

and strike home for woman, liberty and Texas. Oh, that the Washington of the Lone Star Republic were here to-night, with but two score such gallant spirits as we have seen him lead to battle; or that the mad-cap Hays, Murat of Texas, could but come down upon these midnight thieves in one of his sweeping charges! Or had we but the power to conjure up from the dark recesses of yonder dense chapparal a hundred—

Hark! Is there magic in our very thoughts potent enough to call into existence the aid we have so earnestly prayed for?

It would indeed seem so; for, not from the chapparal, but to the westward, from out the dim shades of the oaken forest, comes the sound of hoofs mingling with the sharp ringing clang of bridle gear, and iron scabbards, all speaking in language that these Mexican ruffians, as well as ourselves, understand as the indisputable heralds of the coming of a troop of Texan horse.

“*Los Texanoes!* to horse! mount! mount!” is the cry of the Mexican commander, and vaulting each man to his saddle, the lancers of Tampico are drawn up here on the lawn, fronting to the westward, awaiting the onset of the Texan foe: nor have they long to wait; for ere ten seconds are passed, a little troop of not more than forty men in all, suddenly break cover from the old live-oak forest; and as they come dashing on across the clear open space, the brilliant moon’s rays falling full upon plumed chapeaux, glittering lace and brilliant epaulettes, proclaim, beyond a question, the approaching cavalcade to be the staff of the Texan commander-in-chief; and—look there again! More than fifty yards in advance of the little squadron, and within four times that distance of the Mexican front, we behold the stalwart form of Gen. SAM HOUSTON himself—all impatient for the death-fray, his face glowing red with excitement, like the fiery orb of day as he goes down upon the far-off prairie-horizon, at the close of some autumn day in the Indian summer time.

Another moment, and the loud, clarion tones of the chieftain’s voice is heard, as he shouts the Texan battle-cry, and urges on his impatient followers to the onslaught.

“Liberty and the Alamo!” and “Death to the butchers of Tampico!” rings out from the little band of Texan heroes. “God and liberty!” and “*Mueron los Texanoes!*” come pealing back from the Mexican ranks; and ere the last cry has waked the echoes of the

chapparal, the Texans go crashing in upon that serried hedge of leveled lances, overthrowing, crushing and trampling under foot, a score of grim, black-whiskered foemen, driving right on through that solid wall of men and horses, and scattering them like chaff before the tempest's breath.

On, until the rear of the Mexican array is gained, and then wheeling in their course they come back, until their progress is stayed by a mass of more than a hundred of the Mexicans, who, recovered from their first panic, have rallied around their chief; and now commences a scene of blood and carnage such as no tongue or pen can ever describe.

Less than forty Texan officers, nearly all of whom are Americans born, hemmed in on all sides, and opposed to more than two hundred of Mexico's best and bravest troops—the self-styled invincible legion of Tampico, whose motto has ever been, “Death to the Texans.”

Somehow we have gained the intelligence that Gen. Houston is here with his staff only, more than five miles in advance of the little Texan army, which is on the way from Columbus towards La Grange.

Gen. Houston is a very prudent man, but there is one strange peculiarity about his prudence: he has never been known to heed the odds against him, when opposed to a Mexican foe. Two, three, or ten to one, 'tis all the same to him; and the chances are that he would have charged home upon these two hundred and fifty lances of Tampico to-night, had there been but five of his followers instead of forty.

'Tis a most hazardous venture, nevertheless, and yet right gallantly has he dared it. Here, and there, and everywhere amid the fierce melee, we behold the bright bay steed of Houston glancing like a red dragon, while the trenchant blade of his herculean rider whirls and flashes in the silver light, lopping heads and limbs, cleaving brazen helmets, and severing the stout ashen lance-staves of Tampico's warriors like stubble.

In the very centre of the fight we behold the little figure of Col. Jack Hays, very deliberately guiding his coal-black charger with his left hand, while in his right he wields a ponderous blade that might have graced the hand of Wallace, or even the lion-hearted Richard of England himself, which you see he plies as steadily and apparently quite as unconcernedly as though his fighting was a matter of mere pastime. There is little of madness or fury in the fighting of this

strange man, and yet there is method in it, for at every sweeping blow of that keen blade a cloven skull goes down, or a headless trunk topples over in the saddle, and hanging by the feet in the stirrups is borne away amid the wild whirlwind of death.

On the outskirts of the Mexican troop, and between them and the cottage, we see the gallant Walker, a fair-haired, blue-eyed — almost boy; delicate as a woman, but a very demon in battle. He is mounted upon a noble animal, white as milk; and as we watch him, for a few moments, we discover that at each furious charge of the white horse and his rider, the Mexicans fall back in wild dismay, as though they feared his boyish arm more than those of Hays, Kingsley, Paxton, McCullough, or even that of the stalwart Texan commander-in-chief himself.

But the vast odds against the brave Texans is too great; and penned up as they are within that living wall of men and horses, and fatigued with a whole day and nearly half the night's march, there seems but a bare possibility for one of them to escape destruction, to say nothing of conquering this vastly superior Mexican force.

Twice since the fight commenced, have the two commanders met and crossed swords for a few moments, but some new turn in the ever-changing whirlwind of death, has each time separated them before blood was drawn: and now, when the murderous conflict is apparently near ended, and Houston, with the survivors of his gallant band, are fighting in the very midst of the yelling Mexicans, battling rather to win the lives of foemen than to save their own, Col. Sabierna dashes out from the wild whirl of charging lancers, and reigning in his powerful steed beside the white-haired old man, now restored to partial consciousness, and grasping Dona Alzeira, who is kneeling by her father, about the waist, he swings her to the saddle before him, and calling to a score of his troop to follow, he dashes away to the eastward; but ere he has placed five hundred yards of ground between himself and the flagging conflict, he reins in his horse so suddenly that he is flung back upon his haunches, and the Mexican ruffian utters a quick exclamation of mingled rage and despair, as his eye rests upon a picture that might appal with mortal terror a stouter heart than his, provided it were placed in the same position.

But let us leave our rose and lilac covert, and taking up a position on the other side of the cottage, out of the range of this dance of

death, where we too can look upon the picture which has so founded the Mexican commander.

Scene IV.—The Red Riders of the Gaudilupe.

“Yes, by my Christian soul and faith,
No other hand shall to the death
His miscreant body doom but mine;
This is the dearest hope I hold;”
“They call thee Don Rodrigo bold—
Rodrigo of De Lara’s line?”

—[Victor Hugo.

One quick glance to the eastward, towards the belt of low, scattered brush-wood that extends from the chapparal to the river bank, skirting that side of the ranche at the distance of a quarter of a mile—only a single look, and we are no longer surprised at Don Alvaro’s sudden consternation and quick retreat back towards his now almost victorious troop.

He has much cause for terror, for we know that it was the Tampico Legion who more than a year since ravaged the settlements along the Gaudilupe, slaughtering strong men, helpless women, and innocent children alike in their bandit course, until the most beautiful region of Texas has been almost entirely depopulated; while hundreds of once prosperous and happy settlers, driven from their homes and beggared by this horde of semi-barbarians, have fled to the North for protection against this human fiend, Col. Alvaro Sabierna, commander of *el Lanceiros de Tampico*, whom Santa Anna has named “the flower of Mexican chivalry.”

Aye, well may this inhuman butcher of defenseless women, the child murderer of Southern Texas, pale with coward fear, and galloping back to his troop seek to engage their attention from their work of death, and order an instant flight; for there, within the line of brush-wood, in the centre of the broad belt of moonlight, and between us and the river, we behold an array of whom we have heard many wild, thrilling rumors within the last three months, and whom we gaze upon for the first time.

On, like the quivering shock of a mighty earthquake, they come in a perfect hurricane of war; some two hundred riders, as we can see, most superbly mounted, and wearing blood-red caps, sashes and pantaloons; and ere Don Alvaro can arrest the attention of his troop,

and call it to this new danger, they come crashing on, these riders in the strange picturesque uniform, hurling themselves upon the doomed lancers in a resistless whirlwind of men and horses, and bright, gleaming steel.

"*Deos me Salve!*" and "Holy Mary! the Red Riders of the Gaudilupe!" scream the frightened Mexicans; and as the ruffian soldiers of Tampico go down by tens and twenties under the sabres of the avengers of the Gaudilupe, Don Alvaro wheels his charger towards the chapparal, and with the now almost fainting maiden still grasped in his left arm, and seated on the saddle before him, he seeks to escape by flight.

No, no, sir colonel; you do not escape thus. A swifter steed than yours is on your track, bearing in the saddle one who of all others you have most cause to dread. One who, kneeling by the cold, ghastly corpses of his butchered relatives, has sworn by the most dreadful oaths, to mete out a terrible punishment upon their murderer.

That murderer is yourself, Don Alvaro Sabierna; and the avenger is the last survivor, save one, of a once wealthy and happy family on the Gaudilupe.

He is here within a spear's length of us, and not twice that distance from his victim.

We recognize him as the youthful commander of the Red Riders of the Gaudilupe, the boy-patriot whom we saw there in the council-room at Galveston; him whom we have so often heard Col. Hays and Walker, and a score of others, speak of as the brave, daring and chivalrous Icarus. It sounds strangely enough, here in the wilds of Texas, that classical Greek name: but we have never heard that he has any other, and so we must remain content to know him as Icarus, the commander of these Red Riders of the Gaudilupe.

Another moment, and the boy-warrior has gained the side of Don Alvaro, who reins in his steed, suffers the maiden to slide from his grasp to the ground, and prepares for battle. But as his first glance falls upon the beautiful face of his boy-antagonist, he utters a yell of terror and reels in his saddle as though he had been confronted by some hideous phantom.

"Holy Virgin!" he shrieks forth after a momentary pause—"can the dead come back to life?—or is it the spirit of Victor la Harpe that I see?"

"It may be either," replies the young Texan, very calmly; "but dost fear the spirits of your murdered victims, sir colonel? It is little wonder; for were they to stand before you in array, they would far outnumber your own murderous legion. But you shall find before we part, fiend, robber, black-hearted miscreant and murderer that you are, that I at least am no unreal shadow; although ten minutes since, you would have sworn that Victor la Harpe fell beneath your own blade, beside the bodies of his murdered parents, whom he vainly endeavored to defend."

Ruffian, and vile, black-hearted wretch as he is, Don Alvaro is no coward, and scarcely have those last words passed the boy's lips, ere their swords cross, and they are engaged in mortal combat.

The Mexican is a most accomplished swordsman, but there is an adroitness about the boy's defense, and an almost demoniac fury in his rapid and eccentric assaults, against which all the other's skill is unavailing; and almost before you can count twenty, the colonel's sword flies from his grasp, and a quick blow from the young warrior's sabre gashes his swarthy visage out of the very semblance of humanity; another comes sweeping down, crashing through bone and muscle, cleaving head and helmet in twain, and the doomed wretch sways to and fro in the saddle, clutches once or twice at the vacant air above his cloven skull, and then goes headlong to the earth, a quivering corpse, at the very instant that the exulting shouts of the Red Riders of the Gaudilupe proclaim the total overthrow of *el Lanceiros de Tampico*.

An hour later, and we behold the fair-haired, blue-eyed boy-champion seated between Don Pastor and his lovely child, within the cottage, while crowding about him are some thirty Texan officers, Gen. Houston himself among the number, all eager to express their generous admiration of the young hero's daring bravery, and to thank him for the signal service he had done them.

Their thanks and congratulations ended, we hear the handsome warrior-boy relate a few of the past year's incidents, as connected with his own history, and all the while, these hardy Texan heroes, wearied with the day's march and grim from the recent battle fray, stand grouped around the white-haired old man, his beautiful child,

and the delicate, blue-eyed boy, listening to his speech, with looks of wonder and admiration depicted on every face.

Scarcely more than a year has gone by, we hear him say to those about him, since in his quiet, happy home, on the northern bank of the magnificent Gaudilupe, he lived happy as the glad-spring birds, with his parents, both Louisiana creoles of French parentage, who had been many years in Texas, two lovely sisters, both younger, and a noble, handsome brother, three years older than himself.

Then one night in early spring, there swept a hurricane of steel and blood along the banks of the peaceful Gaudilupe, and the demon genius of that human tornado was the ruffian commander of the bandit regiment of Tampico—Col. Alvaro Sabierna, the child murderer.

At midnight they were aroused from their dreams of peaceful security, by the clang of steel weapons, pistol shots, and the fierce yells of an assassin band, lead on by Don Alvaro himself.

His parents were shot down even as they knelt together and prayed for mercy; his two delicate, fair-haired sisters were stabbed to death with ruffian spears; and his noble brother, the brave, handsome Victor, sunk down beside his murdered parents, whose lifeless bodies he vainly sought to protect from more than savage desecration. Wounded by a lance's thrust and pistol shot, faint with loss of blood gushing forth from a dozen gaping wounds, the heroic Victor still fought on, till the sword of Don Alvaro sent him down mangled and bleeding across the gory body of his dead father.

For a reason which he would not tell, he was reserved for a fate more horrible than death, and when the robbers departed from his desolated home he was carried with them a prisoner.

But he soon escaped, and returning to the scene of death he found his brother still living, though so terribly wounded that it seemed scarcely possible he could long survive.

After bestowing upon his brother every requisite attention that under the circumstances he could do, he knelt beside his murdered relatives, where, invoking a curse of fearful import upon the perpetrators of the foul outrage, and breathing a fearful threat of most terrible vengeance, he summoned to his aid the servants, who had all escaped the night massacre, and having consigned the mangled bodies of his father, mother and two beautiful sisters to the earth, he arranged a

litter upon which his poor wounded brother was placed, and the next morning's dawn saw the few survivors of that scene of murder full two leagues away, hurrying on towards some point of safety on the distant Colorado.

For many days, after having gained a secure asylum in the North, the devoted boy remained to nurse his wounded brother; and then, when the crisis had passed, and it was known that Victor would live, he had left him in the care of others, and joined the Texan Rangers, under the daring Hays, where he had continued to serve until within a little more than three months, when he took the command of the two hundred brave fellows who are becoming known far and wide as the *Red Riders of the Gaudilupe*.

These warriors of Southern Texas are mostly young men whose friends and relatives have been murdered by Mexican butchers, and all, like their brave young chief, have sworn to wage a war of extermination against these ruthless barbarians. They are clad in a strange, fanciful uniform, unlike anything in Texas or Mexico; but their boy-commander, you see still wears the picturesque costume of the Texan Rangers. His reason for this is, that when he joined the command of Col. Hays, he took an oath never to doff that uniform, or breathe to mortal ears his own name, until he had wreaked a most terrible vengeance upon the murderers of his relatives, the bandit desolaters of his once Eden-home.

We know how well he has kept his oath: and now we hear him acknowledge that the murdered La Harpe, a name dear to the people of Southern Texas, was his father. But this is all. He tells us nothing of his own christened name, and for the present we must remain content with knowing him as Icarus, or Capt. La Harpe, commander of the *Red Riders of the Gaudilupe*.

As if enchanted by the subtle influence of some magic charm, Dona Alzeira sits there in mute admiration beside the young champion of Texan liberty; her own brave rescuer; and, as he relates in words of fire, and tones of deep melting pathos, the varied incidents of the past year, as connected with his own history, her pure young heart beats with a new emotion, and that burning blush mantling her clear olive cheek, the almost nervous quiver of her rich vermilion lips, and the soft fond glances of her dark liquid eyes, are all very eloquent of

a new-born sentiment in the maiden's bosom, compared with which the deepest gratitude that ever warmed a human breast is but as the icy current of a winter flood to the liquid torrent of Vesuvius.

Now the whole race of ultra modern philosophers, superannuated spinsters, and the rather formidable array of three-years-courting-before-falling-in-love society, may argue against it, and deny as much as they please, the existence or possibility of love at first sight; yet we know, past all dispute, that such things have occurred, aye, and will again, just so long as there are noble, generous, brave men, and pure, gentle, warm-hearted women in the world.

In the present instance, we are quite as confident that this magnificent Spanish maiden — Dona Alzeira, surnamed "*The Rose of the Colorado*"—loves the handsome young hero of the Gaudilupe, as we are of our own identity.

It is not very strange either, when we take into consideration the circumstances under which they have met for the first time, and when we remember that the rich, warm blood of old Castile flows unadulterated in the veins of this almost voluptuous daughter of sunny Spain: true representative of a race in whose bosoms love, pure, holy, all-absorbing love, often springs instantaneous into being, as leaps the lightning from the riven storm-cloud; and fanned by an impulsive nature, burns steadily on through life, gleams bright upon the heart's idol in the last flash of the death-closing eye, and hovers still around the loved being after the soul which gave it birth has gone home, a bright angel, to the realms of eternal bliss.

Such a love as this has been begotten of gratitude and sympathy in the heart of the guileless maiden, for the boy-warrior of the Gaudilupe.

But permit us to whisper you a word of caution, Dona Alzeira, as we go out from your Eden-home at daylight, and follow on after the Texan force towards La Grange.

Beware! Look upon this handsome boy as a brother — worship him as the saviour of your honor — but love him not. *His love can never be yours.* Adieu—we shall meet again.

PERIOD THE THIRD.—MAY.

Scene I.—Home and Heart's Desolation.

Wo! wo! to the last of thy race, for he shall perish.
 Wo! wo! to Morgan ap Gwylm ap Merydydd ap Hughs;
 For he shall be left like a blighted tree,
 On the rocks of Craig yr Wyddra.

—[Welsh Minstrelsy.]

The prophecy has been fulfilled, and sooner too, much sooner, than even the most sanguine friends of Texan liberty had dared to hope for. That confident, soul-inspiring prophecy, uttered by the noble, blue-eyed boy, there in the dilapidated old building at Galveston, that day when he came to offer the aid of his *Red Riders* to Gen. Houston. "A brighter era will yet dawn upon our young republic," you will remember he told us very confidently, and the dawn of that era has now arisen.

It is the last of May, 1836, and everywhere throughout Texas, from Red River to the Rio Grande, from the base of the western Cordilleras to the shores of the Mexican gulf, go up glad shouts welcoming the Bird of Liberty back to her perch upon the standard of regenerated Texas. Shouts of victory, mingled with acclamations and praises of the daring, intrepid chief who, nobly braving and manfully conquering every difficulty, poverty, domestic treachery and foreign intrigue, has at length triumphed, and given a new republic to the democratic empire of the Western world.

The battle of San Jacinto has been fought and won; Santa Anna, the blood-stained tyrant of Mexico, is a prisoner; the ruthless foe has been driven beyond the Southern limits of the Lone Star Republic, and Texas is freed forever from the rule of Mexican tyranny.

But it is not all joy and gladness in this magnificent sunny clime. O no; there are many hearts in whose depths are buried the memories of murdered friends and desolated homes; many brains there are where dwell the recollection of midnight forays and ruined hopes, the remembrance of a hundred wrongs, all too recent to admit of their joining their voices to the loud peal that rings throughout the land, welcoming the advent of the sacred goddess, who comes to claim as her adopted child this youngest born of Freedom.

Come with me for a few moments on this bright, beautiful morning—the very last of the rosy month of May—and I will show you one

of these desolated Texan homes, and a heart more desolate still, such as I have just been speaking of to you.

'Tis a sweet, fairy spot, a sad but most lovely picture of Nature's own gorgeous painting, here on the northern bank of the silvery Gaudilupe. A scene of such enchanting beauty that you would think the mute eloquence of its charms would have touched the vandal heart of even the Mexican bandit, and shielded it from the grim ruin-fiend that ever follows in the footsteps of the murderer, laughing at wretchedness and woe, and lighting up her death-revels with the blazing midnight torch.

But you see it has not; for here before us, on the very bank of the river, and more than half concealed by a miniature wilderness of shrubs and orange trees, with, it may be, a half dozen venerable old live-oaks, locking their giant arms above the sea of foliage beneath, we behold the wreck of what, at no very remote period, has been a most beautiful cottage, or rather a mansion, such as we sometimes see along the banks of the beautiful Gaudalquiver; for it is of two stories, constructed after the old Moorish style, to which the Spanish race cling so pertinaciously everywhere, as the very *beau ideal* of architecture.

The two balconies, which run the whole length of the mansion, are charred and broken down; while the massive walls, once white as the Northern drift, but now discolored about the windows, where the tongues of flame have darted out from the interior, all speak to us in a language that we understand at a single glance, of the ruthless invader and his incendiary torch.

Permit me to inform you, as we stand here, within fifteen steps of the blackened walls, that we are gazing upon what was the peaceful, Eden-home of Victor la Harpe, till the Mexican fiend, Don Alvaro Sabierna, with his bandit horde, swept through the valley of the Gaudilupe with fire and sword, murdering and burning in his whirlwind course.

We have heard the story of the night massacre, when the family of La Harpe all, save two, perished here under the hands of Don Alvaro's brute soldiers. You will recollect the young commander of the Red Riders told us that in the cottage of Don Pastor, by the Colorado.

Of this destruction by fire, however, he said nothing, and it is probable that this has been the work of another marauding party.

But look there! Can it be possible, or do our eyes play us false?

There, to the westward of the ruined mansion, and scarcely thirty steps from where we stand, we see — at the first look we should have said it is the boy-warrior whom we have seen twice before; but now that we look again, we know it is not him; and yet it is a wonderful likeness, only the person before us is much taller, and we observe he has a scar on his left cheek which the other had not, and then he is very pale, as if from some long and tedious sickness.

Ah! we know him now. The young chief of the Red Riders told us of his brother who was left for dead on that night of massacre, and this is him—Victor la Harpe.

He is standing there with folded arms, and a sad, thoughtful countenance, gazing intently upon a green mound at his feet. It needs no one to tell us that Victor la Harpe is standing beside the grave of his murdered relatives.

But hark! do not speak or stir, for the handsome, fair-haired mourner is giving utterance to his soul communings, and if we listen attentively we shall perhaps learn a secret that we have never before suspected, and which will very much astonish us — listen.

“Dead, all dead but *her*,” we hear him exclaim in a musing tone. “It is very strange,” he continues; “most unaccountable, that in all the time that has gone by since she, my darling sister, my brave, noble Lelia, left me there in my northern home so mysteriously, I should have heard nothing from her.

“A whole year has passed and not one word have I learned of her strange disappearance, only that there is—but no! that is no intelligence; the idea is too absurd. Lelia la Harpe a — no, no! she was so kind and gentle”—

“Stop, sir stranger. Have you never heard of instances where tyranny and wrong have aroused to deeds of desperate daring, hearts as peaceful, kind and gentle by nature, as ever beat within a *woman’s* breast?

“Do you remember that fair, delicate females as ever wore the livery of angels, have many a time and often ere now, donned the arms and armor of warriors, going forth to battle and performing

feats of heroism that would grace the brightest page of ancient chivalry; have won for themselves a martial fame such as a Charles of Sweden, a Ney, or even a Bayard himself might well be proud of?

"We could point you to fifty, it may be a hundred such instances, by going back to the records of the past."

But without disturbing in the least the young man's soliloquy by our abrupt queries, we have interrupted, or rather broken off, the chain of information, and now we must remain content with what we can gain from his closing sentence, for his grief is too sacred for us to disturb by what he might deem unwarrantable questions.

"Yes, it must be so," we hear him say; "she too is gone—dead, and I am here alone in my home and heart's desolation, the last of my race and name. God help me!" and covering his face with his hands he turns his back towards us and kneels beside the green mound, upon which he bows his head and weeps aloud in the very bitterness of his heart agony.

'Tis a most sad, touching picture, and with one more glance towards the grave, the kneeling mourner and the desolate mansion, we will away towards Matagorda.

[Conclusion in our next.]

SUCCESS IN BUSINESS.—The grand secret of success in business is to *stick to one thing*. Who ever knew any body to do this for ten years, without accomplishing his ends? Continual dropping wears away the rock, the highest obstacles become at length as cobweb barriers before a never-flagging energy. "Go out in spring, when the sun is yet far distant, and you can scarcely feel the influence of his beams, scattered as they are over the wide face of creation; but collect those beams in a focus, and they kindle up a flame in an instant. So the man that squanders his talents and his strength on many things will fail to make an impression with either; but let him draw them to a point—let him strike at a single object—and it will yield before him."

From the Cincinnati Commercial.

MAMMA, WILL THE ANGELS LOVE LULU IN HEAVEN?

'Twas a sweet little girl, with her long, golden hair
 Floating carelessly back on the waves of the air,
 And her loving blue eye, with its mild, softened beam,
 And her cheek faintly tinged with the sunset's own gleam;
 While her lily-white brow and the dress that she wore
 Were but types of the pure, sinless heart that she bore.
 As she thoughtfully gazed on the cloudless blue sky,
 Hung out like a broad, unfurled banner on high,
 There flitted a shadow across her young brow:
 It came—and it went—but 'tis resting there now,
 As she turns on her mother her eyes' chastened light,
 And whispers—"The angels were with me last night.
 And dear, dear mamma, how I wish you could see
 All the beautiful pictures they painted for me,
 And how lovely they seemed with their soft, shining wings,
 As they held little harps, all with bright golden strings,
 While they sung—oh! so sweetly, e'er seeming to say,
 'Oh, come, little Lulu, come with us away.'
 But I thought then how lone I'd be, leaving you here
 With no little Lulu to kiss off each tear,
 And how sad it would be, at the hour of prayer,
 To call me in vain, for I could not be there.
 And I thought—may I tell you?—if wings were me giv'n,
 Mamma, would the angels love Lulu in heaven?"
 "Yes, dear," she replied, while the tear-drops fell fast,
 As her arm round her darling she tenderly pass'd,
 "And the God who dwells high in the blue clouds above
 Would watch o'er you, and guard you with infinite love.
 Then let us kneel, Lulu, together, and pray
 That He'll comfort your mother, when you're called away."

Spring's hues passed away from the verdure-crowned bowers,
 And the spirit-like child seemed to fade with the flowers.
 As the snowdrop bows, e'en at the zephyr's soft breath,
 So passed she on to the shadow of death,
 Till at length, the last sigh of her pure heart was giv'n,
 And she dwelt with the angels who loved her in heav'n.

EOLINE.

GRAND CHAPTER OF LOUISIANA.

THE Grand R. A. Chapter, of the State of Louisiana, held its Annual Communication in the city of Baton Rouge, commencing on the 17th of February and ending on the 20th, during which time business of an important nature was transacted by that body.

The following are the Officers of the G. Chapter for the present year :

M. E. G. H. P.,	-	-	James R. Hartsock,
M. E. Dep. G. H. P.,	-	-	Amos Adams,
Ex. G. K.,	-	-	Elihu Ferry,
Ex. G. S.,	-	-	John C. Gordy,
Ex. G. Treas.,	-	-	Wm. S. Pike,
Ex. G. Sec.,	-	-	Sam. L. Isett,
Ex. G. Chap.,	-	-	J. B. Smith,
Ex. G. Mar.,	-	-	G. D. Shadburne.

We take pleasure in transferring to our pages the able Report of the Committee on Foreign Correspondence, and bespeak for it a careful perusal. The Report reviews in a calm and unprejudiced manner the doings of the Genl. G. Chapter, at its last communication, and is evidently an advocate for its perpetuity. The Committee administers a merited rebuke to those Comps. who are continually decrying the Genl. G. Chapter : and we trust that in future, when the doings of that body are under discussion, we will have presented more facts and less invective. But to the Report :

“The Committee on Foreign Correspondence presented the following Report, which was, on motion, received and adopted :

“The Committee on Foreign Correspondence, to whom has been assigned the duty of examining and reporting upon the proceedings of foreign and sister Grand Chapters, beg leave respectfully to report : That the Grand Secretary has handed us for examination the following communications, viz.: The proceedings of the General Grand Chapter, at its triennial session, held in *Boston*, commencing on the 10th September, A. D. 1850. Also the Annual Reports of the following Grand Chapters, viz.:

[Kentucky, Georgia, Mississippi, Arkansas, New York, Missouri,

Maryland, Virginia, Indiana, South Carolina, Illinois and Vermont.]

“The first in importance is, doubtless, the proceedings of the General Grand Chapter, as in that body all or nearly all the Grand Chapters in the United States are represented; and as the G. Grand Chapter possesses orthoritative control (under the Constitution) over the organization and practice of R. A. Masonry. And it is a matter of regret that she did not exercise the authority she possesses in deciding definitely several questions presented to that body at its late communication. There seems to be an anxious desire by most of the Grand Chapters to definitively settle the question of *jurisdiction* over the degrees of *Royal and Select Masters*, and their proper place in *order*, whether before or after the Royal Arch degree.

“Your Committee have given this question some attention — have examined and compared the reasons given *pro* and *con* — and have come to the deliberate conviction that the Royal and Select Masters’ degrees should be under the authority of a Grand Council. At the same time authoritative and definitive action by the G. G. Chapter at its next communication, it is hoped will be taken, and the question put to rest. Your Committee are satisfied that all would acquiesce in their decision, whatever it might be; for they conceive it is not so important whether they shall be under the control of a Gr. Council, Gr. Chapter, or Gr. Consistory, as to fix at once and forever, *definitively*, the proper authority to exercise control over these degrees. They seem now to have no resting place. Should the Gen. Grand Chapter simply say, that they have no authority over them, it is not enough: let her say where, in her opinion, the authority should rest, and there will be an end of the difficulty.

“The following inquiry was submitted: ‘Is it competent for a R. A. Chapter to confer the Chapter degrees upon a M. Mason who has but one arm?’ which was received and referred to a Committee. The Committee reported as follows:

‘Resolved, That hereafter it shall be considered competent for a R. A. Chapter to confer the Chapter degrees upon a M. Mason who has but one arm.’

“The G. G. Chapter took no action upon the Report, but in place of acting upon the said Report, a resolution was offered and adopted as follows:

‘Resolved, That a Committee be appointed to report at the next triennial meeting, whether any of the Chapter degrees may be conferred upon a person maimed or otherwise imperfect in body.’

“ The disposition made of the question is perhaps the best, because by this means the G. G. Chapter will gather the opinions of the Gr. Chapters upon the question. Your Committee, however, regret that the question was not more definite. A person may be maimed, or otherwise imperfect in *body*, and his imperfection not be of such a character as to exclude him—he may be more or less imperfect. But had the question been more definite—such, for example, as the one before the G. G. Chapter: ‘Can a M. Mason with one arm receive the Chapter degrees?’—then a decision would have been understood by all, and their action in accordance therewith.

“ The following resolution was offered and adopted :

‘Resolved, That according to the usages of Masonry from time immemorial on a question of order, no appeal can of right be taken from the decision of the presiding officer in any R. Arch Chapter to the body over which he presides.’

“ *Questions of order* should be decided by the presiding officer, with or without the right of appeal from his decision, according to the nature of the question. In all matters appertaining to the *ritual*, the working of the Chapter, or connected with the conferring degrees, the decision of the H. P. or presiding officer must of necessity be final: it would produce confusion were it otherwise. He is bound by his own convictions of what is right and proper—the ancient landmarks must be his guide. But when a question of a business or legislative character is presented, the same rule should apply as in other deliberative bodies.

“ A resolution was offered and rejected, to allow the Grand Chapters to regulate the amount to be charged for *Dispensations* and *Charters*. Your Committee think there should be uniformity in practice, and the present charges about right.

“ A proposition to create a representative fund was introduced, and laid over until the next triennial communication, with a request that the State Grand Chapters express their opinions on the subject. If it was proper for your Committee to express an opinion upon the subject, it would be to recommend a representative fund in the strongest terms, but they should dissent from the distinction made between the representatives and officers in the 3rd and 4th resolutions. The 3rd resolution provides that the representatives shall be paid out of said fund *three* cents per mile for each mile going and coming from his residence to the place of meeting, and *one* dollar and fifty cents *per*

diem during his attendance. The 4th resolution provides that the officers shall be paid *five* cents per mile and *two* dollars *per diem* out of the general fund — making, as your Committee conceives, an *odious* distinction between the *representatives* and *officers* of the G. Grand Chapter in the amount of pay *per diem* and *mileage*. Either raise the one or reduce the other. They trust that the time is far distant when a Masonic office shall be sought for, for the emoluments.

“ A resolution lies over to the next triennial communication, (1853,) to be then acted upon, fixing Baltimore as a permanent place for the meeting of the G. G. Chapter. If there is a propriety in making a permanent location for the sittings of the G. G. Chapter, your Committee would submit whether Louisville or Cincinnati would not be a more central location than Baltimore.

“ Before dismissing the G. G. Chapter and its proceedings, your Committee would remark, that several of the Grand Chapters in their Annual Reports complain of the G. G. Chapter either for doing too *much* or too *little*. It seems to be viewed by some as a *distinct organization*, disposed to assume too much *authority*. It seems to your Committee as important for the well-being of the Order, that the organization should be continued. That the action of that *body* should in all its *acts* fully satisfy *all*, is hardly to be expected. *Masons*, like other men, have different views upon the same question, and that every *act* of that *body* should give universal satisfaction, is more than can be hoped for or expected.

“ The G. G. Chapter is composed of those whom the Gr. Chapters have selected as their first officers, and it is to be presumed their *best* and *brightest* Companions: they collectively form the G. G. Chapter. Any reflection upon that *body* is a reflection upon the whole body of R. A. Masonry in the United States; and your Committee will not for a moment believe that in their collective capacity they are actuated by any other motive than a sincere desire to advance the interest of the Order. If the present Constitution is defective, amend it: if they have assumed too much power, abridge it: if they are too tardy in deciding upon the questions presented for their consideration, let the Grand Chapters instruct their representatives to be more prompt:—but let us, by all means, hold on to the *organization* — it is through *it*, and *it* alone, that all questions of jurisdiction can be authoritatively settled. What would have been our own condition *now*

without that *body*? A uniformity of work, as your Committee believe, can only be obtained and preserved through the same source; and if the resolutions of the last G. G. Chapter are carried out, and the G. G. Council perform the duty enjoined upon them, there will be an exact and entire uniformity throughout the length and breadth of our land.

“Having occupied so much space upon the doings of the G. Grand Chapter, the remarks of the Committee upon the communications of the Grand Chapters must necessarily be brief. There is one feeling and expression pervading all these Annual Reports — that is, that R. A. Masonry is in an unusually prosperous condition in their respective bounds. There seems to have been a general inquiry in the various Grand Chapters as to the proper jurisdiction of the Royal and Select Masters’ degrees: second, of the propriety of continuing the G. Grand Chapter.

“VIRGINIA contends that, with the present light before her, she sees no reason to change her opinion with reference to the Royal and Select Masters’ degrees; that the Gr. Chapter is the proper authority, and that their place in *order* is before the M. E. Master. As usual, Virginia takes strong ground against the continuance of the G. G. Chapter, denouncing their course as ‘unwise, restrictive, useless, expensive—assuming power not belonging to it, and removing the *landmarks*, and of course making innovations upon the body of Masonry.’ These are heavy charges against the highest Masonic body known among the members of the Royal Arch family. Had the *Committee of Foreign Correspondence*, of the Grand Chapter of Virginia, been present at the last session of that body, (Gen. Grand Chapter,) perhaps they would have seen, by comparing the work of some twenty or twenty-five Gr. Chapters, that what was done was no *innovation*, or attempted *innovation*, but an anxious endeavor to reconcile discrepancies existing, and bringing *all* together, and back to the ancient landmarks. The Report of the Committee is as usual drawn up with much ability.

“GEORGIA.—Gr. Chapter convened at Augusta, on the 13th April, 1851. The communication of the M. E. G. High Priest represents the Order in a very prosperous condition in that State. The Report of the Committee on Foreign Correspondence is short. The Committee say:—‘The Committee, considering it their proper duty to

submit to this Gr. Body facts, rather than arguments or opinions of their own, submit the information before them without comment'—as your Committee conceive, an erroneous view of the matter. It is by these annual reports of Committees of Foreign Correspondence from the various Gr. Bodies, with the facts, arguments and opinions contained in them, that a knowledge of the *condition*, as well as views of the Order, are disseminated upon the various mooted questions which from time to time arise.

“MISSISSIPPI.—Gr. Chapter met in Jackson, on the 13th January, 1851. In the Address of the M. E. G. High Priest are the following remarks: ‘Reflection has but confirmed me in the conviction, either that some important amendments should be made to the Constitution of the G. G. Chapter, or that a general convocation of *Masonic Delegates* should be substituted, as contemplated in the above resolution. It is apparent to all that the great and leading object of a G. Grand Body is to *preserve uniformity of work* and to *guard the ancient landmarks of Masonry*. To this extent and for these objects such bodies are evidently proper and necessary; but all other matters of local legislation, particularly all matters of finance, should be left exclusively to the control of the State Grand bodies.’ A committee was appointed to take that part of the Address under consideration, and report thereon. The committee, considering the importance of the matter under consideration, asked for further time to make their report.

“ARKANSAS.—A convocation of R. A. Masons met at Little Rock, on the 28th April, 1851, for the purpose of forming a State Grand Chapter; proceeded to elect the officers; and on the same day, April 28th, opened a G. Chapter after the officers had been duly installed.

“MISSOURI.—Gr. Chapter convened at Saint Louis, on the 14th of May, 1851. The Committee on Foreign Correspondence, at the conclusion of their Report, offered the following resolutions, which were adopted:

‘Resolved, That in the opinion of this G. Chapter, it is not competent for a R. A. Chapter to confer the Chapter degrees upon a M. Mason who has but one arm.

‘Resolved, That a Committee of Three be appointed to take into consideration the propriety of a dissolution of the G. G. R. A. Chapter of the United States, and that said Committee report at the next annual communication.

‘Resolved, That this G. Chapter cannot consent to the establishment of a representative fund, as proposed by a committee of the G. G. R. Arch Chapter of the United States at its last session.’

“ MARYLAND.—Gr. Chapter met at Baltimore, November 10, 1851. A question has been agitated in this G. Chapter of importance, and if the decision is correct, this G. Chapter has heretofore acted in error. The facts are these: Jerusalem Chapter, No. 9, elected a High Priest; the name of the companion elected was presented in due form to a *Council of High Priests*, with a certificate of his election, and an application for the degree of *H. Priesthood*. He was balloted for and rejected. Jerusalem Chapter again proceeded to an election, and again elected the same companion; his application was again laid before a Council of High Priests, and a second time rejected. He was a third time elected, and his name presented to the G. H. Priest for installation: the G. H. Priest refused to act. A committee was appointed to report upon the matter. A majority of the committee reported, that an elected High Priest could not be installed until he had passed the ordeal of the H. Priesthood, and if a companion was thus presented and rejected, it was the duty of the Chapter to proceed and elect one who would be acceptable to the Council of H. Priests.

“ A minority of the committee reported, that they do not conceive it necessary for a companion, elected H. Priest, to receive the Order of H. Priesthood to qualify him either for installation or for the exercise of the duties of H. Priest of a subordinate Chapter.

“ The report of the majority was adopted by a vote of *nine to three*, and as far as Maryland is concerned settles the question. Your Committee think the question one of grave importance, and one which should be presented to the G. G. Chapter for its decision. If a Council of *High Priests* can *veto* the action of a Chapter in the choice of its presiding officer, it presents a new feature in R. A. Masonry.

“ In INDIANA, R. A. Masonry is in a very prosperous condition. The G. Chapter met at Indianapolis, on the 21st May last: representatives from twenty-one Chapters were in attendance. Three years since there were but six Chapters in the State.

“ The Report of the Committee on Foreign Correspondence have examined the proceedings of the last meeting of the G. G. Chapter. This G. Chapter regrets that several questions presented to that body were not definitively settled, particularly the vexed question of the jurisdiction of the R. and S. Masters' degrees.

“ NORTH CAROLINA.—The last Report received from the G. Chap-

ter of this State was from its meeting in Wilmington, in June, A. D. 1850. The Address of the G. H. Priest is an able one, from which much information may be derived. The following passage in the Address, with regard to the order of business and in what *degrees* to be transacted, is, in the opinion of your Committee, entirely correct: 'Open first in the *superior* degree, which is competent to act upon any question legitimately coming before it; decide upon the work to be done; dispense that degree: open in the next appropriate degree; do the work, close, resume labor where you commenced, make up the minutes and close.'

"The Committee on Foreign Correspondence express the following opinion as to what the powers and duties of the G. G. Chapter should be restricted in the Constitution:

'1st. To prescribe a uniform mode of work.

'2nd. To have jurisdiction over the G. Chapters of the United States, and adjudication of all questions arising between them.

'3rd. To have sole jurisdiction in States and Territories where no G. Chapter exists.'

"Confined to this, it would have sufficient business to occupy its attention: discharging these duties, it will have done all that can be required.

"ILLINOIS.—In April, 1850, a convocation of R. A. Masons from six Chapters convened at Springfield, for the purpose of forming a Gr. Chapter; elected officers, who were duly installed; formed their Constitution and By-Laws, and proceeded to the appropriate business of a Gr. Chapter. At the annual communication, October 3rd, 1851, the subordinate Chapters numbered *thirteen*, all in a healthy and flourishing condition.

"VERMONT.—The Gr. Chapter assembled at East Berkshire, on the 14th of August, 1851. The Report of the Committee on Foreign Correspondence is one of the longest and one of the most able documents that your Committee have examined. The committee take strong ground in favor of the perpetuity of the G. G. Chapter, but think its duties should be more restricted; disagrees in the decisions of that body upon some points, especially their views upon the question of appeals from the decision of the presiding officers of Chapters, and in the main sustains the opinions upon that subject expressed in another part of this Report. Thinks the proper jurisdiction of the R. and S. Masters' degrees is in *Grand Councils*. That Chapters cannot confer degrees upon a M. Mason with one arm. Thinks it

right and proper to *adjourn* and to resolve the Chapter into *Committee of the Whole* on proper occasions. Condemns in very *strong terms* the action of a Council of H. Priests in Michigan, for charging one dollar each to all who were consecrated and admitted to the Order of High Priesthood. [A righteous condemnation.]

“NEW YORK. — The Report of the proceedings of this ancient, talented and dignified Grand Chapter, shows that there are some of the *seeds* remaining of former disagreements; but, upon the whole, R. A. Masonry is fast regaining the proud pre-eminence it once occupied in this State. Chapters long dormant are being revived, and dispensations and charters for new Chapters being granted. Ancient Chapter, No. 1, held in the city of New York, and containing 137 members, a larger number than any other Chapter in the United States; composed principally if not entirely of Masons holding connection or sympathising with the Grand Lodge, over which J. Phillips presided as Gr. Master, and one which was repudiated by the Grand Chapter; has finally yielded her irregular organization and applied for and received a charter from the Gr. Chapter. It is believed that there now exists no cause to disturb the peace and harmony of the Craft in this State. *New York* is one of the *oldest and brightest* and one of the *most talented* Gr. Chapters in the Union, and ought to exert an influence that will be felt and acknowledged by all; and now that there is union again restored, we trust she will take her proper place among her sister Gr. Chapters.

“In conclusion, your Committee are highly gratified to report that in this State *peace* and *harmony* prevail throughout, and that the Order is progressing. The fiery ordeal through which Masonry has passed in this State, has, upon the whole, had a happy effect; it has brought out a large number of Masops (who, heretofore, have stood aloof) to become active, useful and influential members of the Order, and Lodges and Chapters are increasing as fast as is for the good of the Order. Your Committee believe that at no time in the annals of R. A. Masonry has it been in as prosperous a condition as at the present, either in this State or in the Union. The difficulties in this State and New York having subsided, it is hoped and expected that henceforward nothing shall arise to disturb the peace and harmony of the Craft.

“AMOS ADAMS, Chairman of Com.,

“A. LEVISON.”

MASONIC COLLEGE OF MISSOURI.

MASONIC COLLEGE, LEXINGTON, Mo., }
 July 28th, 1852. }

DEAR DOCTOR: Procrastination, the arrant thief, and multiplicity of engagements, the inexorable master of poor, toil-worn mortals, have kept me from the fulfillment of my purpose of writing you on the subject of our College and its prospects until now. Hope these have lost none of their interest, and I none of the estimation in which you may have held us in by-gone days. As the Term has ended, and we poor prisoners of the recitation-rooms are once more out upon parol, I improve the opportunity of giving you some of my thoughts on matters and things in general and particular.

And first, of the action of our M. W. Grand Lodge in completing the endowment of the Institution. This has had the effect of establishing a confidence in the ultimate success and unquestionable perpetuity of the noble enterprise, to which the Fraternity of the State have set their hands, that nothing else could have imparted. It is the manifestation of an enlightened and liberal zeal in one of the most important enterprises affecting the honor and the interests of the community, which augurs well for the intelligence and benevolence of the time-honored Craft projecting and sustaining it. It shows that they are in solemn earnest in the matter, and that no lack of counsel, no wise expenditure of the necessary funds, shall be wanting to secure the triumph and utility, on an extensive scale of operations, of a scheme which looks to the welfare and happiness of all classes in society. The widow and the orphan are cheered with the assurance that provision may be made for placing them on a level with their more favored neighbors, as far as facilities for acquiring education are involved; and the well-off and wealthy in our midst, will rejoice to see growing into extended influence and usefulness a college, in which their sons and wards may receive at home that culture and acquirement which they have heretofore been compelled to seek in distant and uncongenial communities. As an effect of all these encouraging influences, there is every indication that we could reasonably expect of a

large increase in the number of students at the beginning of the next Term, which commences on the first Monday in October.

In the second place, a few words in reference to the new Boarding-House, the erection of which was authorized by the M. W. Grand Lodge. A building 80 by 50 feet, 2 stories high, of brick, is now going up, under contract to be finished by first Monday in October, and will cost about \$5,000. Beside the three rooms for the use of the family, and a large dining-room, it will contain 17 fine airy dormitories, capable of lodging from 60 to 70 students; and with the dormitories in the College building, which will lodge from 30 to 40 more, may, in conjunction with the private boarding-houses in our city, afford comfortable accommodations to all who may apply.

It is expected that the price of boarding will be reduced to as moderate rates as it can be had elsewhere—say, to \$1 50 for-day boarders, so that that difficulty, so much in our way heretofore, may be removed.

In the third place, something of the Preparatory Department. The election of Professor Wm. T. Davis, A. M., to the superintendence of that Department, has tended very powerfully, we believe, to restore the waning confidence of the community. His reputation as a successful teacher—combining solid acquirement with mildness and firmness of manner, and an industry of habit and facility of imparting knowledge, not always blended in even good teachers—entitle that worthy brother to the confidence and consideration of all. He has won the reputation he enjoys, by years of faithful labor as an instructor, both in the Howard High School, of which he was Principal of the Male Department, and in other spheres of labor and influence. His Department may be so full as to call for assistance from others.

Fourthly, of the Scholarships. Our M. W. Grand Master, Benjn. W. Grover, Esq., has accepted an agency for selling and closing up these, and is expected to enter upon the discharge of its duties about the middle of the next month. I am sure no more favorable appointment could have been made, and we may most reasonably expect all that an intelligent zeal and persevering energy can accomplish. The work in his hands will be well and faithfully performed—will be “good work—square work—just such work as we are authorized to receive.”

Lastly, of the Annual Examinations and the Commencement Ex-

ercises. The Examinations occupied five days, though, owing to the trial of a man for murder, which was progressing at the same time, and the heat of the weather, the walk up to the College being a long, warm one, the attendance was very small. Those present, professed to be quite well satisfied, and spoke in terms of commendation of both Professors and Students. We shall be obliged to procure the attendance and services of a regular Committee of Examination, to witness the whole procedure and report the result: provided, we can find a corps of disinterested philanthropists who will devote the time and attention necessary to the accomplishment of so desirable a purpose.

The Commencement Exercises, owing to the very warm weather, and a general apprehension of the danger of going into a crowd, was not very numerously attended. Mr. John E. Ryland, the only graduate, certainly acquitted himself very finely, and richly deserved, as he very freely received, the warm commendations of all present. He was an industrious, faithful student, applying himself diligently and constantly, and has passed through the prescribed course with profit and credit. We can safely endorse him to the world, as one likely to be an honor to his Alma Mater, and a comfort to the family of which he is a member.

Our prospects for the future are rather flattering. If we can accomplish all we have in view preparatory to the opening of the next Term, and may meet with the encouragement some circumstances would justify us in anticipating, the next will be a laborious but we hope a prosperous year, of toil, and mutual privation and enjoyment. Shall we be sustained and cheered in our arduous responsibilities by the patronage and approval of the Fraternity? The Institution is the creature of their formation, and its fate for the future is in their hands. If they will it, a dawn of brighter usefulness will spread its softening light around it, the herald of a more brilliant sunshine of prosperity than has ever yet rested upon it. *So mote it be: Amen!*

Truly and fraternally yours,

F. L. B. SHAVER.

OUR CHILDHOOD.

BY GEORGE D. PRENTICE.

'Tis sad, yet sweet, to listen,
 To the soft wind's gentle swell,
 And think we hear the music
 Our childhood knew so well ;
 To gaze out on the even,
 And the boundless fields of air,
 And feel again our boyhood's wish
 To roam like angels there.

There are many dreams of gladness
 That cling around the past—
 And from the tomb of feeling
 Old thoughts come thronging fast :—
 The forms we loved so dearly
 In the happy days now gone ;
 The beautiful and lovely,
 So fair to look upon.

Those bright and gentle maidens,
 Who seemed so formed for bliss,
 Too glorious and too heavenly
 For such a world as this !
 Whose dark soft eyes seemed swimming
 In a sea of liquid light,
 And whose locks of gold were streaming
 O'er brows so sunny bright.

Like the brightest buds of summer,
 They have fallen from the stem—
 Yet, Oh ! it is a lovely death,
 To fade from earth like them !

And yet the thought is saddening
 To muse on such as they,
 And feel that all the beautiful
 Are passing fast away !
 That the fair ones whom we love,
 Grow to each loving breast
 Like tendrils of the clinging vine—
 Then perish where they rest.

MASONIC CAUTION.

WE recommend the following, from the Address of the Grand Master of Vermont, to the careful perusal of our readers, and trust that they will profit by the lesson therein taught. Brethren cannot be too cautious how they speak of the affairs of the Order out doors, more especially in the presence of those who are not Masons. The Craft in Vermont might have been involved in a serious difficulty, were it not for the energetic and prompt action of the Grand Master.

“I brought to the notice of the Grand Lodge last year, a question about the right of private ballot, which had arisen in Franklin Lodge, No. 4, and the consideration of it was sent to a strong committee, who reported a definite resolution on the subject, which was adopted by the Grand Lodge. I then supposed the question to have been finally settled, and that all of the past in relation to it was then ultimately disposed of. I regret to be obliged to inform you otherwise, and that there were important details of the case referred to, as existing previous to our last annual communication, which were not then made known to me, and which I deem of sufficient importance for communication now. At the communication of Franklin Lodge, in August, 1850, the subject of the objecting brother's course, in refusing to give his reasons for opposing the admission of a petitioner, was taken up and discussed, and during the discussion a member rose and moved that the objecting brother be suspended. Upon the introduction of this resolution, the objecting brother rose in his place, and, under the influence of this course of action towards him, publicly stated to the Lodge his objections to the petitioner. Those reasons, as declared by a competent committee, were, if true, ‘sufficient to satisfy all present that the petition ought to be withdrawn,’ and it was withdrawn accordingly. The statement of the objecting brother was repeated out of the Lodge—by whom has not been ascertained—and reached the knowledge of the petitioner, who, soon afterwards, commenced an action of slander in Franklin County Court, for the words spoken by the objecting brother in the Lodge. The writ was returned to the last April [1851] term of that Court, and the case continued to the

September term for hearing and trial—the plaintiff, in the mean-time, avowing his intention to resort to the members of the Lodge for evidence of things stated therein, on the occasion referred to, to be used in Court. A knowledge of these facts reached me, for the first time, from a reliable source, on the 15th day of August last. On the same day, I directed Brother T. H. Campbell to notify the Master of Franklin Lodge, personally, that if that Lodge did not at once act, to have said slander suit settled and taken out of Court without a trial, I should consider it my duty to suspend its chartered privileges until the next annual communication of the Grand Lodge. Soon afterwards, I commissioned Bro. Campbell specially to act in my behalf, in procuring a thorough investigation of the circumstances, and aiding to bring about an adjustment of the difficulty and settlement of the pending lawsuit. I am happy to inform you that his exertions resulted successfully, and that the difficulty was settled and the suit discontinued. A thorough investigation of all the circumstances was made by a most able committee, a copy of whose report is herewith submitted to the Grand Lodge.”

GRAND LODGE OF CONNECTICUT.

THE Grand Lodge of Connecticut commenced its Annual Session on the 12th of May last and closed on the 13th. Besides the Grand Officers, there were present the representatives of forty Lodges.

Masonry in this jurisdiction appears to be in a healthy state. The Report of the Committee on Foreign Correspondence is an able document; it takes up the proceedings of the several Grand Lodges in alphabetical order, and comments upon their doings freely, but in a kind spirit. We take pleasure in transferring to our pages the following extract in relation to the Past Master's degree, and heartily approve of the sentiments therein contained. We have ever denied the right of any body, other than Grand Lodges, to exercise control

over this degree, and trust the day is not far distant when it will be subject exclusively to that authority.

“PAST MASTER’S DEGREE.

“Your Committee are convinced, after reading the able arguments of well-informed Masons, and from much reflection on the subject themselves, that the jurisdiction of the degree of Past Master does not properly belong to a Chapter of Royal Arch Masons. They have been unable to discover any good reason why a Royal Arch Chapter should prescribe the qualifications of a Master of a Lodge of Ancient Craft Masonry, inasmuch as a Lodge of Master Masons derives all its powers and privileges from the Grand Lodge, and owes no allegiance to any other Masonic body. If the Past Master’s degree is necessary to qualify the Master of a Lodge for the intelligent discharge of the duties of his office; and if this, as we believe, is its only use — then surely it should be under the control of the Grand Lodge, and should be conferred only on the Masters elect of Lodges. We feel confident that every member of this Grand Lodge, who will give the subject a careful consideration, will fully concur in this opinion. We therefore beg leave to recommend to adoption of the following resolutions :

“Resolved, That in the opinion of this Grand Lodge, the jurisdiction of the Past Master’s degree ought, in the fitness of things, to be vested in the several Grand Lodges, and not in Chapters of Royal Arch Masons.

“Resolved, That a respectful representation be made to the Grand Royal Arch Chapter of the State of Connecticut, requesting that M. E. Body to use its influence at the next triennial convocation of the General Grand Chapter of the United States, to induce that exalted body, and its subordinates, to relinquish the control of the Past Master’s degree, so that it may be assumed by the several Grand Lodges of the United States.”

The following, which we find under the head of Wisconsin, is taken from the Grand Master’s Address of that State, and is, we think, *rather* a new doctrine in this country, and the comments by the Committee are well-timed and appropriate :

‘Some of our sister Grand Lodges have passed some strictures on the act of our Grand Lodge in permitting brethren not members of the Grand Lodge to be present at the ballotings for Grand Officers. On this subject, I hesitate not to say, that on the occasion of voting for Grand Officers, as well as on every occasion where *business* of the

Grand Lodge is to be transacted, members of the Grand Lodge *only* are entitled to be present. The Body of the Grand Lodge is about to act; members of other bodies can not then and there have a place. There is no want of courtesy in this, nor deprivation of right to our brethren. By the Ancient Rules and Regulations, all brethren, except members, were excluded from Grand Lodges: Master Masons are now at all times permitted by courtesy to visit the Grand Lodge, except when *special business* is before it: but whenever elections take place; when investigations of the conduct of Lodges are entered into; when questions in relation to expulsion of members are before the Grand Lodge; when trials of officers of the Grand Lodge are entered into; when appeals from subordinate Lodges are under consideration; in fine, whenever any of the *high duties* of the Grand Lodge, in the examination, deliberation and action upon matters *wholly* and *solely* under their jurisdiction, are about to be exercised, can we accede to the proposition that any brother, except he be a member of the Grand Lodge, should be present? I think not. Worthy brethren under our jurisdiction, and well recommended visitors from abroad, will always find our portals open to them, excepting only when business is before the Grand Lodge on which members of the Grand Lodge are *alone* entitled to vote and determine.'

"This is new doctrine in Connecticut, [the Committee say.] We have not here understood that there was any impropriety in allowing the presence of Masonic visitors at the sittings of the Grand Lodge. And what there is in the proper *business* of the Grand Lodge, which it is improper for members of the subordinate Lodges to witness, we do not know. A precious act of 'courtesy,' indeed, to allow a worthy brother to enter the 'open portals' of the Grand Lodge when there is nothing going on — to permit him to gaze for a time at the Grand Officers, as they sit in silent pomp — and then to turn him out of doors, because the Grand Lodge is about to proceed to 'business!' Such a visit must be peculiarly interesting to the subjects of this gracious condescension! How we should enjoy a visit to the Grand Lodge of Wisconsin — to be taken by the hand by her worthy Grand Master, and welcomed to her fraternal hospitalities in something like the following strain: 'Brother, we are happy to meet you here, and to welcome you to this sacred retreat, as a "well recommended visitor

from abroad." Masonry is universal; we are all members of the same great household of faith; wherever a worthy brother may chance to wander in his pilgrimage, he has only to make himself known as a Mason, and how do the warm gushings of fraternal sympathy run out to meet and embrace him! He may rest secure in the confidence and affection of his brethren. We are especially happy to welcome among us the children of our elder sisters, the Grand Lodges of the East; and take pleasure in assuring them, through you, that whenever they may have occasion to visit the West, they "will always find our portals open to them." Brother, in the name of the Grand Lodge of Wisconsin, I again bid you a cordial welcome to this her solemn assembly: but, sir, we are now about to proceed to the consideration of *business*, "on which members of the Grand Lodge are *alone* entitled to vote and determine" — and you must be off! Bro. Senior Deacon, you will conduct our brother to the door.' What a profound obeisance we should make, as we left the presence of the Grand Lodge! But seriously, where is the consistency of denying to the members of the subordinate Lodges the privilege of witnessing any part of the business of the Grand Lodge, when every item of that business, when consummated and printed, is 'ordered to be read in all the Lodges'?"

From the Masonic Union, (Port Byron, N. Y.)

MISSOURI.

THE Grand Lodge of Missouri commenced its Annual Session on the 3rd of May last and closed on the 7th. Besides the Grand Officers, there were the Representatives of 41 Lodges in attendance. The Address of Grand Master Grover shows a thorough knowledge of the affairs of his jurisdiction. It is elaborate and practical. As its more important features were referred to committees, we will speak of them in connection with their reports. We read with pleasure the following appropriate remarks respecting the course pursued by Bro. Mitchell

last year, in withdrawing his Report on Foreign Correspondence from the Grand Lodge. Bro. Grover says : " While I regret, deeply regret, that no Report is to be received from that Committee, I must be permitted to say that, under the peculiar circumstances in which Bro. J. W. S. Mitchell, their Chairman, was placed by the action of the Grand Lodge at our last annual communication, no blame ought to attach to him. After devoting, as he did, much time and labor in preparing a lengthy, and I may add a luminous and able, Report, as Chairman, the attempt of the Grand Lodge to *prune* and modify it in many important particulars, was well calculated to discourage, if not prevent, him from submitting another report. Although I do not concur in all the positions assumed in that Report, nor agree with all its deductions, still it was the production of the Chairman, so recognized and understood by every well-informed Mason ; he *alone* was responsible for it, and not the Grand Lodge of Missouri." These views, so clearly and properly expressed, we most cordially approve. We remember that the Report of Bro. Mitchell was a most able one ; yet, while through the Union we expressed our dissent from some of the positions he assumed, and argued at length the reasons for that dissent, and while we are glad to find that Grand Master Grover is not ready to *assent* to " all the positions assumed," we thought that after the G. Lodge of Missouri had mutilated and defaced the document so that it might be taken for anything but that for which it was designed by the Chairman, he was fully justified in putting it into his pocket and turning his back upon the Grand Lodge. A report on Foreign Correspondence is designed as a review of Masonry throughout the world — as far, at least, as the correspondence of the Grand Lodge extends ; and, if the chairman does his duty, the document presenting this review is too voluminous, and the *vast* and complicated workings of the various jurisdictions present too many questions for a Grand Lodge to adjudicate upon, within the time ordinarily taken up by them ; hence the propriety of devolving upon the chairman of the For. Cor. committee, the responsibility of whatever opinions he advances. We acknowledge that the particular individual is selected as *Chairman* because he is presumed to entertain, and may judiciously enlarge upon, the *prevailing sentiment* of his jurisdiction ; but unless the Grand Lodge *adopt* his report it is in nowise responsible for the views he advances. Perhaps it may prevent misapprehension and measurably allay the jeal-

ousy which, on the part of other Grand Lodges, has sometimes (we think improperly) manifested itself towards the Grand Lodge of New York, to say, in this connection, that in performing the duties of that position for the Grand Lodge of New York we shall be governed by the line of policy above indicated. That is, to hold Grand Lodges responsible only when they *adopt* the report, and to hold chairmen responsible when the Grand Lodge *receives* or *accepts* it: and the latter is the only course which a Grand Lodge should pursue at any time.

TO THE GRAND LODGES IN THE WEST AND SOUTH.

ANOTHER ACT OF INJUSTICE IN NEW YORK!

It will be remembered, that the Lodges in several of the Eastern and Northern States have long been in the habit of making Masons of men who reside in the West or South, while they were on a flying trip of business or pleasure to the East. New York and Pennsylvania are especially amenable to this charge. In many instances, they have Initiated, Passed and Raised men who could not gain admission into a Lodge at home: indeed, this is generally the case; for in very few instances will a *gentleman* go from home to petition a Lodge. If the Lodges in the East could offer any pretext for meddling with our jurisdictions, and throwing upon us brethren made of material calculated to introduce discord into our Lodges, we might be disposed to bear the evil longer; but they can offer no excuse, unless it be the sordid motive of pocketing the money arising from the degrees. They cannot say, we have not Lodges enough to work up all the good material. They cannot claim that we are so ignorant of our rituals that we cannot properly confer the degrees; for it will be admitted by all who have informed themselves upon the subject, that the Lodges in the West and South work better than the Lodges in the East.

For years past the Grand Lodges in the South and West have fraternally remonstrated against this injustice on the part of our Eastern

brethren. They have again and again appealed to them, and especially to New York, to abstain from this evil—to let our citizens alone. We care but little about their filching from us the fees; but we do most solemnly protest against their right to make Masons of our citizens: but, even were we to admit their right to do so under certain circumstances, we utterly deny the right or justice of making Masons of men who are not deemed worthy at home.

A Mr. R. Keiler, who has been a resident of St. Louis for the last twelve years, has several times made an effort to get his petition before some one of the city Lodges; but, owing to his unenviable standing, he totally failed to find a friend willing to be the bearer of his request to be made a Mason—and yet this man has finally become a Mason. Mr. Keiler was absent from this city five weeks this summer on a visit to New York, and, while in that city, petitioned Excelsior Lodge, No. 195; stated in his petition (he says) that he resided in St. Louis. His petition was acted on by that Lodge on the 27th of July, 1852, on which night he *took the three degrees*; and he has in his possession a Grand Lodge certificate, signed by J. W. Powell, Grand Secretary, dated on the 28th of July.

Personally we know nothing of Mr. Keiler, and therefore will make no statement or insinuation not guarantied by some of our best citizens; and, thus guarded, we assert that this man could not have been made a Mason in St. Louis; that he cannot now, and most likely never can, visit a Lodge in this city: and, if it were not indelicate in us, we would intimate, that we have the highest authority for saying he was *unanimously* rejected in a Lodge of Odd Fellows in St. Louis.

We had supposed that after New York had made such a to do about the interference of Hamburg with her jurisdiction, that she, at least, would be induced to respect the rights of other jurisdictions; and especially after most of the Grand Lodges in the United States promptly lent their aid in repelling foreign interference: but another and another communication of the Grand Lodge of New York has been closed without any definite action upon this subject. It is true that two years ago that Grand Lodge *recommended* its subordinates to abstain from making Masons hailing from other jurisdictions unless there seemed to be a necessity for it: and we suppose Excelsior Lodge regarded Mr. Keiler's application in this light; and truly if there was

a necessity for him to become a Mason, the Lodge took the proper view of the subject, as he could not have been made at home.

And now feeling satisfied that any further appeal to the Grand Lodges in the East is wholly useless, we fraternally and earnestly appeal to the Grand Lodges in the West and South to interpose the strong arm of power, and thus arrest this growing and alarming evil. We sincerely hope that no one of these Grand Lodges will suffer another communication to pass without adopting the most stringent measures for the protection of their subordinates. We will not recommend them to follow in the footsteps of New York, by withholding Masonic communion with that Grand Lodge or any other that interferes with our jurisdictions; but we do recommend, nay we entreat, the Grand Lodges in the West and South, each to pass a resolution ordering their subordinates, and all Masons in their jurisdictions, to hold no Masonic communion with any Mason known to have been Initiated out of the jurisdiction in which he at the time resided.

The Grand Lodge of Illinois will hold its annual communication in October, and we hope to see her take the lead in vindication of our rights and the purity of the ballot box.

Missouri will surely bear the injury no longer. Mississippi has had some of her colored race worked up in the East: in short, every Western and Southern State has had cause to complain, and we hope they will submit to it no longer.

Since writing the above, one of the oldest Lodges in this city has taken action upon Mr. Keiler's case; and we are permitted to copy their proceedings, which we do, heartily approving them. The following is a copy from the minutes of Naphtali Lodge, No. 25.—[Ed

MASONS' HALL, CITY OF ST. LOUIS, }
August 4th, A. L. 5852, A. D. 1852. }

At a stated communication of NAPHTALI LODGE, No. 25, of Ancient Free and Accepted Masons, held this evening, the following preamble and resolutions were unanimously adopted:

Whereas, Mr. R. Keiler made application to visit this Lodge this evening, presenting a certificate of his having been Initiated, Passed and Raised in Excelsior Lodge, No. 195, of Free and Accepted Masons, held in the city of New York, working under a charter from the Most W. Grand Lodge, of the State of New York, as said certificate doth fully set forth, under the seal of the said Grand Lodge and the signature of the Grand Secretary thereof, W. Bro. J. W. Powell; and,

Whereas, The aforesaid Keiler being a resident of the city of St. Louis, Mo., for the last twelve years, and was only absent from this city about five weeks; and,

Whereas, The said Keiler has repeatedly sought to be admitted into the Fraternity, but failed to obtain admission because he did not bear a tongue of good report: therefore,

Resolved, That this Lodge, for its own self-protection, does hereby refuse to examine the said Keiler; and its members are hereby prohibited from holding any Masonic intercourse with him whatever:

2nd. That this Lodge regrets the necessity that compels it to withdraw all Masonic intercourse with the said Excelsior Lodge, No. 195, or any of the members thereof, until such time as the said Excelsior Lodge shall make ample atonement to the Masonic Fraternity in the city of St. Louis aforesaid, for this wanton breach of Masonic usage and courtesy:

3rd. That the Secretary is hereby required: First, forthwith to transmit a copy of this preamble and resolutions, post-paid, to Excelsior Lodge, No. 195, aforesaid; second, to transmit a copy to the G. Secretary of the Grand Lodge of Missouri, W. Bro. A. O'Sullivan; who is hereby requested to forward it, or a copy thereof, with his certificate of the standing of Naphtali Lodge, No. 25, to W. Bro. J. W. Powell, G. Secretary of the Most W. G. Lodge, of the State of New York.

A true copy from the records.

Attest: HENRY THORNBURGH, Secretary,
Naphtali Lodge, No. 25.

JOS. FOSTER, W. M.

QUESTIONS OF MASONIC USAGE.

BRENHAM, TEXAS, April 23rd, 1852.

J. W. S. MITCHELL, Esq. — *Dear Bro.*: Yours of the 2nd inst. has just reached me. I did not propose to discontinue my agency on account of any declining interest in your Signet; on the contrary, I have and do feel a growing interest in it; and for that reason I felt desirous that you should have an agent here whose leisure and zeal would insure you more success at this point. I did not design to withdraw any little aid I could render; on the contrary, I often form the design of becoming more diligent; but I have so many engagements that I have, and fear I will again, neglect or forget to do as I would and should do. If, however, you, knowing all, think proper to continue me, I will do the best I can till some one who is a subscriber shall be suggested.

I do not remember a single number of the Signet that I have received, that I have not derived both instruction and pleasure. And here let me suggest, that it seems to me that a re-publication of the historical part, that is distributed through so many numbers, in one connected book might pay you for the labor, and I feel no doubt of the readers being benefited.

Whilst writing, I will again call attention to a subject that I once before troubled you about. Several years ago Brother —— applied, and was Initiated, Passed and Raised, in our Lodge. He had been residing here for some two or three years previous; both before and after his entering our Lodge, he had demeaned himself correctly. About a year after he was Raised, we received a letter from one, known to be a brother, in Alabama, informing us that Brother —— had, whilst living there, been guilty of violations of the criminal laws of that State, for which he probably would have been sent to the penitentiary had he not fled. Now, can we, as Masons, charge and try him for an act done before he was a Mason? Was it his duty to tell us that these things existed?

In the first place, it may be assumed, that few men, no matter how bad they really are, believe that they are unfit to associate with the best: or, in other words, there are but few who do not find justification for their worst acts. If they do not themselves believe the act to be inexcusable, they will not feel called on to accuse themselves.

But suppose he does know that the act was really criminal and bad, so that every time he thinks of it he shudders; and that he has fled from the place and danger, and determined to lead a new life; can we expect that he will voluntarily render himself infamous, and exclude himself from the association of that class of men most likely to strengthen him in this laudable undertaking?

Again, suppose that we now try and expel him for past conduct, we must apply the same rule in other cases, and, hence, a brother may be expelled for acts done and known to all who received him. The only question will be, did he do the act?

I know of one that would form a remarkable instance. The man's early life was despicable, and I saw him tried for murder, and believed him guilty. I knew of his doing many things too bad for a Mason to tolerate.

I have known that man, in the same neighborhood, for years lead a

quiet, moral and exemplary life. He has lately applied for, and received the benefits of our Order; and I feel much confidence in his will and ability to do right. Now, in that case, I am not prepared to say, that I would have voted for Masonry to take the risk: nor would I now feel justified in excluding him — yet I could prove charges against him that, if he had committed since, would expel him. I have not time to pursue this subject; I began with the view of receiving, and not of giving, an opinion, and have only thrown out these suggestions to induce investigation. I stand as indifferent to this as any other brother. There are many with whom I have conversed that have doubts, and I am not fully satisfied; although I am inclined to the opinion that we cannot investigate *nunc pro tunc*.

I have yet another question: Ought an applicant to be rejected because he denies the authenticity of the *Holy Bible*, and for no other reason? Is not our formula nonsense if you render that *Book* a mere book?

Yours fraternally,

A. M. LEWIS.

It will be seen by the date of the foregoing, that it should have had our attention long since, but from some cause it was mislaid.

We have, more than once, given our views in relation to the subjects involved in the questions of our correspondent; and, hence, it will not be expected that we shall do more than give a brief reply at this time.

We hold, that a Mason is not amenable for any offense committed before he was a Mason: provided, he has not acted dishonorably in withholding a knowledge, not of the facts, but the charges made against him, for an offense previously committed. For example: a man has served a term in the penitentiary of Missouri — moves to Texas, and wears every appearance of a gentleman for one or two years — is received into the best society, and visits in respectable families. What would that society do with him when the truth is known, that he was convicted for stealing or highway robbery in Missouri? We answer, that he would be spurned from decent society — and just such a rule should obtain in Masonry. We would not try him in the Lodge for stealing or highway robbery, nor for having been sent to the penitentiary; but for imposing himself on the Lodge as being entitled to the standing of a gentleman, knowing that if his history was understood he could not be so regarded. A man in this city, whose

character is so notoriously bad that, after repeated efforts, he totally failed to find any Mason who would hand in his petition to a Lodge in the city, very recently visited the city of New York ; applied, and was made a Mason. Now, were it not that the Lodge, so making him, should be branded as being unworthy of the fraternal regard of Masons everywhere, we would say, that this newly made Mason should be at once expelled for imposing himself upon strangers, and thus sneakingly and meanly obtaining a connection with the Fraternity, knowing he could not have done so at home. It matters not how innocent and worthy a man may esteem himself to be ; if he knows that his character is bad in that community where he has been longest and best known, and he leaves that community without wiping away the stain, he has no right to seek and accept of an intimacy in families of respectability, where the facts are not known, without apprizing said families of the suspicions against him. In short, we would have every man stand his ground when his character is assailed ; and institute an investigation and prosecute it to his acquittal. Should he fail to do this, and fly to another section of country, let him not attempt to deceive a Lodge or a family by outward appearances of moral worth ; but rather let him either acknowledge his guilt and promise reformation, or declare his innocence and ask his future walk in life to test the truth of his declarations. It seems to us that any other course would be dangerous to the well being of society. A stranger may locate himself in our vicinity, carrying outwardly the appearance of a gentleman ; and, believing him to be so, we may introduce him into our family circle : but if afterwards we hear, from a reliable source, that, up to the time of his absconding from another neighborhood, he bore the reputation of being a horse thief, we ask what would be the course dictated by duty to our family ? We answer, simply to forbid him our house until he had rid his character of the foul stain. And what is our Lodge but a family, bound together by the nearest and dearest ties ? We do not say that a man is bound to testify against himself, provided his character stands good before the world ; but if the world has cast a stain upon it, and he had not the moral courage to stand an investigation, he has no right to impose himself upon those to whom he is not known. Every petitioner knows that a Masonic Lodge will receive no man who is not believed to stand fair before the community where he is best known. And the man who flies

from a charge of crime to a land of strangers, and there petitions a Lodge, without apprizing that Lodge that such charges had been made against him, is attempting to steal into a connection which he could not fairly and honorably obtain.

Our correspondent supposes a case where an individual knows himself to be guilty and shudders at the very thought ; heartily repents, and resolves to lead a different life ; can we expect such a man to confess his crime, &c. We do not ask him to confess his guilt ; but we do *require* that he shall not represent himself as having a fair character by petitioning a Lodge, when he knows his former neighbors have branded him with a bad character, and he has failed to remove the stain. Let him tell the Lodge that charges were made against him ; and, whether guilty or not, let him promise a future life of usefulness : and then we are prepared to look charitably upon the past, and take him by the hand and encourage him in his future walk. We repeat then, we would not try a man for an offense committed before he became a Mason, as a general thing ; but we would most certainly hold him responsible from the time of his petitioning. And if he gets into a Lodge by making false representations, knowing them to be so, we should be inclined to regard him as an impostor, and try him on that charge.

We have before alluded to a remarkable case, which occurred in this jurisdiction. There are two brothers, A and B. The character of A is as fair as any man's ; but B is generally looked upon by the boatmen as a petty thief, and is watched accordingly. Well, B calls on a Mason, and requests him to hand in his petition ; and he, not being intimate with either of the brothers, and not knowing their Christian names, supposes it to be the petition of A, the one whose character he knew to be good ; and, perhaps, not knowing that there were two brothers, handed in the petition in good faith. The Committee, being under the impression that it was the petition of A, inquired of those with whom A had dealings ; but all the time, perhaps, without calling his Christian name. And thus, under false impressions from the beginning, B was Initiated. Shortly after, a brother entered the Lodge who knew B well, and at once made known his true character ; and stated, that he had repeatedly been openly charged with being a thief, and that he knew his own character was so bad that a suit for damages would be useless. Now will any one say, that the

Lodge would be acting right, in keeping up fellowship with this notorious thief? And yet we have no evidence that he attempted to get in upon his brother's character, or that he knew such to be the case: he only imposed upon the Lodge so far as to withhold a knowledge of the fact that he had been *charged* with stealing. But, we ask again, could any Mason sit in Lodge with him until he removes the foul stain upon his name?

The next case referred to by our correspondent is altogether different. It matters not how bad a man's character once was, if the members of the Lodge are not imposed upon. It matters not if the petitioner has been guilty of high crimes; if the facts or charges are known to the members, and they receive him, it is all fair; and they are bound to do all in their power to make him a better man. True repentance and a thorough reformation should command our forgiveness. We would by no means hold a Mason, or any one else, responsible for crimes or faults, after he had furnished evidence of his reformation: but this reformation must precede his petition to the Lodge; and even then he should not fly to strangers and impose his petition upon them.

In conclusion we say, that every man who petitions a Lodge, should act towards that Lodge as a gentleman would in seeking an intimacy with a private family; that is, he should offer the Lodge every facility of knowing what his true standing is in that community where he is best known: and if he *designedly* withholds the means of proper inquiry, we should regard him as an impostor, and hold him responsible as such.

To the last question we say, that we supposed it now to be generally understood, that, according to ancient usage and almost universal practice, the only religious test in Ancient Craft Masonry, is the belief in one God. We cannot ask a candidate whether his faith in God is founded on the New or Old Testament. In short, he may be an infidel, and lawfully apply to become a Mason; but, mark it, he must not be an athiest, or an irreligious libertine. By this law we understand that the scoffer of religion and holy things cannot enter a Lodge. A man to be a Mason, must believe in religion; but no other religion is *required* than a belief in one Supreme Being. He must *put his trust in God*. Masonry would be sectarian, did it require more. The Jews instituted Masonry putting their trust in Jehovah. They

have ever denied that the promised Messiah has come; and, consequently, they reject the New Testament: but holding, as they do, to the religion of one God they may be Masons. Another modern sect believes the new dispensation superseded and set aside the old: in other words, they believe only in the New Testament: and yet, believing in one God, they can be Masons. Others, deny the Trinity; but they hold that Christ was essentially God, and not his son: they can be Masons. In short, all who believe in one Supreme Being, and lead a moral and exemplary life, have the religion required by Masonry. Masonry inculcates obedience to God's Holy Law, but does not undertake to define that Law; save its morality and virtue, and its essence—love.—[Ed.]

Is a Companion R. A. Mason (an active member of a Chapter) responsible to a Blue Lodge of which he is not a member for unmasonic conduct?

When a difficulty occurs between two Companions of the same Chapter, and one a member of a Blue Lodge, where is the jurisdiction?

Yours fraternally,

In answering the first question put by our correspondent it is proper to say, that it is the bounden duty of every Lodge to take notice of, and bring to trial, every Mason within its jurisdiction who is known to be guilty of unmasonic conduct: and this is equally true, whether the Mason so charged be affiliated or non-affiliated. Where a personal difficulty takes place between two brothers, it is the duty of the Lodge to use all lawful means to reconcile the parties; and, failing in this, to summon them before the Lodge for trial: and it is of no consequence whether one, or both, or neither of them are members of the Lodge. And precisely the same rule applies to a Chapter in case R. A. Masons fall out. A Lodge is not released from this duty because the offenders are R. A. Masons, and belong to a Chapter. The Lodge *knows* nothing of the Chapter or any degrees above that of M. Mason. The Chapter may try and expel a Companion from all the privileges of R. A. Masonry; but this is all it can do: which by no means relieves the Lodge of the duty of investigating the same matter; for expulsion from the Chapter or Encampment, or both, does

not operate even as a suspension from Blue Lodge Masonry. It is true, that no Mason can hold Masonic communion with a suspended or expelled Mason, knowing him to be such ; but the M. Mason, merely, cannot Masonically know that the Chapter has expelled, or has the right to expel, from the privileges of Masonry. On the contrary we say, that an Encampment can only expel from the privileges of the Orders of Knighthood. The expelled Knight may retain his standing as a R. A. Mason ; and so of the Chapter, it can only expel from R. A. Masonry. On the other hand, expulsion from the Chapter suspends from the privileges of the Encampment ; and expulsion from the Blue Lodge suspends throughout all the degrees above, even to the Thirty-third Scotch Rite ; because all who have the upper degrees, so called, have taken the degree of Master Mason : and no Master Mason can hold Masonic communion with an expelled or suspended Mason, knowing him to be such ; and of course, all who have the upper degrees may legally know who are thus cut off by a Lodge of M. Masons.

We say, then, that while a R. A. Mason may be an active member of a Chapter, and not a member of any Lodge, he is to the full amenable to the nearest Lodge for unmasonic conduct. It is true, he is also amenable to his Chapter ; and so he would be to the nearest Chapter, if he was not a member at all.

We think, however, that where there is a personal misunderstanding between two Companions belonging to the same Chapter, and both not being members of the same Lodge, the Chapter should first attempt amicably to settle the difficulty. But the right of the Lodge to arraign one or both for unmasonic conduct clearly exists. We think that in the case as put, both the Lodge and Chapter have jurisdiction.

In ordinary cases of unmasonic conduct by Companions belonging to the same Lodge, and amenable to a Chapter, we would recommend that the trial first take place before the Lodge ; because, if the Lodge suspend or expel, it releases the Chapter from the necessity of a trial. —[ED.]

OBITUARY.

ORLEANS LODGE, No. 78, A. F. & A. MASONS.

At a regular meeting of this Lodge, held on Friday evening, 16th July, the following preamble and resolutions were unanimously adopted :

Whereas, It has pleased the Great Architect of the Universe to call from his labor here, to repose in the Celestial Lodge above, our most esteemed and beloved Brother, JOHN L. SHEED, Senior Warden of this Lodge ; and,

Whereas, The sudden and frightful catastrophe which called him hence, prevented the Brotherhood from paying the last sad tribute of respect and affection to his earthly remains, and there is nothing left to them but to express their deep grief for his untimely fate, their esteem for his many virtues, and respect for his memory : therefore, be it

Resolved, That by the lamentable and unexpected death of our Brother, John L. Sheed, this Lodge has been deprived of a most zealous and distinguished officer ; the Order, of a devoted and faithful member ; his wife, of a most affectionate and exemplary husband ; and society, of a true and honest man—" Creation's noblest work : "

That his most untimely and cruel fate has plunged his brethren into profound sorrow, which, they are proud to say, is felt by all who knew him :

That, whilst his many virtues and good qualities endear his memory to us, and should serve us as a bright example for our imitation, we are reminded, by his sad and sudden end, that we are ever walking in " the valley of the shadow of death," and are taught the useful lesson, that " in the midst of life we are in death : "

That the members of this Lodge, in their own name and in behalf of the Brotherhood at large, tender to his bereaved widow and family their deep and profound sympathy with their afflictions, and the assurance of our brotherly regard and protection :

That the members of this Lodge will wear the usual badge of mourning for the space of three months ; that, during the same space of time, the implements and jewels of the Lodge shall be covered with crape, and the place of our departed brother in the Lodge shall be clad in mourning for the unexpired time of his office :

That a Tablet shall be erected over the last resting-place of our brother, at the expense of the Lodge :

That these preamble and resolutions shall be published in the newspaper in which the meetings of this Lodge are announced, and that copies be forwarded to the different Masonic journals, with a request that they may be admitted to a place therein :

That a copy of the above be forwarded to the widow of our deceased brother, and that she be furnished with a Grand Lodge Diploma at the expense of this Lodge :

That the foregoing be spread at large upon the Minutes of the Lodge, and a copy forwarded to the Grand Lodge with our annual returns, and as a part thereof.

JOSEPH MAGNER, Secretary.

Died, at his residence, at Ross Town, Shelby county, Tenn., on the 21st June, 1852, Dr. JOHN A. ROSS. The Dr. was an exemplary Christian, and a Mason good and true. He was in the prime of life, and actively engaged in the practice of his profession ; surrounded by an interesting family and a host of friends — when Death, that great leveler, summoned him from labor here to refreshment hereafter. May the recollection of his virtues, stimulate his brethren to deeds of charity and kindness, so

that when called they too may be found worthy of an entrance within the vails of the Sanctuary of the Living God.

At a regular meeting of Liberty Lodge, No. 31, held at Masons' Hall, in the town of Liberty, Mo., on Saturday, July the 19th, 1852, Brethren P. B. Grant, A. J. Calhoun and A. H. F. Garlichs, a Committee appointed for that purpose, reported the following resolutions :

Whereas, The Supreme Grand Master of the Universe has, in the course of his all-wise providence, removed from hence our beloved Brother, **WILLIAM WARFIELD**, Junior Deacon of this Lodge, thereby sundering the earthly ties that bind us together, brother to brother. And we, who survive him, having assembled together as Masons, and paid to him the last sad tribute of our affections with the solemn rites of the Fraternity, as a further testimony of our love and esteem to our departed brother, our deep regret for his irreparable loss to us, both as a man and a Mason ; it is, therefore,

Resolved, That in the death of Brother Warfield, the community have lost an amiable and industrious citizen ; his friends and acquaintances, a true, constant and faithful friend ; his widowed mother and relatives, an affectionate, kind and dutiful son and brother, whose name and memory will long be held in fond remembrance ; the Masonic Fraternity, a true Mason ; and this Lodge, its able, energetic and untiring officer.

Resolved, That in Brother Warfield's short sickness, and death, we are forcibly reminded, that, "in the midst of life, we are in death," and that we too are mortal and should be ready, through the merits of the Lion of the Tribe of Judah, at the summons of the Grand Master ; having our minds prepared as living stones for that spiritual building, that "house not made with hands, eternal in the heavens, to pass to that bourne from whence no traveler returns, and be found worthy to re-unite in the Celestial Lodge above.

Resolved, That we sincerely sympathise with his mother and relatives in their irreparable loss, and can truly say : Be comforted, wipe away your tears your son and brother was a worthy Mason—and Masons know their duty.

Resolved, That, as a tribute of respect to the memory of our departed brother, we will wear the usual badge of our Order for the space of thirty days ; that a copy of these resolutions be sent to his mother ; that they be spread on the records of the Lodge ; and a copy sent to the Liberty Tribune, of this city, and also to the Masonic Signet, of St. Louis, with request for publication.

MASONIC HALL, HENRY, ILLINOIS, July 31st, 1852.

At a called meeting of Henry Lodge, U. D., of Ancient Free and Accepted Masons, held at their Hall in Henry, on the 31st inst., the following preamble and resolutions were unanimously adopted :

Whereas, It has pleased Almighty God, in the dispensation of his wise providence, to remove suddenly, (by cholera,) from time to eternity, our esteemed and worthy Brother, **EDWIN YOUNG**, Junior Deacon, who departed this transitory life, in the bloom of manhood, on the 31st inst. ; and,

Whereas, In the death of Brother Young, we recognize the loss of a faithful Mason, devoted to the interest of the Order, and familiar with its duties and its obligations ; and,

Whereas, This Lodge has especial reason to deplore his death, as the loss of one of its most efficient members ; who, for its prosperity, honor and usefulness, was ever

ready to devote his time, talents and energies; thereby leading and encouraging the vigilant and faithful, and setting a bright example to the lukewarm: therefore,

Resolved, That in the death of our late Brother, Edwin Young, society has lost a useful, upright and exemplary member, and Masonry, a faithful and distinguished brother.

Resolved, That we sincerely sympathise with the relatives of our deceased brother (as well as the bereft one who was soon to have been the partner of his bosom) in their irreparable loss; and we humbly and sincerely commend them to Him who is "the resurrection and the life."

Resolved, That this Lodge, its furniture and jewels, be draped in mourning for the space of thirty days.

Resolved, That the brethren of the Lodge wear the usual badge of mourning for thirty days.

Resolved, That a copy of the foregoing preamble and resolutions be duly attested, and sent to the relatives and the betrothed one of our deceased brother; and that they be published in the Lacon Herald, and Illinois Gazette, and the Masonic Signet, St. Louis, Mo.

DAN'L C. McNEIL, W. M.

Attested: SAMUEL HOOVER, Secretary.

NOTICE—CAUTION.

WE have of late seen several notices of itinerant beggars who, calling themselves Masons, roam through the country levying contributions of the brethren, to the great discredit of the Order. These vampires, who prey upon the charity funds of Lodges, devouring that which is set apart for the relief of worthy distressed brothers, the widow and the orphan, should be held up to the scorn and contempt of all honorable men, and their names published at length, so that the brethren everywhere may have notice and govern themselves accordingly. It was no later than a few days since that we received a communication from a brother residing in the upper part of this State, in relation to a case of imposition practiced on him: and the following, which we publish by request, shows that the impostors are not confined in their operations to one locality:

WAPELLO, IOWA, July 17th, 1852.

EDITOR OF THE SIGNET—Sir: One, JOSEPH THAYER, purporting to be a member of Lafayette Lodge, No. 19, of Indiana, came to our Lodge as an object of charity. After assistance had been given him, it was ascertained that he had plenty of money,

and was guilty of gross unmasonic conduct; and in every way an impostor, and should be treated as such.

By order of Wapello Lodge, No. 5. You will please publish a caution to the people of the above person in the Signet.

Yours fraternally,

B. F. WRIGHT, Secretary
of Wapello Lodge, No. 5.

BLACK LIST.

CHILICOTHE, LIVINGSTON Co., Mo., May 27th, 1852.

BROTHER: The only apology I shall offer for not writing you before is, that I have not had an opportunity of seeing the brothers on whom you sent those accounts.

Mr. J. L. Johnson, denies his indebtedness to you. He says, that he never took the Signet but one year, and for that year he received subscriptions.

Wm. Hudgens, says, that he took the Signet but one year; and he had your receipt, (or paid in advance.)

J. D. Campbell, is dead, and I have not had an opportunity of seeing the administrator.

George Humphreys, is in California.

B. Coburn acknowledges the account; but says he has paid it once.

I have done all that I can for you in this matter, without further orders.

Yours fraternally,

D. CARTER, Secretary.

The above is given as a fair specimen of the manner in which quite a large number of our subscribers discharge their obligations to us.

The facts of this case are as follows: Our old friend and brother, Johnson, obtained four subscribers to the Signet in 1848, himself making five; and we gave him credit by services \$2 50. He took the Signet two years, and consequently now owes us \$2 50.

Brother Hudgens, took the Signet two years, and paid for one year: he owes \$2 50.

Brother Humphreys, took the Signet three years, and never paid us anything: he owes \$7 50.

Brother Coburn, took the Signet three years, and never paid us anything: he owes \$7 50.

Brother Campbell, paid nearly all he owed before his death.

It will be seen by the above statement, that we have received about as much money from our Chilicothe subscribers as would pay for the

ink used in the numbers sent them. If Brother Coburn has paid his account once, why did he not say to whom that payment was made? We are as liable to mistakes as others, but in the absence of evidence to the contrary, we are bound to think our books are correct. And as to the time the Signet was sent to that post-office, we presume the Postmaster will corroborate our statement; but, as we shall make no further effort to raise collections from these brethren, we hereby tender receipt in full.—[Ed.]

TO OUR SUBSCRIBERS IN ILLINOIS.

WE fraternally request those of our subscribers who are indebted to us, and who find it inconvenient to remit, to forward the amounts by their Representatives to the Grand Lodge. We expect to be there, and hope to interchange fraternal greetings with many of our old friends and subscribers.—[Ed.]

✍ We will print, and forward, the By-Laws of Lodges, on as accommodating terms as other offices. We also promise to see that the By-Laws of the subordinate Lodge do not conflict with the By-Laws of the Grand Lodge under which it is holden.—[Ed.]

TABLE OF CONTENTS.

History of Free Masonry.....	257
Poetry	266..285..298
Grand Chapter of Missouri	267
Lelia la Harpe; or the Red Riders of the Gaudilupe—A tale.....	271
Grand Chapter of Louisiana.....	286
Masonic College of Missouri	295
Masonic Caution.....	299
Grand Lodge of Connecticut.....	300
Missouri.....	303
Another Act of Injustice in New York.....	305
Questions of Masonic Usage.....	308
Obituary.....	316
Notice—Caution	318
Black List	319

THE
MASONIC SIGNET

AND
LITERARY MIRROR.

PUBLISHED MONTHLY.

BY J. W. S. MITCHELL, P. G. M.

MASONIC TREE.—Its root is TRUTH; its trunk is VIRTUE; its branches BENEVOLENCE;
its bloom LOVE; and its fruit RELIGION.—Ed.

VOLUME EIGHTH.

ST. LOUIS, MO.,
PUBLICATION OFFICE, NO. 98 THIRD STREET, UP STAIRS, SECOND FLOOR.

.....
1852.

THE SIGNET AND MIRROR.

VOL. VIII.

ST. LOUIS, NOVEMBER, 1852.

NO. 1.

HISTORY OF FREE MASONRY—NO. LV.

BY THE EDITOR.

MASONRY IN MASSACHUSETTS — CONCLUDED.

THE laudable efforts which were made under the administration of Brother Webb failed to accomplish the desirable end. In all similar difficulties it is generally the case that a few ignorant, self-important, meddlesome men, who seek to throw obstacles in the way of an amicable adjustment of party difficulties, are to be found; and this was the fact in the above case. Those who had no higher standard of judging the world than that of their own contracted sphere, did not hesitate to pronounce sentence of condemnation upon all who did not, or would not, be measured by their rule; which upon careful examination did not admit of the use of the square, plumb or level. We know many very good disposed Masons at the present day, who have no other rule for judging of Masonry and its rituals than that which was taught them (and imperfectly learned) when they were initiated; and if it unfortunately happened that they were initiated and instructed by an ignorant and uninformed Master, they no less tenaciously adhere to the errors thus early learned; and they have always an argument at hand to bear them out in condemning the work of all who differ or depart from their own standard—viz., “Well that is not correct, I know, for when I was made the work was done so and so.” These brethren are much in the same condition as the young man who insisted it was best to carry the corn in one end of the bag and a stone in the other, rather than divide the corn, “because daddy did so.” And so in Massachusetts, while many were disposed to look favorably upon the proposed union of the two Grand Lodges, there

VOL. VIII—1

were a few in each body who vehemently opposed the proposition ; each party contending that the other were innovators upon the ancient usages of the Order—and for a time the breach became widened and the difficulties enlarged. But in January, 1783, the whole subject was brought before the new Grand Lodge, the St. John's Grand Lodge having previously invited attention and action in relation thereto. It seems that St. John's Grand Lodge had charged that although the new Grand Lodge might have been legally established by the Grand Lodge of Scotland, the re-organization after the death of their Grand Master, Warren, was without precedent and illegal, and that, therefore, it was the duty of that body to dissolve and unconditionally come under the legal head. To meet this charge the new Grand Lodge appointed a committee at the meeting last mentioned, and on the 24th of June following made report as follows :

“ The committee appointed to take into consideration the conduct of those brethren who assume the powers and prerogatives of a Grand Lodge on the *ancient* establishment in this place, and examine the extent of their authority and jurisdiction, together with the powers of any other ancient Masonic institution within the same, beg leave to report the result of their examination, founded on the following facts—viz.,

“ That the commission from the Grand Lodge of Scotland, granted to our late Grand Master, Joseph Warren, Esq., having died with him, of course his deputy, whose appointment was derived from his nomination, being no longer in existence, they saw themselves without a head and without a single Grand officer ; and of consequence it was evident, that not only the Grand Lodge, but all the particular Lodges under its jurisdiction, must cease to assemble, the brethren be dispersed, the penniless go unassisted, the Craft languish, and *ancient* Masonry be extinct in this part of the world.

“ That in consequence of a summons from the former Grand officers to the Masters and Wardens of all the regular constituted Lodges, a Grand Communication was held to consult and advise on some means to preserve the intercourse of the brethren.

“ That the political head of this country having destroyed this connection and correspondence between the subjects of these States and the country from which the Grand Lodge originally derived its commissioned authority, and the principles of the Craft inculcated on its

professors submission to the commands of the civil authority of the country they reside in, the brethren did assume an elective supremacy; and under it chose a Grand Master and Grand officers, and erected a Grand Lodge with independent powers and prerogatives, to be exercised, however, on principles consistent with, and subordinate to, the regulations pointed out in the Constitutions of Ancient Masonry.

“That the reputation and utility of the Craft, under their jurisdiction, have been more extensively diffused by the flourishing state of *fourteen* Lodges, constituted by their authority within a shorter period than that in which *three only* received dispensations under the former Grand Lodge.

“That in the history of our Craft we find, that in England there are two Grand Lodges independent of each other; in Scotland the same; and in Ireland their Grand Lodge and Grand Master are independent either of England or Scotland. It is clear that the authority of some of their Grand Lodges originated in assumption, or otherwise they would acknowledge the head from whence they derived.

“Your committee are therefore of opinion that the doings of the present Grand Lodge, were dictated by principles of the clearest necessity, founded in the highest reason, and warranted by precedents of the most approved authority.”

The above report was adopted, and resolutions were agreed to in conformity therewith, and thus the matter ended for the time.

In 1787, the subject of a union of the two Grand Lodges was again agitated in both Grand bodies, but we have no evidence that resolutions were adopted by either having a direct bearing on the subject.

In Dec., 1791, the new Grand Lodge appointed a committee to confer with the officers of St. John's Grand Lodge, on the subject of a full and complete Masonic union throughout the State of Massachusetts.

On the 5th of March, 1792, the committee brought in their report, and presented a copy of the Constitution and By-Laws, and articles of association, as agreed to by St. John's Grand Lodge; which were read, and received the deliberate attention of the Grand body, and were thereupon unanimously approved of.

On the 19th of June following, the two Grand Lodges met together agreeable to previous arrangements — unanimously elected John Cut-

ler, Esq., Grand Master of the United Grand Lodge—and thereupon passed the following resolution among others :

“ Resolved, That this Grand Lodge, organized as aforesaid, shall forever hereafter be known by the name of **THE GRAND LODGE OF THE MOST ANCIENT AND HONORABLE SOCIETY OF FREE AND ACCEPTED MASONS, FOR THE COMMONWEALTH OF MASSACHUSETTS.**”

Thus were the prejudices and heart-burnings, so long indulged in, most happily removed, and peace and harmony restored to the Order, not only in Massachusetts but as far as the original bodies had planted subordinates in the surrounding country. We hear much said at this day about the glorious union of the two Grand Lodges in England in 1813, and not unfrequently is that union held up as an example to the Grand Lodges of the United States ; while the union in Massachusetts is never mentioned. Now it may be that our opinion in relation to this subject, differs from the opinion of all other Masonic writers ; but, nevertheless, we think it is well founded. We have never believed that the Grand Lodge of England owed it to its own dignity, or the honor of Masonry, to *compromise and unite with* the Grand Lodge of Ancient Masons, of London. We deny that the latter was ever a legal organization ; it was begotten in a spirit of insubordination, and to gratify vindictive feelings at war with every teaching of the Order. It was originally composed of a heterogeneous mass of bigoted dissenters, who dissented because they could not rule, and a lawless band of expelled, suspended and clandestine Masons. Thus made up and thus actuated, they sought, not the good of the Order, but to excite the prejudice and hatred of all others to that organization which many of them had assisted in forming, and under which they had for a time peaceably lived. They were not satisfied with an effort to render the Grand Lodge of England unpopular in London, or even England, but they sought to destroy its amicable relations with all foreign Grand bodies : and when they succeeded in getting the third Duke of Athol to take charge of this renegade association of disorganizers, they but too well succeeded in their wicked designs ; for with that distinguished nobleman at their head, they were believed in Scotland and Ireland when they charged that the Grand Lodge of England was made up of Modern Masons practicing innovations upon Ancient Craft Masonry, and that *they* were the true propagators of the true ancient rite. Does any one believe that the Grand Lodge of England would ever

have opened its doors for the reception of these deserters, had they not succeeded in gathering into their fold the noble born, the powerful, the influential men of the nation? We unhesitatingly say they never would: they would have continued, perhaps, to throw open their doors to receive them back whenever they would return acknowledging their error and promising obedience in the future. And if this was right—if this was the only proper course in the early stage of this rebellion; it remained the only proper course, though all the distinguished men in the realm had connected themselves with the disorganizers.

And have we not been made to feel the evil consequences of the union of 1813? We say we have; and, in some respects, we are destined to suffer by it through all time. The Grand Lodge of England up to 1813 was composed of such members only as the usages of the Order pointed out, but in order to reap the glory of a "glorious union," that Grand Lodge *compromised* with the spurious body and admitted as members a class of men not the representatives of Lodges, having indeed no constituency, and therefore irresponsible for their votes in Grand Lodge. Of course we refer to Past Masters, as such. But this is not the only evil superinduced by the union in 1813. We say that the example set by the Grand Lodge of England, in thus throwing itself on an equality with the disorganizers, and sacrificing principle in order to a union with a body which they had denounced as clandestine; has tended, and will continue to hold out inducements to malcontents—to disappointed office seekers—to follow in the footsteps of the disorganizers of England, feeling well assured that the day will come when the proper, the legitimate organization will meet them half way and agree to a "glorious union," upon such terms as will tend to whitewash, if not seemingly make great men of the leaders of rebellion. We could point to more than one case in the United States where we have reason to believe rebellion was originally superinduced by a love of office and a desire for power.

We have said thus much to discourage the inculcation of the opinion, that rebels can always come back as dictators instead of suppliants; and, further, in order that we might present the contrast between the union of the two Grand Lodges in England and the two in Massachusetts.

In the latter case, it is true the opposition grew out of a misconcep-

tion of the rituals, as taught by the St. John's Grand Lodge, or more likely, we think, out of the unenviable name (Modern Masonry) which had been given to the mother of St. John's. We admit that those who established St. Andrew's Lodge by authority from Scotland, acted wrong and, for aught we know, from impure motives; but it will be borne in mind that the brethren of Massachusetts could with seeming propriety say that the Grand Lodge of Scotland had equal rights with the Grand Lodge of England to plant subordinates upon this continent. And although we deny their right to ask the Grand Lodge of Scotland to come upon territory already occupied by England, we can well understand that after the new Grand Lodge was organized by the appointment of Brother Warren, as Grand Master, the two Grand bodies held, in relation to each other, a much more equal position than did the two Grand Lodges of England. St. John's Grand Lodge never charged that the new Grand Lodge contained suspended or expelled Masons; on the contrary it was known to be composed of good men and true, men in all respects equal in Masonic zeal and equally desirous to spread and communicate the principles of Free Masonry far and wide. Such men might well compromise their difficulties, because this could be done without the sacrifice of principle. A union very properly took place between these Grand Lodges because few, if any, charged either with being a spurious body. And this union was truly a glorious one, because each Grand body yielded the honors which its offices conferred, and the partialities and prejudices of their members, in order to promote the harmony and well-being of the whole. Each Grand body might well have maintained and perpetuated its organization, for no other Grand Lodge would have pronounced either to be spurious; but seeing that the good of the Craft called for a united effort to promote the great cause, they had the magnanimity to act in obedience to that call — and we most gladly honor their memory for it. By these remarks we would not be understood as withdrawing one jot or tittle of the censure which attaches to the Grand Lodge of Scotland, for throwing a fire brand into Boston, and so emphatically urging that course of all others the best calculated to bring Masonry into disrepute in the Colonies. As evidence that the Grand Lodge of Scotland did not act unadvisedly, and that its intention was to array the new Grand Lodge against the old, the jurisdiction of the new was extended over North America, so soon as

it was known that St. John's had planted Lodges beyond one hundred miles.

From and after the union, the Grand Lodge of Massachusetts continued to move on, and still continues to move on "in the even tenor of her way," looking neither to the right nor to the left, taking no by-paths, nor attempting to open new roads for the purpose of outstripping other and sister Grand Lodges; but with the great good and perpetuity of the Order constantly in view, she early became a star in the East to guide the wise men of this continent to the true haven of Masonic peace and Masonic glory.

We might detail a variety of interesting events which have transpired in that jurisdiction since the union; but this course is scarcely called for, as it will be found that the universal prosperity and onward march of Free Masonry in the United States, since the Revolution, renders a detailed history of any one Grand Lodge uninteresting, because the history of one is the history of all, and all have prospered. The few interruptions which have impeded the workmen in certain quarters will be noticed in their proper place.

We are not aware that the peace and harmony of the Grand Lodge of Massachusetts was ever seriously impaired. We think that from the date of the union, or perhaps from the day (25th of November, 1795,) when the corner stone of the State House was laid by the Grand Lodge, under the supervision of His Excellency, Samuel Adams; Free Masonry obtained a foothold in that State which is destined to stand the test of time and outlive all opposition.

Aye, and Massachusetts has done more than barely secure a resting place and a home for the ark of the covenant. The force of example has ever been strong upon the human heart, and it is not far-fetched to conclude, that the wise and salutary measures early adopted by that Fraternity long continued to exert a happy influence upon all Lodges in this country. When other jurisdictions have become tempest-tossed and threatened with shipwreck, they had only to look to the mother of Masonry in America as a beacon light to guide them safely over the shoals and quicksands of human frailty and bring them safely to the harbor of peace. We honor Massachusetts as the far-seeing and prudent mother of Masonry in this country. We acknowledge our gratitude to be twofold, for not only did Massachusetts erect the first temple to Free Masonry on this continent, but she also laid the found-

ation, the corner-stone of its onward and triumphant growth and prosperity, by first rocking the cradle of liberty. Free Masonry walks with stalwart strides beneath the noonday's sun only where there is freedom of thought and liberty of conscience. Her banner is best unfurled where every citizen is a freeman, and every freeman a king. Nowhere on this broad green earth does Masonry so proudly triumph over bigotry and superstition as in "the land of the free and the home of the brave." As Masons then, as well as American citizens, we should be proud of Massachusetts, and of Massachusetts' noblest sons; the early citizens of Boston, the birthplace of our national independence.

We now close our notice of the first Grand Lodge in the United States, and of Masonry in Massachusetts. We would gladly have traced more in detail the history of this Grand Lodge, we would have given the names and dates of service of all the Grand Masters, but we had no means of acquiring the necessary information. For aught we know, the interesting history of Masonry in Massachusetts is somewhere on record, but we have never seen it. We have looked in vain through the *Masonic Magazine*, of Boston, for more light than we have been able to gather up from scrap publications. For the present we dismiss the subject, with the hope that what we have said will call out some able writer from that jurisdiction.

ELEVENTH HOUR CHRISTIANS.—There are some people in the world who are very religious when they think danger is nigh; but the moment it is past, they return again to their old tricks. We once heard of a man, a most inveterate sinner, who, while in a precarious situation upon a building he was helping to raise, found that he must fall and no help for it, and "cried aloud" with evident earnestness, "Oh, Lord, have mercy on my soul, and be quicker'n lightning, too." We expect he thought the twelfth hour had about come.

POETRY.

From the Temple, (Carlisle, Pa.)

KATE OF CASTLE BURNIE.

THERE's not a flower on heath or lea,
E'er bloomed sae fair and bonnie;
Ne'er sang a bird on ilka tree,
Like Kate of Castle Burnie.

Her heart was glad and lightsome,
As ony bird that flew;
And whatsoe'er the thing was,
It wore a kindly hue.

Her step was like the echo's fall,
When heard at dewy even;
Her eye was like the brightest stars,
That deck the vault of heaven.

Among the Lowland maids that dance
Upon the village green,
Wi' gay red roses in their hair,
The fairest to be seen,

There is my ain one in their midst,
Her heart more pure than ony—
Oh! she was so dear to me,
Sweet Kate of Castle Burnie.

She sat her at the Castle door,
One eve at shadows' gloaming,
When news came in he was nae mair,
BRAVE WILL OF MONGCLOSOMING.

She spake nae word to ony one,
Her pale face told it all;
It faded like a bonnie braid,
O'er which the torrents fall.

Her song was hushed at eventide,
Her sweet voice was heard nae mair,
And on one morn in lovely June,
Sweet Kate was freed from care.

We laid her in the old kirk-yard,
 Beneath a willow tree—
 And e'en the moaning of the wind,
 Whispers her name to me.

The heath-bells at her resting place,
 Are blooming a' sae bonnie :
 When I shall die, oh ! lay me by
 My Kate of Castle Burnie.

Harrisburg.

EFFIE.

GRAND LODGE OF INDIANA.

FROM some cause, not known to us, the printed proceedings of the Grand Lodges of Indiana and Mississippi have not been forwarded to us. Brother Mellon, of Mississippi, was formerly kindly attentive to this matter ; and though we have been compelled to differ with him in relation to the rights of Past Masters, we hope our strictures upon that subject have not given offense.

The Grand Secretary of Indiana died last year, and it may be the present one (Bro. King) has not thought of us ; and we suffer no inconvenience by the omission, as the Grand Secretary of the Grand Lodge, of Missouri, places all such documents in our hands, as Chairman of the Committee of Correspondence.

We have just risen from a careful perusal of the proceedings of Indiana Grand Lodge, and we can truly say that nowhere have we found more evidence of true Masonic teaching. The Grand Master's address is truly excellent, and the Correspondence Committee presents a report, not only drawn up with great ability, but the doctrines inculcated are such as will stand the test of ancient Masonic law. We shall now proceed to make such extracts as we deem to be of interest to our readers.

From the Grand Master's address we make the following extract :

“ Masonry ever has and always should keep in the front ranks of those human institutions which aim at the improvement of the morals

and virtues, and the amelioration of the condition of our race. Taking that high position which belongs to her, she should raise her voice of commendation and praise of the virtuous and good, and frown upon those who violate her teachings.

“The cardinal virtues which we, as Masons, inculcate, are temperance, fortitude, prudence and justice.

“Though Masonry has done much in the great temperance enterprise, she has not done as much as she ought to have done. This has now become one of the great moral and philanthropic enterprises of the day; and that institution which does not do its share in this reformation cannot well claim the devotion or admiration of the good and great.

“I am not going to advise that our Fraternity shall all become Washingtonians, Sons of Temperance, or members of any other exclusively temperance organization. I leave them to do this or let it alone, as they may prefer. I desire only to remind you, and those you represent, that Masonry teaches most emphatically the observance of this virtue. The constant practice of the virtue of temperance is prominently set forth and enjoined from the first to the last step in Masonry; and no one hesitates for an answer when he is asked whether a Mason should be a temperate man, but at once answers in the affirmative, and perhaps deems the interrogative almost an impertinent one, so well is this understood.

“But when we advance a step further and come to the question, “To what extent may a Mason participate in the business or traffic which necessarily results in the production of intemperance?” the answer has not been so ready. And yet it is difficult to perceive the reason why this is so. Is it a less wrong to administer to the appetite of another and to produce in him intemperance, than for one to become drunken himself? Surely not.

“I could wish that there were none in our Fraternity who were intemperate, or who contributed to the intemperance of others. I could wish that none of those who handle the square, the level and the plumb, were addicted to this deadly vice. May the time speedily come when we as individuals, and as a Fraternity, may be able to wash our hands clean from the bloody stains of this iniquity. I say these things as a Mason, for I am a member of no exclusively temperance organization—nothing more so than a Masonic Lodge.”

the report of her committee of foreign correspondence. The printed proceedings of the Grand Lodge cover 118 pages, of which that report covers 65 pages. But the principal thing that is objectionable is the extraordinary sentiments contained in it. When treating of the powers of the M. W. Grand Master, the committee say: 'He is absolutely supreme, being amenable to no man, or any set of men.'

"Such sentiments will appear strange to our brethren of Indiana. At this enlightened age of the world, we had believed that no enlightened body of Masons could be found to indorse and promulgate such sentiments, or maintain such opinions. We deem it entirely superfluous to controvert an opinion so at war with the great principles of Masonry, to any considerable extent. But we may be permitted to ask, from whence do Grand Masters derive their authority? We answer, most assuredly from the Grand Constitution. Grand Constitutions are formed by any number of subordinate Lodges, by their representatives, not less than three; consequently the Grand Master has not nor can he have any but delegated authority; and we have yet to be informed that any Grand Lodge in the world has by her constitution invested her Grand Master with absolute supremacy. Most, if not all, the Grand Constitutions of this continent require their Grand Masters to report their official acts to the Grand Lodge for their approval or disapproval. To argue that the power of the Grand Master is 'absolutely supreme,' would be to argue that the creature is greater than his creator; and would be at war with the eternal principles of truth and justice. As Masons we have been taught to acknowledge none as supreme but the GREAT JEHOVAH. We contend most distinctly that Grand Masters are amenable to their Grand Lodges for their official acts, and at the end of their official existence they are *amenable* to the subordinate Lodges in whose jurisdiction they may reside for their moral conduct during the time they have been Grand Masters."

The foregoing contains the true doctrine. We have for years been making an effort against the fancied immaculate powers of the Grand Master. The Grand Master of a Grand Lodge is the creature of that body, and therefore can be made to obey its edicts, or take the consequences of a disobedient servant. He is the executive officer to carry out the behests of the Grand Lodge, and it is ridiculous to suppose his election and installation raises him above responsibility.

Bro. Newland remarks that the North Carolina doctrine "will appear strange in Indiana." Why it should not, Brother, for New York has long been thought a beacon light upon Masonic law, and there the doctrine has been proclaimed, that the Grand Master has not only the right to make Masons at sight, but if no one will help him he can make them any how, "without working the degrees." We presume the North Carolina committee were seeking to out-Herod Herod, and we think they have succeeded.

Bro. Newland further says of North Carolina :

"Under the head of dispensation the committee remark :

We have often heard the question asked, what is a dispensation? What does it mean? We think we can answer the question satisfactorily. A dispensation to open a Lodge signifies that some of the old forms and usages have been omitted for the time being; or, in other words, they have been dispensed with. Originally, no Lodges were opened without charters from the Grand Lodge; and as these could only issue when the Grand Lodge was in session, it often worked great inconvenience to brethren. To remedy this inconvenience, the charter was dispensed with for a time, and the Lodge opened under the private permission of the Grand Master, and worked until the next session of the Grand Lodge, at which time a charter must be obtained, for it could be dispensed with no longer.

"Surely this definition of the meaning and uses of a dispensation will strike every one as entirely original; for in all probability the like of it is not to be found upon Masonic record. We had always understood that 'originally' a certain number of brethren (which is well understood by every experienced craftsman) had an inherent right to form a Lodge, and Initiate, Craft and Raise brethren without charters, let or hinderance, save they were bound to observe the ancient landmarks.

"The whole machinery of Grand Lodges, Grand Masters, charters, &c., as now constituted, when compared with ancient Free Masonry, is of modern origin; and all the rights of the Grand Lodge and Grand Master are conventional, and only exist by the Grand Constitution, which is subject to be altered, changed or abolished, at the pleasure of a majority of the subordinate Lodges: *Provided, always*, that the ancient landmarks are to be respected."

We underwrite your views of this subject, Bro. Newland, but we think you are rather severe. By the word "originally" we suppose the North Carolina committee refers only to the re-organization of 1717, and the laws shortly thereafter in force: but, granting this indulgence, the committee are still in a bad box, for if a dispensation

to form and open a new Lodge, and make Masons therein, is not a warrant of limited duration, in the name of common sense what is it? Masons can only be made in a "regularly constituted Lodge:" a Lodge cannot be so constituted without a warrant. As for setting aside or "omitting some of the old usages," the power to do so in this case nowhere exists. A Mason must hail from a "just and regularly constituted Lodge," or he cannot gain admittance anywhere. The name dispensation, in this connection, is of modern origin. The Grand Lodge of England called these limited warrants, patents. Many patents having only twelve months to run were sent to the American Colonies; but the Grand Lodge of England never dreamed of regarding them in any other light than warrants for a limited term of time; and Lodges formed under them had all the powers for the time being as those with perpetual warrants. A dispensation to form and open a new Lodge is a charter or warrant to all intents and purposes, but it is not a perpetual charter.

Under the head of Wisconsin we find the following forcible arguments:

"We would remark, that most if not all the difficulties in Wisconsin have arisen from the exercise of forbidden or doubtful powers by the Grand Lodge or the Grand officers.

"Grand Lodges as now constituted with written constitutions and legislative powers, are of modern origin, and if right have none but delegated powers. It is a truism in Masonry, as in civil government, that all power originally belongs to the members. Of members, subordinate Lodges are constituted; subordinate Lodges through their representatives form Grand Lodges, with Grand Constitutions, which provide for the election of Grand Masters to preside over them; and consequently Grand Lodges and Grand Masters have no powers that are not granted them in the Grand Constitution. An undue or arbitrary exercise of authority will always beget a spirit of insubordination.

"We are aware that the advocates of unlimited powers and prerogatives may attempt to controvert this doctrine. Be it so. Let these sentiments be propagated, be the consequences what they may. This doctrine of supreme power and unlimited prerogative is wholly out of place in a Masonic Lodge, where the great doctrine of universal

equality is taught. Let it not be said that we would in any respect derogate an iota from the dignity or constitutional powers of the Grand Lodge or any of its Grand officers. Far otherwise; we would sustain them to the fullest extent. But it is only in the legitimate exercise of their constitutional powers that they should command our support and admiration."

The following is found on page 59 :

" RIGHTS OF WARDENS.

" The select committee to whom was referred so much of the Grand Master's address as relates to the rights of Wardens to confer degrees, presented the following report, viz :

" The select committee to whom was referred so much of the Grand Master's address as relates to the right of the Wardens to confer degrees in the absence of the Master, have had the same under consideration, and directed me to report :

" That after a careful examination of the 'Ancient Masonic Constitution,' they are satisfied that in the absence of the Master, the Senior Warden, and in the absence of both, the Junior Warden has the undoubted right to discharge all the duties of the Master of the Lodge, as well the conferring degrees as any other duty. Any number of *Master* Masons, (not Past Masters,) not less than seven, must apply to the Grand Master by petition, setting forth that they are Masons, &c., and receive from him a warrant authorizing them 'To Enter Apprentices, Pass Fellow Crafts and Raise Master Masons;' and being under that authority legally constituted and regularly installed, they may proceed to discharge all the duties of Ancient Craft Masonry.

" In the ceremony of installation, the Senior Warden is solemnly charged that: 'In the presence of the Master, you are to assist him in the government of the Lodge; and in his absence, to take charge of it.' The Junior Warden, after being instructed as to specific duties, is charged that: "In the absence of the Master and Senior Warden, you know your duty, and will then and at all times faithfully discharge it": — evidently meaning that the Wardens, in the absence of the Master, shall discharge the duties of the chair. But if there were any doubts about it, the following 'Ancient Regulation' would

settle the matter beyond doubt: 'The Senior Warden succeeds to all the duties of the Master, and fills the chair when he is absent. If the Master goes abroad on business, resigns or is deposed, the Senior Warden shall fill his place until the next stated time of election.' And although it was formerly that in such cases the Master's authority ought to revert to the last Past Master who is present, yet it is now the settled rule, that the authority devolves on the Senior Warden, and, in his absence, upon the Junior Warden, even although a former Master be present. The regulation even goes further, and declares, 'That if none of the officers be present, nor any former Master, to take the chair, the members, according to seniority and merit, shall fill the places of the absent officers.' If the 'places' are to be filled, the persons filling them, beyond all doubt, have the right to discharge all the duties pertaining to those places, as well the conferring degrees as any other duties.

"We apprehend that no well informed Mason will claim the reception of any additional light pertaining to the three first degrees of Masonry on the reception of the Past Master's degree; but we would not be understood as saying that the Past Master's degree is not essential to the qualifying a Mason to discharge the responsible duties of Master of a Lodge: yet we conclude, in the language of a distinguished Past Grand Master, that 'The idea that a man must be a Past Master, to qualify him to confer the degrees of Entered Apprentice, Fellow Craft and Master Mason, is ridiculous.'

"As to the provision of the Grand Lodge in her Rules and Regulations for the government of the subordinate Lodges, we have no doubt, (in the language of the Grand Master in his address,) that the second Rule, which provides that, 'In the absence of the Master, the Senior and Junior Warden, according to rank, shall succeed to the duties of his station,' is the correct doctrine, in perfect accordance with the old constitutions and all the standard Masonic works with which we are conversant; and that the eighth Rule, which declares that 'No Lodge, in the absence of the Master, shall Initiate, Craft or Raise, unless a Past Master be present, and presiding,' is incompatible with the provisions of the second — unnecessary, and in many cases subversive of the interest and prosperity of the Craft, and should be repealed.

"We therefore recommend the adoption of the following resolution :

"Resolved, That the eighth Rule and Regulation for the government of subordinate Lodges, shall be, and the same is hereby repealed.

"Respectfully submitted,

"H. G. HAZELRIGG,
SOLOMON McKANE,
CALVIN B. KITCHEL, } Committee."

We commend the foregoing to the careful attention of our readers. The arguments of the committee are sound and the conclusions correct; and we are only sorry that so intelligent a committee should quote ancient law from the Ahiman Rezon. It happens in this instance that the law quoted is very nearly in substance the same, but it is to be regretted that any Grand Lodge should not have the old and true laws as published in 1723. The regulation in Anderson's Constitution is in the following words :

"On Nov. 25th, 1723, it was agreed that if a Master of a particular Lodge is deposed or demits, the Senior Warden shall forthwith fill the Master's chair till the next time of choosing; and ever since, in the Master's absence he fills the chair, even though a former Master be present."—[Old Regulations.

(See 2nd volume *Signet*, p. 142.) It will be seen that nothing is said in this regulation about the members filling the chair. This cannot be done: the Lodge cannot do business if neither of the first three officers are present.

We conclude our notice of the proceedings by giving the following report :

"The select committee to which was referred so much of the M. W. G. Master's address as relates to the jurisdiction of subordinate Lodges, presented the following report, viz :

"The select committee to whom was referred so much of the address of the Grand Master as relates to the jurisdiction of subordinate Lodges, report that they find that the Grand Lodge has repeatedly resolved that the jurisdiction of subordinate Lodges shall extend to an equal distance between them, except as to Lodges located in the same town or city, where their jurisdiction is concurrent. But notwithstanding these repeated resolves, in many cases the jurisdiction of one subordinate Lodge is violated by a neighboring one. As this regulation is so repeatedly disregarded, your committee think the Grand Lodge should adopt some more stringent rule. They therefore recommend the adoption of the following resolution :

"Resolved, That whenever the Grand Master has satisfactory information that any

subordinate Lodge has Initiated, Passed or Raised, or admitted to membership, any individual who resides in the jurisdiction of another Lodge, without having the consent of the Lodge in whose jurisdiction the individual lives, it shall be his imperative duty to arrest the charter or dispensation of the Lodge so offending.

“Respectfully submitted,

H. G. HAZELRIGG, Chairman.

“Which report was concurred in, and the accompanying resolution adopted.”

There were 117 chartered and 22 Lodges U. D. represented.—[Ed.]

From the Ancient Landmark, (Mt. Clemens, Mich.)

EXTRACT of a letter dated San Francisco, July 1, 1852, and published in the *Mirror and Keystone*, Philadelphia :

“There has been no little excitement, for several days past, among the Masonic fraternity in this city. Some two weeks ago, a candidate for Initiation was rejected by an almost unanimous vote of California Lodge. The Constitution of our Grand Lodge forbids that an application from such a person, under such circumstances, shall be received under twelve months from the time of his rejection. With this fact in view, and with the knowledge that the brethren in the city would condemn his conduct if known, our Grand Master, Brother B. D. Hyam, on Friday night last, aided by several others, took this rejected candidate into a room, not devoted to Masonic uses, and conferred upon him the degrees of Entered Apprentice, Fellow Craft and Master Mason. Consequently, a large number of brethren assembled in convention, at the Masonic Hall, on Sunday afternoon, and passed resolutions condemnatory of the conduct of the Grand Master, and calling upon the Lodges to assemble forthwith, for the purpose of taking more definite and constitutional action in relation thereto. This convention also appointed a committee to confer with the Grand Master, and request him to postpone departing, as he purposed, in the steamer of the following day, on a contemplated visit to the eastern States and Europe, until he could give the Fraternity some satisfac-

tory explanation of his strange and unmasonic conduct, or surrender his office as Grand Master. This he positively refused to do, declaring that his powers were supreme, and that he was answerable to no body of Masons, nor to any other persons, for any course of action he might see proper to adopt, as Grand Master; and on Monday morning he sailed in the steamship *Golden Gate*, for Panama. In the afternoon of the same day, all the Lodges in this city met, and requested their Masters to take the proper steps immediately to assemble the Grand Lodge. This body will shortly meet, and doubtless resolve to depose the Grand Master — he certainly, to say the least, has forfeited the confidence and respect of the Order. It may not be easy to find a precedent for this action; but the exigencies of this case seem to require the establishment of a precedent, and the Grand Lodge of California will not hesitate to act promptly in the fulfillment of this important duty. The brother who could recklessly commit so flagrant an outrage as that here complained of, may do other unworthy acts; and it is due to the Fraternity, wherever he may travel, to know the low estimate in which he is now held here; and it is certainly proper that the Order in this vicinity should do all in their power to prevent any future injury resulting from retaining Brother Hyam in the high position to which he has been elevated.

“Truly yours,

J. H. GIHON.”

If the foregoing is true, and we have every reason to believe that it is, the Grand Master of the Grand Lodge, of California, has most shamefully prostituted the high prerogatives of his office, disgracing both himself and the Grand Lodge over which he has been elected to preside.

It is asserted by some that the Grand Master is above and beyond all responsibility for any act he may choose to commit. It is a doctrine, however, that can never be admitted for a moment.

The powers and duties of a Grand Master are regulated by express constitutional provisions in nearly one-half of the jurisdictions of the United States; the others usually refer to the Ancient Constitutions, and say he (the G. M.) may “do all other acts and deeds that are warranted and required of him by the regulations and ancient customs of the Fraternity.” Aside from this provision and where the constitution goes on to enumerate or prescribe the duties of Grand Master,

no other than a strict construction can be safely given to the instrument. The powers with which a G. M. is invested by the ancient landmarks of the Order, could not of course be given him more fully by constitutional provisions, neither could a constitutional provision be allowed to abridge rights under, or impair well settled and acknowledged ancient landmarks. Most of the States of the Union have ever acknowledged the right of the Grand Lodge to define the duties of a Grand Master — a majority of them have actually done so. In those States where the Grand Masters have ever exercised or contended for the right to personally and arbitrarily make Masons at sight, we shall find their constitutions expressly authorize them to do so. For instance, the Constitution of the Grand Lodge of New York says: "He *may* make Masons at sight," * * * and "he *may* by written dispensation delegate this power to a private Lodge, on any emergency, which, in his opinion, may render such measure proper." (See page 22 Cons., printed in 1832.)

The Constitution of the Grand Lodge of Ohio says: "It is his prerogative to make Masons at sight." (See Art. ix, Constitution of Ohio, of 1843.) This same work is prefaced with a publication of the "ANCIENT CONSTITUTIONS," which the committee of the Grand Lodge of Ohio say, are, in this document, for the first time given to the Fraternity of Ohio. Among the Ancient Constitutions as here published by *authority* of the Grand Lodge of Ohio, we look in vain for any provision authorizing the Grand Master either to make Masons at sight, *or* grant dispensations for such purpose; and in the sixth clause of Sec. i. of Chap. 6, in the said Ancient Constitutions, we find the following:

"But no man can be entered a brother in any particular Lodge, or admitted a member thereof, without the unanimous consent of all the members of that Lodge then present, when the candidate is proposed; and when their consent is formally asked by the Master, they are to give their consent in their own prudent way, either virtually or in form, but with unanimity: NOR IS THIS INHERENT PRIVILEGE SUBJECT TO A DISPENSATION, BECAUSE THE MEMBERS OF A PARTICULAR LODGE ARE THE BEST JUDGES OF IT; AND MIGHT SPOIL THEIR HARMONY, OR HINDER THE FREEDOM OF THEIR COMMUNICATION, OR EVEN BREAK OR DISPERSE THE LODGE, WHICH OUGHT TO BE AVOIDED BY ALL THAT ARE TRUE AND FAITHFUL."

The Constitution of the Grand Lodge of Indiana says : (Art. ix:) "It is his prerogative to make Masons at sight."

The Constitution of the Grand Lodge of New Hampshire goes further, and says : (Sec. 6 Art. iii:)

"The Grand Master and Deputy Grand Master, and Grand Lecturers, throughout this Masonic jurisdiction, and the District Deputy Grand Masters within their respective districts, severally have power to call special meetings of subordinate Lodges, and authorize such Lodges at special or stated meetings thereof, to confer the degree of Entered Apprentice, Fellow Craft or Master Mason — either or all of said degrees, at the same meeting, whenever the interest of Masonry or the circumstances of the case may, in their opinion, require it."

Here the power of authorizing a subordinate Lodge to make Masons at sight, is granted to the G. M. and his Deputies, and the Grand Lecturers in the State.

We believe the Constitutions of the Grand Lodges of New York, Ohio and Indiana, are the only ones which authorize Grand Masters to make Masons at sight; while Ohio, in the adoption of her "Ancient Constitutions," prohibits this power, except on clear ballot in the Lodge in whose jurisdiction the candidate resides. The Constitutions of the Grand Lodges of Massachusetts, Alabama, Kentucky, Wisconsin and a number of other States, authorize their Grand Masters respectively to "grant dispensations to make Masons at sight;" but not one Grand Lodge Constitution in the Union authorizes, or has the power to authorize, in our humble judgment, the *suspension* of the *ballot*!

Brother Mitchell, of the *Signet*, claims to have published the oldest and most reliable, and authentic copy of the "Ancient Constitutions" extant, and not one word can be found in this copy which favors the "prerogative" in question, or has any allusion to such a power. We do not believe that it exists as an *ancient landmark*, but merely as a creation of constitutional law; and, as such, is subject like any other matter to the legislation of Grand Lodges.

The Constitution of the Grand Lodge of California is silent in regard to such a power; and in such a case, we do not believe in the right of the Grand Master to wrest from a subordinate Lodge the privileges and immunities with which she has been invested by the Grand Lodge.

A Grand Master's acts are binding only in cases where he acts within the scope of his authority. A man illegally made a Mason is neither more or less than a *clandestine Mason*, and may be so declared by any competent authority.

We believe the constitutions are universally silent in regard to the *modus operandi* by which the Grand Master is held accountable for his conduct ; but, for ourself, we have no doubt that the power which could create has a just right to control and govern.

The Grand Master is but the chief executive creature of law—the law is but a rule of action : — and the creatures of its constitutional creation, it has a constitutional right to direct, control and govern.

P. S.—In Coles "Ahiman Rezon," (edition published in 1824,) the "old" and "new" regulations are published in juxtaposition, the 13th of which reads as follows: (Old Regulation :) "Apprentices must be admitted Fellow Crafts and Masters only here, unless by a dispensation from the Grand Master." (New Regulation,) "The Master of a Lodge, with his Wardens and a competent number of the Lodge, assembled in due form, can make Masters and Fellows at discretion."

To the "old regulation" is appended a marginal note by the author of the "regulations" as follows: "This is a very ancient regulation, but seldom put in practice; new Masons being generally made at Lodges. However, the R. W. G. M. has full power and authority to make, or cause to be made in his Worship's presence, Free and Accepted Masons at sight—and such making is good."

To this "note" the compiler and author of the "Ahiman Rezon" adds the following: "This is a great stretch of power, *not* recognized, or at least, we believe, not practiced in this country."

Ancient Regulation, No. 19, reads as follows: "If the G. M. should abuse his great power, and render himself unworthy of the obedience and submission of the Lodge, he shall be treated in a way and manner to be agreed upon in a new regulation, because hitherto the ancient Fraternity have had no occasion for it."

New Regulation, No. 19, reads as follows: "The Free Masons firmly hope, that there will never be occasion for such a new regulation."—[See Ahiman Rezon, by Cole, pages 51 and 56.]

The foregoing article, from the pen of Brother Smith, of the *Ancient Landmark*, very conclusively shows the powers and prerogatives of the Grand Master. The unprovoked outrage, perpetrated by the Grand Master of California, forcibly illustrates the evil consequences growing out of the doctrine promulgated by the correspondence committee of New York, which claims for the Grand Master the right, not only to make Masons at sight, but *without assistance of any kind*.

Our readers know that we regard the Grand Master of the present day as a creature of the Grand Lodge, made so by the constitution, by-laws or articles of association, and therefore bound to obey all edicts of that body, not made in derogation of the ancient landmarks. Our views upon this subject have been presented somewhat at large in the *Signet*. First, in our report as Chairman of the Correspondence Committee of the Grand Lodge, of Missouri—(see Vol III, page 104;) and second, in our review of the able report of Brother Hatch, of New York—(see Vol. IV, page 120. It is therefore not necessary to pursue the subject here. But Brother Smith, in the illustration of his subject, makes a remark which claims the attention of every student of Masonry, and especially of every conductor of a Masonic paper. Brother Smith says: “Brother Mitchell, of the *Signet*, claims to have published the oldest and most reliable, and authentic copy of the Ancient Constitutions extant,” &c.

The language here used by Brother Smith leaves us to suppose that he has not made up his mind whether the old constitutions which we published are, or are not, the most reliable. But Brother Smith has not done us full justice. We claim not only that the constitutions which we published in the 1st Vol. of the *Signet*, page 298, are the oldest, most authentic and reliable, but that they are *the* Ancient Constitutions of Masonry; and that no copy in the world, purporting to be the Ancient Constitutions, which differs from this, is to be relied on as authority at all.

We regard the speedy settlement of this question as of more importance to the Grand Lodges in the United States than any other of which we have any knowledge. We know that some Grand Lodges rely upon, and are governed by, one of the various re-publications of Durmott's Ahiman Rezon, while others are governed by Anderson's Constitutions; and as these very materially differ it is impossible that

uniformity of action should exist. We have before said in the *Signet* that we regarded this use of different books as producing more evil consequences in Masonic legislation than any other cause. And this state of things is not to be wondered at, while a portion of the Masonic editors and nearly all the authors of Masonic manuals in this country, ask the Lodges to be governed by the Ahiman Rezon.

There are now in the United States eight Masonic magazines and papers, and it must be regarded as a misfortune truly if they cannot agree in pointing the student of Masonry to the proper source whence is to be derived the ancient Masonic law. We have ever denounced the Ahiman Rezon as a spurious and garbled re-publication of the ancient charges, as found in Anderson; and we have claimed, as before stated, that the immemorial law is to be found in Anderson's Constitutions. To maintain this declaration, we shall in our next number commence a series of articles, bringing forward and comparing the two codes of law, and institute an inquiry into the origin and authenticity of each. In this all important investigation we fraternally ask the assistance of our cotemporaries; and we make the pledge, that if after a fair and thorough inquiry it shall appear that Durmott's and not Anderson's Constitutions are to be relied on, we will most cheerfully change our position; for as there is but one immemorial law, and as that law should govern throughout the world, we would be recreant to our duty did we not endeavor to point our readers to that law.—[ED.]

HOW TO PRESERVE HEALTH.—Medicine will never remedy bad habits. It is utterly futile to think of living in gluttony, intemperance and every excess, and keeping the body in health by medicine. Indulgence of the appetite, indiscriminate dosing and drugging, have ruined the health and destroyed the lives of more persons than famine or pestilence. If you will take advice, you will become regular in your habits, eat and drink only wholesome things, sleep on a mattress, and retire and rise very regularly. Make a free use of water to purify the skin, and when sick take counsel of the best physician you know, and follow nature.

THE ISLE AND THE STAR.

BY GEORGE D. PRENTICE.

In the tropical seas
There's a beautiful isle,
Where storms have never darken'd
The sunlight's soft smile.
There, the hymn of the breeze
And the hymn of the stream
Are mingled in one,
Like sweet sounds in a dream.
There, the song-birds at morn
From the thick shadows start,
Like musical thoughts
From the poet's full heart.
There, the song-birds at noon
Sit in silence unbroken,
Like an exquisite dream
In the bosom unspoken.
There the flowers hang, like rainbows,
On the wildwood and lea—
O, say, wilt thou dwell
In that sweet isle with me?

In the depths of the sky
There's a beautiful star,
Where no yew casts a shadow
The bright scene to mar.
There, the rainbows ne'er fade,
And the dews are ne'er dry,
And a circlet of moons
Ever shines in the sky.
There, the songs of the blest,
And the songs of the spheres,
Are unceasingly heard
Through the infinite years.
There, the soft airs float down
From the amaranth bowers,
All faint with the perfume
Of Eden's own flowers.
There, truth, love and beauty
Immortal will be—
O, say, wilt thou dwell
In that sweet star with me?

GRAND CHAPTER OF CONNECTICUT.

WE are in receipt of the printed proceedings of the Grand Chapter of Connecticut, which held its last annual convocation in New Haven, on the 13th of May, 1852. Eighteen Chapters were represented on the first day—the entire number in the State.

On the subject of the Past Master's degree we make the following extract from the address of the M. E. G. High Priest:

“ It has been practiced to some extent in this State, for three or more Past Masters to confer the degree of Past Master upon the Master elect of a Blue Lodge, without the sanction of any Royal Arch Chapter. I would, therefore, submit to this Grand Chapter, that the degree of Past Master being a constitutional degree, whether any body of Masons attempting to confer it without the sanction of a Royal Arch Chapter, is not unconstitutional and illegal? The General Grand Royal Arch Constitution, Article ii, Section 3rd, reads thus: ‘The several State Grand Chapters shall have the sole government and superintendence of the several Royal Arch Chapters and Lodges of Most Excellent, Past, and Mark Master Masons, within their respective jurisdictions.’ And Section 5th, of the same Article, reads thus: ‘No dispensation or charter shall be granted for instituting Lodges of Most Excellent, Past, or Mark Masters, independent of a Chapter of Royal Arch Masons.’ Article ix, of the By-Laws of the Grand Chapter, of Connecticut, reads thus: ‘Each Chapter within the jurisdiction of this Grand Chapter, shall demand and receive for each exaltation at least twenty dollars — viz., four dollars for each degree above the Master and below the Royal Arch, and eight dollars for the Royal Arch degree.’ ”

Here we have a fair representation of the condition of things brought about by what is called the American organization. The General Grand Chapter arrogantly assumed control of the Past Master's degree at its organization, and has ever since retained the clauses above quoted in its Constitution, knowing in the beginning and knowing still that the trumpery called the Past Master's degree, originated with and belonged to the Grand Lodges. Let us briefly take a common sense view of this subject. The General Grand Chapter claims

that it has the entire control of the degree, and that it shall only be conferred under its authority. The Grand Lodges *require* that all Masters elected to preside over warranted Lodges *shall* have the Past Master's degree (or installation ceremony, which is the same thing,) before they can legally preside. Well, if the power to confer the degree is vested only in a Chapter, then the Blue Lodge must send its elected Master to a Chapter to be qualified to take charge of his Lodge. Now, the Chapter certainly has the right to say who shall, and who shall not, take that or any other degree under its control, and therefore the Chapter has the right to reject the application of the Master elect—and thus the Chapter may set aside the action of the Lodge. How ridiculous! The whole thing is absurd upon its face. Will any man say that the Grand Lodge has the right to require the Master of its subordinate to be in possession of a degree or qualifications which it has not the power to communicate? We repeat that the Past Master's degree is all trumpery; that it does not qualify the Master to preside, by giving him any additional light in Masonry: in short, that there is no Masonry in it; but such as it is, it belongs to Grand Lodges, and it is to be hoped that they will not suffer the bodies above to trample upon their rights. Already have we seen reports from committees on correspondence, of Grand Lodges, declaring that the Past Master's degree belongs to the Chapters; and the next step to be looked for, is the assertion of the "original right" claimed by the Grand Council of the 33rd, to control the three first degrees in Masonry. It cannot, and should not be concealed, that there is an evident tendency in the United States to consolidate and bring Free Masonry—true Free Masonry—the old fashioned Ancient Craft Masonry—under the control of the new fangled degrees, termed Scotch Rite Masonry. In short, there is a predisposition to follow in the footsteps of France, and break up and destroy the original distinctive organization, and make the whole a bundle of infidel jargon, made palatable by high-sounding titles and glittering tinsel. Away with all such innovations. We ask — yea, we demand, that Ancient Craft Masonry (which is all that is Masonry) be let alone — and we demand that the symbolic degrees be also let alone. If Grand Lodges will continue to require Masters of Lodges to have the Past Master's degree, let them also continue to assert their right to confer it, and emphatically deny that right to the General Grand Chapter. We

would be glad to see the stain, which its ridiculous ceremony brings upon Masonry, blotted out by blotting out the degree altogether ; but ridiculous as it is, it is the property of the Grand Lodges.

The committee of correspondence of the Grand Chapter, of Connecticut, takes a sensible view of this subject, and we with pleasure extract their remarks ; only expressing our regret, that they do not assert the rights of the Grand Lodges, rather than ask the G. G. Chapter to *yield* its control of the Past Master's degree. If the degree belongs to the Grand Lodges, they are under no necessity of asking it to be placed under their control by any action of the G. G. Chapter ; but rather they should demand that that Grand body should no longer *assume* to control it. The committee say :

“ As to the second topic named above—the Past Master's degree—it would seem to your committee that there can be no doubt in the mind of any intelligent Mason who will reflect but for one moment, that this degree of right belongs to the Grand Lodge, and should be held solely under its authority, to be conferred only on the Masters of Lodges. We know it is held as a constitutional Chapter degree by the General Grand Chapter ; but does this prove that it may not by some possibility have been assigned an improper location ? What, we would ask, is the object of the Past Master's degree ? Simply and solely, as we understand it, to qualify the Master of a symbolic Lodge for a proper discharge of the duties of his office. Has it any other object, signification or use ? Is there any, even the slightest particle of affinity between this degree and any other conferred in a Royal Arch Chapter ? We have never been able to discover it. And beside, if the only object of this degree is to qualify a Master of a Lodge for his station, we would respectfully ask those who are wiser than we are, what right has a Chapter of Royal Arch Masons to prescribe the qualifications of the Master or any other officer of a symbolic Lodge ?

“ So long as this degree is held in its present position, we have reason to fear it will continue to be a means of causing repeated and flagrant violations of Masonic obligations. It has been—it is now. It is the practice in some Grand Lodges to confer this degree on Masters elect of subordinate Lodges, without any shadow of authority from a Royal Arch Chapter ; and this is sometimes done with the assistance of officers of a Grand Chapter owning allegiance to the General Grand Chapter. Even in Connecticut, where we pride our-

selves on our strict observance of Masonic obligations, we understand it is not an uncommon thing for Masons in high standing among us to confer this degree upon Masters of Lodges, without even having them proposed as candidates in any Chapter. Now it appears to your committee, that if this Grand Chapter, in connection with the Grand Lodge of this State, would make a respectful representation of this matter to the Gen. Grand Chapter, that body would see the propriety of so amending its Constitution as to relinquish to the Grand Lodges of the several States the sole jurisdiction of the Past Master's degree, thus placing it where it properly belongs, and where it may be of use.

"Entertaining this view of the subject, your committee venture to ask this Grand Chapter to adopt the following resolution :

"Resolved, That a committee be appointed, to consider the expediency of asking the General Grand Chapter of the United States, at the next triennial meeting of that body, so to modify its Constitution of government as to relinquish the jurisdiction of the degree of Past Master, with a view to giving the control of said degree to the several State Grand Lodges, that it may be conferred on the Masters elect of subordinate Lodges of symbolic Masonry ; said committee to report at the next annual convocation of this Grand Chapter."

For the Signet and Mirror.

COLUMBUS, Johnson Co., Mo., 10th Sept., 1852.

Bro. MITCHELL : In your notice of the proceedings of the G. L. of Missouri, I see a note annexed to the report of the committee on the arrest of the charter of Barry Lodge, No. 130, by D. D. G. M. Chenowith, in these words :

"The fallacy of the above doctrine will be seen in the fact, that here is a charter arrested upon the statement of one man, the Lodge having no opportunity to be heard."

I have regarded your opinion superior to that of any other writer that I have read upon the law, usages or principles of Masonry. The above note I am inclined to believe was made without much reflection or examination of the facts in the case referred to. I now wish for the benefit of those concerned, to give a statement of the case as it appeared before the committee.

VOL. VIII.—3.

The D. D. G. M., of that district, made his report as required by law. The Grand Master, in his address, called the attention of the G. L. to the same ; which, upon motion, was referred to a special committee. That committee was of course only governed by the facts as set forth in the report of Bro. Chenowith ; the substance of which is : That he visited Barry Lodge, No. 130, officially, and found the Craft in so much confusion, that, after a full investigation of the causes, he deemed, in his discretion, necessary for the protection and good of Masonry the arrest of their charter as the only efficient means of healing the breach. For further particulars I would refer you to his report, on file in the Grand Secretary's office.

From this you will observe that the charter was *not* "arrested upon the statement of one man ;" but, upon the contrary, the whole Lodge was present to make their own statements. The committee could only from precedent approve or disapprove of the action of the D. D. G. M. in arresting the charter.

If your note was intended to apply to the doctrine of authority being vested in D. D. G. M.'s to arrest charters for good cause, another and different point of Masonic law is at issue ; and that point I conceive to be now settled by the action of our G. L. at its last communication.

Yours truly and fraternally,

L. S. CORNWELL.

QUESTIONS OF MASONIC USAGE.

CAN MASONS AND OTHERS JOINTLY BURY THE DEAD ?

LIBERTY, Clay Co., Mo., July 29th, 1852.

Bro. J. W. S. MITCHELL — *Dear Sir* : Enclosed, please find the resolutions adopted by our Lodge, occasioned by the death of Brother Warfield, late Junior Deacon of our Lodge, which should have been sent before this but from the fact I have had but little time to write to any one, and then only at night. I also send you for the first time (and I hope you will excuse me for doing so, as I see you are often

troubled in that way,) some questions of Masonic usage, and request your opinion in the *Signet*. I will state the matter as it occurred in the Lodge as near as I can. Brother Warfield died some three miles in the country, and was a member of the Division of the Sons of Temperance; and made the request before his death that both Orders should bury him. The Division sent a committee, consisting of Masons belonging to the Order, to make suitable arrangements for the burial jointly. They had appointed four pall bearers, intending that these should act in concert with four that the Lodge would appoint, and together go to the place where Brother Warfield had died, and escort the corpse into town; the Lodge and Division meeting them, and still acting in concert, the pall bearers of both Orders walking by the side of the corpse. Thence to the grave, the Lodge to go through their ceremony first, and then give way and let the Sons perform theirs.

This was objected to by some as unmasonic; that the pall bearers could not act in concert, and the burial be truly a Masonic one. The question was asked by a brother, if any one knew of a precedent of this kind. And I was particularly requested to ask of you, if you ever knew of one with any Order. Your opinion is respectfully requested through your paper, the *Signet*.

1st. Do you know of a precedent of this kind.

2nd. Is it unmasonic and wrong, and is there any breach of Masonic usage in our Lodge attending to the funeral jointly.

3rd. Is it proper and right for the marshal of the day, on such occasions as this, at the time the public Grand honors are given, to announce to the brethren in an audible voice, *to attend to giving the public Grand honors*.

These are all the questions I have now to ask, and will be pleased to see your opinions of them in the *Signet*, and oblige

Yours respectfully,

P. B. GRANT.

At the first view of the subject, we were inclined to say, as our feelings prompted, that there could be no impropriety in participating with the Sons in the funeral service, but one single law in reference to Masonic burials settles the question once and forever. Every Mason knows that according to ancient usage and the Ancient Constitutions of Masonry neither an Entered Apprentice or Fellow Craft are permitted to join in a procession, or in any participate in the ceremonies

of a Masonic burial: and surely no one will contend that the Sons or Odd Fellows have higher claims upon the courtesy of a Lodge of Master Masons than our own brethren of the inferior degrees. The Masonic burial ceremony is peculiar to our Order; it is not understood by any others; and no one should participate with or attempt to assist us in a ceremony which they cannot understand. The same may be said of laying a corner-stone; no other Order understands our ceremony; they do not even know why we strike the stone with the gavel three times; and hence, they cannot participate with us. We are told that in the burial service each society performs its ceremony separately; but our ceremony knows of no such division of duty. We are instructed first, to perform the secret ceremony in the Lodge room; then, repair to the house where the corpse is lying; take possession of it, convey it to the grave, and perform the public ceremony, which is not completed until the grave is closed. We say then, that according to our usages, we cannot join any other society in funeral honors. But, most certainly, if any are permitted, the other must precede ours; and even then, the coffin must not by them be let down into the grave: and hence it seems to us that in no case can there be joint action. As to permitting others than Masons to be pall bearers, we can see no absolute impropriety, save that it brings into the procession those who are not Masons; while, as before stated, we are taught to admit none but M. Masons.

We are asked if we know of a precedent, and in answer we have to say, we do not; though we have heard of such things. But what matters it whether we have a precedent or not? We must be governed by a higher order of law than, that here and there we may find a precedent. If we were to be thus governed, we might be justified in some of the most glaring innovations; for example, we could point to a case of recent occurrence, where the Junior Warden took the responsibility of calling his Lodge together for the purpose of forming a procession, though the Master was then at home in the same town.

We are asked, whether the marshal should order the giving of the Grand honors at the grave. We say, certainly not. No words should be used at the grave, except such as are indicated in the ceremony as laid down, unless a eulogy or sermon be delivered.—[ED.]

The following was prepared for the last number, but was overlooked:

CAN GRAND LODGES CONTROL NON-AFFILIATED MASONS, &c. ?

ST. MARY'S PARISH, LA.

Bro. MITCHELL: I wish you to answer the following questions through the *Signet*, without giving my name :

1st. Can a Grand Lodge, acting within the pale of Masonic usage, exclude a M. Mason in good standing, but non-affiliated, from the right of burial with Masonic honors? Our Grand Lodge has passed such a law; and there are many, yes very many, interested in knowing whether in this the Grand Lodge has not attempted to remove a landmark. Your views at length will be read with great interest.

2nd. Can a Chapter suspend or expel a Companion who has already been suspended or expelled from a Blue Lodge?

The first question is one of very great, if not vital importance. Upon its final decision by the various Grand Lodges, may depend the well-being and prosperity, if not the very existence of the Order. If the Grand Lodges have no right to exercise control over non-affiliated Masons, then may the time come when local Lodges may be broken up, and Masonry brought into disrepute by the withdrawal of members. In modern times, a great and radical error has crept into our Lodges, and been so generally practiced as to cause all the difficulties now experienced on the subject of non-affiliated Masons. We allude to the custom of permitting members to demit at will from their Lodges. The oldest regulation on the subject, of which we have an account, permitted Masons to demit but for two causes: First, in order to travel beyond the jurisdiction of the Lodge; and, secondly, for the purpose of forming a new Lodge. And in all cases where brethren traveled they were commanded whenever they located or stopped for work, to have their names registered, &c.; and a failure to comply with this injunction released the Craft from obligations to give them work.

The next recorded testimony having a direct bearing upon the subject, is an edict adopted under the following circumstances: On the restoration of Charles the second, of England, who had been long in exile, and learned the great value of Masonry, he by proclamation called a convention of all the Masons, on the 27th of Dec., 1663, for the purpose of reviving and animating the brethren to renewed

zeal in the cause of the Order. At this convention, amongst others, the following edict was passed :

"4th. That every person who is now a Free Mason, shall bring to the Master a note of the time of his acceptance, to the end that the same may be enrolled in such priority of place as the brother deserves ; and that the whole Company and Fellows may the better know each other."—[See 2nd Vol. "Signet," page 489.

Now, it is not to be presumed that this law was meaningless ; on the contrary, we suppose that no man was afterwards recognized as being entitled to the privileges who refused or neglected to have his name enrolled as a member of the Order, subject to the edicts of the particular Lodge or division, and of the assembly or convention of Masons.

But if any doubt still exist, the following, which we find in Anderson's Constitutions, the highest authority in the world, must remove it. Under the head, "*Of the Duties of Members*," the Sixth Article reads as follows :

"ART. VI.—No set or number of brethren shall withdraw or separate themselves from the Lodge in which they were made, or were afterwards admitted members, unless the Lodge become too numerous ; nor even then without a dispensation from the Grand Master or Deputy. And when thus separated, they must either immediately join themselves to such other Lodges that they shall like best, or else obtain the Grand Master's warrant to join in forming a new Lodge, to be regularly constituted in good time."—[See 2nd Vol. *Signet*, page 144.

As early as May, 1729, the Grand Lodge of England matured a system for collecting and disbursing charity, by the appointment of a Committee of Charity. In the Constitution, for the government of said committee, we find the following :

"ART. XXIX.—At the Grand Lodge on December 3rd, 1741, (Morton, Grand Master,) it was

"*Resolved*, That before the brethren proceed to business in any committee of charity, all the laws relating to the disposal of the general charity of this society be first read ; *and that for the future no petition shall be received, unless every brother shall at the time of his signing the same, be a member of some regular Lodge, and the name of such his Lodge be always specified.*"—[See 2nd Vol. *Signet*, page 136.

We do not remember, nor have we the leisure to look up, all the acts of the Grand Lodge of England in relation to this subject ; but from the creation of the Grand Lodge down to the present day, that Grand body has, from time to time, not only asserted but exercised the right to require all resident Masons to become contributing members under pains and penalties. At this day, an Englishman cannot draw assistance from the charity funds unless he has been a member of a contributing Lodge for twelve months next preceding.

The Grand Lodge asserted the same principle when it required the subordinates to pay a tax for the erection of a hall or for a Masonic school. It is known that quite a number of the Lodges set themselves up as the judges of what was, and what was not, ancient usage, and resolved that the Grand Lodge had no right to compel them to contribute, even for charitable purposes ; whereupon the Grand Lodge arrested their charters, and struck their names from the registry. There is indeed no power of the Grand Lodge more clearly settled than that of exercising control over all the Masons within its jurisdiction. The Grand Lodge may, of right, prohibit subordinate Lodges from granting demits, except for the two reasons mentioned above. The Grand Lodge may not interfere with the local rules of particular Lodges ; and yet inflict a punishment upon the brethren who demit and remain non-affiliated. Nor is it restricted in the extent of this punishment, for those who do not obey the edicts of the Grand Lodge commit a high offense : and for failing to affiliate, or contribute to the charity fund, the Grand Lodge may prohibit the giving of relief, the right to join in processions, the right to visit, and of Masonic burial ; or it may suspend or expel.

And now let us see the reason of the thing. What are the rights and privileges, (as now generally understood in this country,) of the non-affiliated Mason ? Why, he is exempt from Lodge dues, from Grand Lodge dues, and no law can *compel him* to contribute relief. Charity — Masonic charity — must be a freewill offering, say they. And so it should be, but “the bird that can sing, and won’t sing, should be made to sing.” We grant that money which is forced from one of these drones in the Masonic hive, and given to the poor, does not constitute his charity ; he gives no alms, but the body making the law by which the money is thus raised and disbursed is the almsgiver.

Again, the non-affiliated Mason claims the right to visit, the right

to *demand* Masonic favors, the right to join in processions, the right to be protected and assisted in business ; in short, all the rights and privileges which are claimed by the members, except the right to vote in a particular Lodge. And what great privilege is it to vote in a Lodge? The members are obliged to obey the summons of the Lodge ; they are obliged to make personal sacrifices to meet in Lodge once a month, and as much oftener as the Master shall think proper. They must contribute as much money as will provide a hall, fit it up, pay contingent expenses, and relieve all who may apply, if found worthy. They must sit up night after night making Masons, who are to be so many additional friends to the non-affiliated as well as to themselves. In short, they are doing all the drudgery, and sacrificing their rest and the society of their families ; and if benefit is to result to them, the same benefit results to the non-affiliated, who folds his arms in retirement and ease. The non-affiliated is truly a privileged Mason : and in eight cases out of ten, any law of the Grand Lodge intended to reach his ~~purse~~, is pronounced by him a high-handed, arbitrary and unconstitutional measure : and what is most remarkable, these very outsiders—these men who are so tall that they stand above law—have more influence in law making bodies than the members themselves. They are honored too, it would seem, because of their contempt for Lodge membership. In a large number of cases, if a Lodge wishes some one to deliver a public address the selection will, if possible, be made out of those who seldom if ever visit a Lodge room, unless to make a display.

Now, against all this we solemnly protest. A fair and the plain construction of the law places all Masons on a level. All should contribute, both in money, and time and labor, about the same. The law contemplates the perpetual membership, contribution and services of every Mason : and he who skulks or attempts to hide behind a demit, should be cut off as a decayed and unprofitable appendage of the Masonic tree. The Grand Lodge of Louisiana has, we think, acted wisely and well to draw a line of distinction between the faithful, working and contributing Mason, and he who claims all the benefits, all the honors, and refuses to do his share of the work. That the Grand Lodge had the right to exclude non-affiliated Masons from the right to visit, and of funeral honors, there can be no doubt. We have some hope that even *we* may live to see the day when a majority

of the Grand Lodges, in the United States, will prohibit their subordinates from granting demits except for the two reasons mentioned. When our report to the Grand Lodge of Missouri, in 1847, upon this subject, was acted on and sent forth to the world, not a single Grand Lodge, we believe, sanctioned the course pursued by Missouri. We were told again and again, that "although you are right in all you say about the duty of Masons; although we grant it is the *solemn* duty of every Mason to belong to a Lodge, and contribute to the charity fund; yet we have no right to *make them* contribute." Which was saying just this, that the Grand Lodges have no right to make Masons do their duty as Masons. But we rejoice to find that a different feeling is now growing to be very general; everywhere are the working Masons looking into the subject, and seeking to find a remedy for the alarming evil.

It is supposed that in the city of St. Louis, not two Masons in every ten belong to Lodges; not three in every ten contribute a dollar to the charity fund; and it is a fact, susceptible of proof, that nineteen out of every twenty dollars drawn from the charity fund for the relief of Masons, are paid over to non-affiliated Masons. Why, when the chairman of the board of relief is called upon to visit a sick brother, out of money, he expects to be told, that he must be as lenient as possible in the examination, because, says the distressed brother, "I have not been in a Lodge for many years, and I am very rusty."

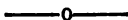
We ask if this state of things shall be permitted to continue? Shall the "children's bread be taken and given to the dogs"? Shall the treasury of the zealous working Masons be kept drained, so that nothing be left for their own families should they fall into distress?

But we leave this subject, appealing to the good Masons of Louisiana to stand by and sustain their Grand Lodge in the noble effort to bring all Masons upon a level. We grant that it will not do to *require* a Mason to become a member of a Lodge, because this would suppose the right of the Grand Lodge to compel its subordinates to receive all applicants; but all Masons should be required to become members, or to pay the same dues that members pay.

In answer to the second question of our correspondent we say, that expulsion in a Blue Lodge expels from every degree or Masonic body; and although we suppose the Chapter has the undoubted right to expel the same individual, we think it is generally unnecessary to do so. It

may, however, be deemed important to make the expulsion known to other Chapters as speedily as possible, and the Companions may prefer expelling themselves, to that of making a report of his expulsion in a Blue Lodge.

A suspension in a Blue Lodge suspends in all the degrees above, but it will be seen that the Chapter may, very properly, if they deem it necessary, expel the same individual. The suspended Mason may be tried and expelled anywhere—that is, in the Lodge that suspended, or in either of the Masonic bodies above. Of course the Mason who is expelled or suspended in the degrees above, retains his standing below until he is there tried. The Lodge can know nothing of the action above; but in all the degrees above, the Masons do know the action of a Lodge.—[Ed.



BALLOTING FOR CANDIDATES.

CORNERSVILLE, Giles Co., Tenn., June 15, 1852.

Dr. J. W. S. MITCHELL—*Dear Bro.*: I visited one of our neighboring Lodges recently, and I there saw two actions taken that I have been taught to believe were in violation of the ancient landmarks and charges of Masonry. I should be pleased to know your opinion in the matter.

1st. The Lodge proceeded to ballot without any report having been made by the committee, appointed to inquire into the character of the petitioner. The committee not being present, the members were called upon to say as to the character of the applicant. Several of the members stated, that the petitioner was worthy to be made a Mason. A ballot was then taken, which resulted in there being one black ball in the box. While a second ballot was going on, one of the committee came in—was called upon by the Master for a report; made one—and then the candidate was elected.

2nd. Two ballots were taken, and both having one dark ball the candidate was declared rejected; after which, one of the members got up and made a speech, the object of which was to draw out the brother casting the black ball. Finding he could not do that, he moved a re-consideration of the ballot. The W. M. decided the move not in order—an appeal was taken; the W. M. was not sustained—a third ballot was taken, and the candidate elected.

Respectfully, I remain yours, in the mystic tie,

E. P. MASSEY.

To the first question we say, that ancient usage does not require the appointment of a committee of investigation ; and hence some Lodges, even at the present day, make no provision of the kind, but require the petition to lay over one month, during which period it is equally the duty of all to inquire into the claims of the candidate. But the more convenient and efficient rule is to refer the petition to a committee of three members, whose special duty it is to make strict inquiry and report at the next regular meeting ; and this rule is so nearly universal in the United States, that it has become a law of the Fraternity.

In the case referred to by our correspondent, the Lodge clearly acted in violation of its own rules ; for it had a committee of investigation, the petition was referred to that committee, and hence it was not really in possession of the Lodge. It is true, that a committee cannot prevent the action of the Lodge by withholding a report, but most certainly the Lodge cannot ballot on the petition until after a report is made ; and, hence, if a committee fail or refuse to make a report, the Lodge may discharge them and re-appoint. If we understand the case, the member of the committee who entered the Lodge during the balloting, did not undertake to report for a majority of the committee, and hence his *statement* could not be received as a report.

We say, then, that the action of the Lodge was all wrong ; and we are greatly mistaken, if the Grand Lodge of Tennessee does not censure them, should the subject be carried before them.

The second case stated by our correspondent is too bad even to be suffered. We have ever been disposed to be indulgent to Lodges in the violation of the laws of Masonry, because until recently very few were able to say what was, and what was not, ancient law : but when the universally admitted rights of members are assailed, it is time to interpose the strong arm of power and enforce obedience. In the name of common sense what use could there be in having a secret ballot, if he who deposits a black ball may be called upon directly or indirectly to expose his ballot ? If a candidate is balloted for according to the rule laid down, and a single black ball appears, he must be declared rejected ; and no one has the right to inquire or surmise who it was that so voted. It is true that the Master may suspend his announcement of rejection until a second or even third ballot is had ; provided he believes a mistake has been made — but this being done,

the matter must be at an end. There is no such thing as re-considering a ballot. Let us look at the matter a moment, and see to what this doctrine would lead. A candidate is declared rejected, and you move to re-consider; the motion is adopted. Well, now the question is upon the reception of the candidate, and if you can re-consider the vote, you can by the same parity of reasoning move to withdraw the petition; and thus, by indirection, the laws and customs of the Order are set at naught, and no man need ever be reported as rejected—for when the deed is done, all the friends of the candidate have to do is to take the back track and undo all the Lodge had done. We repeat what we have before said: there must be a report from the committee, the petition cannot then be withdrawn; there must be a secret ballot, and upon the appearance of one black ball the Master *must* declare the candidate rejected: and that must terminate the matter until a sufficient time has elapsed to allow the candidate to petition *de novo*.

Of course, we say the Master of the Lodge was right in pronouncing the motion to re-consider out of order; but he was wrong in suffering an appeal to be taken from his decision. It is now generally conceded, that there is no appeal from the decision of the W. Master. The question of the right of appeal from the decision of the M. W. Grand Master is quite a different thing. The Grand Lodge is a legislative body, and may be governed by legislative rules; but the subordinate is a working Lodge, and must be governed by the rules of Masonry alone.—[Ed.]

—o—

CAN A D. D. G. MASTER ARREST A CHARTER?

August 28th, 1852.

Bro. MITCHELL: I find upon examination of the proceedings of the Grand Lodge, of the State of Missouri, that the D. D. G. Master has the right to arrest the charter of a Lodge. Now, this seems to be strange doctrine for any Grand Lodge to assume, when such an officer as a D. D. G. Master is not known according to the ancient usages of Masonry; but they are created by the by-laws of the various Grand Lodges throughout the United States, and their powers being defined by the by-laws of each Grand body—and it is admitted that they are only appointed for the convenience of Masonry. And then for a Grand Lodge to give them the same power as the Grand

Master or the Grand Lodge, to arrest a charter without ever giving the Lodge, whose charter is arrested, the right to be heard, would have a bad effect upon the principles of Masonry. Masonry being a *unit*, that great principle would be destroyed; for it would be the means of engendering hard feeling, and brotherly love would not exist. "The fallacy of such a doctrine will be seen from the fact, that here is a charter arrested upon the statement of one man, the Lodge having no opportunity to be heard."

I knew an instance where the D. D. G. M. arrested a charter, when he never had visited that Lodge from its organization until he arrested the charter; and consequently he had no personal knowledge of the situation of the Lodge, and, therefore, he acted from hearsay testimony, and not from his own personal knowledge. Such conduct should not be tolerated by any Grand Lodge.

But, as this is the day when innovation upon the landmarks of the Order can be looked upon with perfect impunity, *we must forgive*, notwithstanding they may steal away our birthright.

I also see in the proceedings of the last Grand Lodge of Missouri, that a remonstrance was sent up against the arrest of a charter, and that remonstrance referred to the D. D. G. M. who arrested the charter. This was in effect giving him the right to decide that the remonstrance ought not to be heard; for if he believed the charter ought to have been arrested, the necessary consequence would be, that he would reject the remonstrance! The fallacy of such proceeding is readily understood; and such a course is against all rules in municipal or civil rights.

The principles of Masonry are based upon the true doctrines, that we are all upon a level, and equal justice should be done.

Now, if a Lodge is not to be heard in her defense, how is she to receive justice? She cannot. The correct doctrine upon the subject is simply this: That if the D. D. G. Master visits a Lodge in his jurisdiction, and there is dissatisfaction or dissension among the members, and he uses all the Masonic means in his power to restore peace and harmony among the members of the Craft, and the object cannot be effected; then, he should report that fact to the Grand Master, and if the Grand Master thinks best, he should issue his edict suspending the charter until the next annual meeting of the Grand Lodge; and at the same time notifying the officers of the Lodge whose char-

ter is suspended to appear in Grand Lodge to show cause, if any they have, why their charter should not be arrested.

If that course was pursued, there could be no hard feeling engendered, and no injustice would be done. But when a charter is arrested, as it were by force of arm, giving the members of the Lodge no chance; it is, most unquestionably, unmasonic. I hope that some well-informed Mason will take up this subject and give it a thorough examination, as I think the Grand Lodge has acted hastily in the matter.

Fraternally yours,

A SUBSCRIBER.

RIGHTS AND POWERS OF D. D. GRAND MASTERS.

Can a D. D. G. Master be tried by the Lodge of which he is member for unmasonic conduct? In your answer please define according to your knowledge the powers and prerogatives of such officers.

Yours fraternally,

S.

D. D. Grand Masters are amenable to, and must be tried by, their Lodges for any unmasonic conduct, except that which grows out of their official acts as agents of the Grand Lodge. Malfeasance in office must be inquired into by the power controlling the office.

We are asked to define the powers and prerogatives of the D. D. Grand Master. And can it be possible that there are opposite opinions upon this subject? We say with great confidence, that his powers are precisely those which the Grand Lodge clothes him with, and no more. Who and what is a D. D. Grand Master? Do we hear of such an officer in the ancient charges, or in any of the ancient Grand Lodge regulations? Certainly not. Have we any account of such an officer in any part of the world until recently? Not at all. Whence then can he derive powers not expressly delegated? D. D. G. Masters are nothing more nor less than Grand visitors — Grand Lecturers. In the Grand Lodge of Missouri *we* personally know these officers were brought into being for that special purpose. The old system of employing a Grand Lecturer to visit and instruct the Lodges, was found to be expensive and objectionable otherwise; he could not visit and instruct all the Lodges in the State: and at the adoption of a new constitution and by-laws in 1844, this new system of furnishing instruction was brought forward by Bro. Carnegie,

chairman of that committee, and we advocated its adoption. But most certainly no one then in the Grand Lodge dreamed of creating a batch of new dignitaries, clothed with the powers and prerogatives of the Grand Master. The law creating, gave them power to issue dispensations to form new Lodges within their respective districts ; and this much they can legally do. But, because they can do this, will any one say they can issue dispensations to set aside the By-Laws of the Grand Lodge, and allow Lodges to make Masons on the same day their petitions are presented ? Certainly not. And yet we hear there are some who contend that they can do any thing in the absence of the Grand Master which he could do if present. This we hold to be preposterous. The mere title given to these officers does not confer powers. They neither have, nor was it ever intended that they should exercise the duties and enjoy the privileges of the D. Grand Master ; on the contrary, they rank below the Past Grand officers and the Grand Lecturer in the Grand Lodge of Missouri. And at the formation of the new constitution, the office of Grand Lecturer was intended to be and was made a mere sinecure ; conferring honors, but furnishing no employment. And in as much as the D. D. G. Masters were intended to do his duties, the Grand Lecturer was forbid by law the privilege of visiting and instructing the Lodges unless specially requested by said Lodges. It was understood or believed in 1844, that brethren could be found who were competent and willing to visit and instruct six, eight or ten Lodges during the year, making no charge above their traveling expenses ; and we distinctly remember that this was a reason given by Bro. Carnegie for giving these newly-created officers the respectable if not imposing title they now bear. The system has worked well. Many of these officers have well and nobly discharged their whole duty, and richly merit the thanks of the Fraternity of the State ; but all this does not justify them in assuming powers not delegated : for they can in no event be considered more than agents of the particular Grand Lodge, to carry out the purposes plainly expressed by that Grand body ; and we trust they will not be permitted to transcend their powers and thereby encroach upon the prerogatives of the Grand Master.

We are asked also to define the prerogatives of a D. D. Grand Master. We say he has none. Prerogatives are peculiar or exclusive privileges. The king has prerogatives or exclusive privileges by right

of his regal dignity. Before there was a written law defining and restricting the powers of Grand Masters of Grand Lodges, the Grand Master of Masons enjoyed exclusive privileges by right of the office — made so by immemorial usage. But D. D. G. Masters have no exclusive privileges by reason of their office. The Grand Lodge of Missouri has seven Grand Chaplains, brought into being at the same time D. D. G. Masters were. The office of Grand Chaplain was known long before a D. D. G. Master was heard of, and yet no one contends that a Grand Chaplain has any prerogatives growing out of the office.

Last year, a D. D. G. M. in Missouri, arrested the charter of a Lodge, and in so doing clearly transcended his powers, and set a precedent dangerous in its consequences; for when Grand Lecturers assume the powers and prerogatives of the Grand Master, we may reasonably fear that the ancient usages and landmarks are in danger. The arrest of a charter is the highest indignity that can be offered to a Lodge; and the right to do so has never been conceded but to one officer. That power is one of the high prerogatives of the Grand Master. Even the D. Grand Master cannot do it by right of his office. He can do so if the Grand Master be absent from the State, because in that event he is *ex-officio* Grand Master. But suppose the G. Master and the D. G. Master are both absent from the State, will it be contended that we then have in Missouri fifteen or sixteen Grand Masters, each enjoying the prerogatives of that officer? Verily this would be *progressive Masonry*. But we all know that in the absence of the Grand and D. Grand Master, the S. Grand Warden becomes the acting Grand Master; so that it will be seen, that in no event can a D. D. Grand Master claim these high powers: and yet until next June, until the next communication of the Grand Lodge, every D. D. Grand Master in Missouri can arrest charters; for at the last session the Grand Lodge sanctioned the arrest above spoken of, thereby admitting his power to do so. It is not contended that there was any law of the Grand Lodge authorizing that officer to make the arrest. The high-handed act was not justified on the ground that there was an absolute necessity for the officer to transcend his powers for the good of Masonry. It is not contended that the Grand Master was out of the State, or so far off that his decision could not have been had in ample time; nor are we told on what pretext the act was

justified and confirmed. Not having been present at the last communication, we know personally nothing of the influences which were brought to bear; but we hope and believe that in looking to the conduct of the offending Lodge, the powers of the D. D. Grand Master were lost sight of. The Grand Lodge of Missouri has been among the foremost in preserving the ancient landmarks and avoiding innovations, and we sincerely hope its position will be set right next June.—[Ed.]

WITHDRAWING A BLACK BALL.

MAYSVILLE, Ala.

BRO. MITCHELL: A man petitions to be made a Mason. The committee reports favorably, but a brother casts a black ball: finally, he withdraws his ballot and the candidate is elected. Of course this brother cannot meet him as a brother ought to do. Now the question comes up, was it right for the Lodge to have elected him under the circumstances? and is it in keeping with Masonic law so to do?

G. W. L.

If the member voluntarily withdrew his opposition to the candidate, the Lodge acted correctly in initiating him, and the said member is bound to fellowship him. The black ball was the only evidence that a single member was opposed to the introduction of the candidate; and the withdrawal of that, amounted to a withdrawal of all objections; and knowing the rules of Masonry, he at the same time impliedly agreed to fellowship the applicant when a Mason.

If, on the other hand, the black ball was withdrawn upon the express condition that he would not fellowship the candidate, the Master should not have suffered the applicant to be initiated. We must preserve harmony within; we must *prefer* those who are in: and hence in no case should the presiding officer suffer the initiation or advancement of a brother, knowing there is a member who will not fellowship him.—[Ed.]

HOW FAR ARE AGENTS RESPONSIBLE?

A brother of Marshall, Texas, asks the following question:

“What should be done with a brother who was actually an agent for a Masonic journal, or who representing himself to be so, pro-
VOL. VIII.—4.

ceeded to collect money from subscribers — appropriate it to his own use, rendering no account of the same to the publisher? ”

We think but one view of the foregoing subject can be taken by intelligent, well meaning Masons. Free Masonry is founded upon justice, and a liberal and enlightened construction of man's accountability as a moral agent. Undertaking, therefore, to make due allowance for the depravity or frailty of human nature, Masonry, like all enlightened law making powers, undertakes to temper justice with mercy. Strict justice forbids that an agent should use without leave any money belonging to another, under any circumstances ; and yet by the laws of our land, and by the laws of Masonry, an agent may use money intrusted to his care without leave, and provided he straightway renders a strict account of the same, is only guilty of a breach of trust ; and the laws of the land only demand of him to make restitution, while Masonry goes a step farther, it not only demands restitution but it will inflict punishment if *due diligence* be not made to make restitution with as little delay as possible. But, how is it in the case as put by our correspondent? The man who collects money as agent and appropriates it to his own use, withholding an account of it from his employer, is guilty of swindling or embezzling, and he is punishable by the laws of the land. And surely Masonry will not hold a Lodge excusable should it suffer a brother thus to wrong and defraud a brother Mason. The brother who acts as above stated is guilty of swindling in a twofold sense, for he not only defrauds the publisher out of the amount received, but he causes him to doubt the honesty of his subscribers, and therefore to strike their names from his subscription list ; thus he loses the amount collected, loses good subscribers, and creates bad feelings between the publisher and subscriber. Now, unless it can be shown (as some seem to believe) that editors and publishers are a class of laborers who are *not* “worthy of their hire,” we shall believe that agents who wrong and defraud them should be held accountable ; and if the publisher and the agent are Masons, the Lodge having jurisdiction cannot avoid an inquiry into the matter. You would suspend or expel a brother who defrauds a contemptible grog-shop keeper ; you would suspend or expel a brother who would dishonorably avoid the payment of a gambling debt : and shall it be said that a Lodge will take no notice of an agent for defrauding a brother who toils day and night to furnish good and

wholesome food for the mind ; who is zealously engaged in the promulgation of such precepts and examples as tend to keep his brethren away from the tippling shop and the gambling table, thereby persuading the husband and the father to be just to his wife and children ? The Masonic editor has even a higher and holier aim than this. He is engaged in the dissemination of principles which tend by gentle suasion to lead poor erring man to the footstool of sovereign mercy, that he may learn to walk in that straight and narrow path that leads to ineffable joys. Who then, more than he, deserves the pittance which is his due ?

In connection with this subject, we may be permitted to say, that we have suffered so much wrong at the hands of a few of our agents and a large number of our subscribers, that we shall be compelled to demand the interference of Lodges. We have a subscription list which upon its face yields us a clear profit of four thousand dollars a year, but which, in fact, has not as yet yielded us one dollar. Now, although we are about to adopt a system which will require advance payment in all cases, we are neither able or willing to lose what is due us. We have a large list of complaints which before long we shall put into Masonic shape, and lay them before the appropriate tribunals, and if restitution be not made we shall advertise the accounts for sale.

—[Ed.]

A THOUGHT FOR EVERY DAY.—We see not in this life the end of human actions. The influence never dies. In every widening circle it reaches beyond the grave. Death removes us from this to an eternal world — time determines what shall be our condition in that world. Every morning when we go forth, we lay the moulding hand on our destiny, and every evening when we have done, we have left a deathless impress upon our character. We touch not a wire but vibrates in eternity ; not a voice but reports at the throne of God. Let youth, especially, think of these things, and let every one remember, that in this world where character is in its formation state, it is a serious thing to speak, to act.—[Phil. Ch. Observer.]

From the (Boston) Olive Branch.

ALICE NORMAN.

BY MRS. M. A. DENISON.

CHAPTER I.

"DR. NORMAN, you cannot have my girl, my daughter Alice; there's no use wasting words, you know my decision. I wish to be left alone," he added, seeing the young man still standing before him.

"But, sir, is there no reversal of your decision? may not I—?"

"I have no wish to dwell upon the subject, sir; again I say, you *cannot* have Alice Lee — do you understand me? Now, sir, will you be kind enough to leave me?" and the haughty old man turned his face again towards his secretary.

"But—but—my dear sir, allow me—"

"Dr. Norman, *will* you leave me?"

"No."

"Then, sir, hear me: you are an unprincipled beggar, sir; your title does not blind me in the least. True, you came of a respectable family; I am sorry you have disgraced it. You went to college, where you became more famous for your loose character than your learning. You are unprincipled, I say again; and if by your villainy you have won the heart of my child, I am sorry; but her hand you shall *never* have. I have heard of you, I know you, I detest you — you are a rascal, sir."

The lips of the young man grew white; rage tugged at his heart; he sprang forward and lifted his hand against the gray-haired merchant; but a thrilling shriek palsied his arm; Alice, mistaking the aggressor, rushed into the room, exclaiming wildly, "Oh! father, don't touch him, he is my husband."

This terrible announcement came with more force than the most stunning blow; Mr. Lee sank down upon his seat, his breath laboring, and a strange uncertainty gathering in his glance. It lasted but a moment; he rose with dignity, and without deigning to look at either of the suppliants, walked stiffly from the room. It was their last interview; the wretched child, for she was scarcely more, left her stately

home with her husband, penniless ; and far, far worse than that, with the weight of a father's curse upon her gentle head.

Harsh as was the language of the stern old father, it was true. Dr. Norman had years ago begun a course of dissipation, which not all his beauty, nor his high-bred air, could conceal from the dispassionate ; he had won a trusting heart, to break it ; he loved Alice, but what a mockery is the word love to such as he. He had learned to quaff the cup of inebriation ; he was sottish, selfish, unprincipled.

Alice had married a fortune hunter ; true, she was undutiful, imprudent, but oh ! she did not merit bitter curses for pouring her young heart's love on an unholy altar. But the old merchant turned her from his home, from his heart ; he would not again even look upon her face ; and when his gray locks were damp with the agony of death, he called to his bedside his only remaining child, and on the penalty of disinherittance, extorted a promise from her, that she would never assist the unfortunate girl, even should she come begging at the door. Pride and vengeance ministered even above his dying pillow.

Dr. Norman, with fast failing practice, (for his patrons did not like the unsteady hand of the young man,) had made marriage a last resort to save himself from infamy. He had counted that the affection of old merchant Lee for his beautiful little Alice, would triumph over family pride and avarice ; but when he found the poor girl thrown in dependence entirely upon him, he cursed him in bitterness ; then Alice read her first lesson in his ungrateful heart.

"You may follow me if you like," he said, as Alice turned her sweet face upon him with all the trustfulness of holy love, "but you will follow the fortunes of a beggar ; go back to your father ; you will fare hardly with me."

But Alice would not go back ; her sensitive nature had received a shock from which it could not recover ; within a few short hours, she, the young, bright, joyous creature, had learned to long for death.

She did follow him ; through poverty, through each grade of misery, through crime. She felt that a curse pended over her — she never smiled. It was not long before her health, always delicate, failed her entirely, and now she could no longer work. Hunger came and gnawed at her vitals ; she suffered passively : hunger drew moans and tears from her babes, and she awoke from her apathy.

Must she then beg ? Those little, wan, white faces gazed with

pleading eye into her own, and for their sake she supplicated at the door of her purse-proud relatives; but they did not know her, they had never seen her before — ah! suffering can change the whole outward being, and make a stranger of a brother.

Four children were given Alice. In destitution and sorrow they lingered on for a brief space, clinging to the skirts of her garments, and then one by one she wept over them as they were lowered into the potter's field.

Five months of Dr. Norman's life were spent within the walls of a jail, for a heavy debt dishonorably incurred. This last blow broke the heart of the unfortunate Alice; and she seemed about to enter that haven of rest she had so ardently prayed for.

CHAPTER II.

“How drearily the wind howls; December is here, sure enough,” said Anna Lee, rising with her guests from the sumptuous supper table, and moving towards the window.

As she unlooped the heavily fringed curtains, many a costly jewel sparkled on her white hands, and the heavy satin, so thickly folded around her tall form, rustled with every motion.

“God help the poor to-night,” murmured a soft voice beside her.

Anna Lee turned hastily to respond; but the speaker was only a poor niece, and a dependant; so the proud woman moved away, without deigning to give the gentle reply which she might have whispered into the ear of fashion.

The sound of rattling wheels! and a carriage drove rapidly to the door; in another moment Anna Lee was summoned from the room.

A servant accosted her.

Would she go directly to Mrs. Van Nelt's, in Broadway? he asked. His mistress was very ill, evidently dying; and was praying constantly that Miss Anna might be sent for; she could not go in peace until she had seen her.

Trembling and agitated at the suddenness of the announcement, Anna Lee hurriedly arrayed herself in a heavy fur mantilla, and gathering over that the folds of a rich India shawl, she entered the carriage, and was quickly driven to one of the most beautiful houses in Broadway. The lady upon whose call she attended, was the widow of a foreign naval captain, who had died in the service of his country.

In consequence of some injustice done her in her native land, she had made America her home, and brought hither a fine fortune which her only child, a son, was destined to inherit. Anna Lee had been, nearly from the time of her arrival, an intimate and cherished friend; her mind being always (either naturally so or adapted to circumstances) the exact counterpart of the rich foreigner's.

Noiselessly and with a solemn mien the proud woman stole through the softly lighted hall, up the carpeted stairs, into a room most sumptuously furnished. The astral burned dimly; yet the rich polish, and the inlaid silver and yellow lustre of gilding, shone out amid the gloom; and the foot sank into the soft carpet as upon a bed of down.

The couch was draped with satin, and the head of the sick woman rested upon a pillow, whose covering was fine linen and beautifully wrought lace. But Death came as sternly to her, as to the pauper lying upon rags. The costly paraphernalia of wealth, hosts of weeping friends, the soft hand of luxury, whereon poverty had never left a stain, were nothing to him.

Neither were the tears of a very lovely boy, of but very few years; neither were his tears, his passionate entreaties that his mother might live, of any avail to the stern monarch. He caught her breath, chilled her brow and stiffened her limbs, with ceremony as slight as that with which he entered the damp, miserable dwelling of the meanest beggars, starving in narrow streets, and held his icy sceptre over the queenly form as above the frailest.

Tears of sympathy and sorrow fell from the eyes of Anna Lee, as she promised to adopt the boy, and be to him as a mother.

She bent forward to fold him to her heart.

"No, no; I can't go from my mamma; you mustn't take me from mamma," sobbed the child, as Anna advanced to lead him from the apartment with her; and he stretched his little arms as far as they would reach over the bed, and strove to grasp the insensible body.

"But mamma is dead, my love," said Anna tenderly, as he threw back his bright, beautiful face all covered with the streaming tears; and with the earnest passion that sorrow gives to childhood, called again and again upon the cold being before him.

Entreaty availed nothing; he only shrieked and raved, clinging to the bed, until finally, Anna sat down by his side, to wait patiently until the violence of his grief had spent itself; and it was not till an

hour after, when the child's head sank upon her bosom in fitful slumber, that he was borne into the carriage, and driven to the equally beautiful dwelling of the Lee's.

As Anna entered, she rang the bell. A servant answered the summons.

"Tell Lucilla I wish her to come here immediately."

The child drowsily opened his eyes as the sweet girl entered. Her soft glance, and her light, fair hair, banded upon her forehead, her mourning dress, and the white, neat collar, turned over from her slight throat, produced some idea of resemblance to the dear departed before his imagination.

"Mother," he murmured faintly, extending his little hands towards her, "don't go to sleep again, will you, mother?" Another moment, and his head was upon the young girl's breast, his arms twining tightly around her neck, and slumber sealed his eyelids; a happy smile wreathing his delicate lips into beauty.

"He must sleep with you, Lucilla, I am so unused to children, and you have been so much with them," whispered Anna, as her niece gazed fondly down upon the orphan; "you will love to dress him and take care of him, I am sure, for he is one of the sweetest, most intelligent children I ever knew. Poor Mrs. Van Nelt," she sighed heavily, "she has been long fading, but I hardly expected her death—so sudden too;—well, it is hard to realize it, surely. And now, how shall we get him to your chamber; you had better wait till Mary comes; she is stronger than you are."

"No, no, aunt Anna, let me carry him, he is as light as a feather, almost; I hardly feel the burden."

"Well," yawned the lady sleepily, "as you please; but remember," she continued, consulting her jewelled watch, "bring him down early in the morning, it is necessary he should be measured for his mourning suit."

"Thank God! oh! thank God!" exclaimed Lucilla fervently, bending above the sleeping child, after she had laid him upon the bed, while tears fell upon his little form; "now I have something to live for; now I shall have something to love me. O! dear little Henry, slumbering so quietly in the cold tomb, it seems indeed as if your sweet spirit had re-entered this lovely form. Father, mother, brother and sister, all will be centered in you, dear child, if they will only let

me guide you and guard you, only let me instruct and love you, as my heart yearns to do."

For very excess of joy, the dependent girl could not retire to rest; she stood thinking, and dreaming, and planning for the future, beside the unconscious child, ever and anon clasping her hands to her heart, as if the happiness resting there was almost too great to bear. Suddenly she recollected the bereavement that had sent the boy parentless to dwell among strangers. She dreaded the morrow, when he would awake to new sorrow and loneliness. A thousand little things she thought of, that might alleviate his grief. She drew from the solitary and small bookcase that stood in her room, all the little volumes that had belonged to her dead brother; turned their leaves over to the most brilliant plates, and laid them open, where he could see them when the first burst of anguish should be over. She took from their sacred repository, the little toys which she had carefully put aside and venerated for his sake, and carefully placed them at the head of the bed, touching them tenderly, as if the reminiscences of the past lingered around them.

"He called me mother," she whispered again and again, as she stooped to just touch with her lips the placid brow, that, upturned in the dim light, seemed too pure, too lovely, for mortal beauty. "O! I will strive to be as a mother to him, if aunt will let me, but she is so haughty, so worldly, it will be very hard, but with God's blessing I will strive."

The mother of Lucilla had been the eldest of the Lee sisters. She had married a clergyman, who, when his child was verging into womanhood, had died of a lingering consumption. This affliction told on the health of her delicate mother, who, about two years after, breathed her last, bequeathing her only and cherished child to her only remaining sister, charging her to treat it as her own. The young Lucilla inherited the lovely disposition and unselfish temper of her father. She was but too willing to toil for others, to the entire exclusion of her own comfort. She was distrustful of self and retiring, consequently the very one whose services were oftenest demanded; the obliging handmaid, the ready companion, when more congenial could not be obtained: in short, anything and everything but the tender daughter of adoption.

Anna Lee educated her because the world would otherwise censure

her; and she was not willing to incur the risk of fashionable persecution. But she took little or no interest in her studies, caring for nothing of the kind, if she only looked well, dressed well, and finished, as only she could, all the little etceteras of her toilet, before she descended to bear her company in the gay drawing-room. Lucilla was a religious, thinking girl; hence she formed her own opinions of the society she daily met with; and often tears and disgust were her silent companions, when retired from the bustle of parties and crowds. Tears—because she was not loved, as she yearned to be, by her passionless and proud relative; disgust—at the fawning and flattering, the senseless, insipid trifling, the heartlessness and wealth-worshipping, too often the sad follies of the thoughtless rich, who would fain think that they only were made in the image of their Creator.

CHAPTER III.

There is many a narrow street in New York, crowded with tall unsightly buildings, that seem and indeed are the lurking places of depravity. They are rented to the poor, the very poor; virtue and vice, all are crowded together: and the well filled purses of merchants, who live in palaces and ride in rich equipages, are gorged with their respective earnings.

In one of these, a weak, emaciated, stricken creature lay dying. Music, harsh and discordant, revelry and mad mirth, swell up into her miserable room! The bacchanalian song, the riotous oath, the shrill scream of the hag, the shuffling of heavy feet, a ceaseless din of unearthly sounds, shattered the relaxed and dying nerves, making a horrible requiem for the departing spirit.

There was a dance cellar beneath her, and above her a bar-room of the worst description, and by her side an equally iniquitous bowling-saloon; and the heavy, jarring tread above, mingled with the brutal mirth below, and the rolling and crashing of the balls and ninepins, rang heavily upon her ear, and gave her failing heart other pangs than those of death.

The room in which she laid was entirely destitute of furniture; the floor was wet and broken, and the dirt-stained paper hung in damp rings and ragged fragments from the discolored wall. Everything spoke of misery, beggary and ruin.

Thrusting aside the hingeless door, a stout, hard-featured German

woman entered, and crept noiselessly towards the bed. There were kind lineaments amid the coarse furrows, and a mild eye gave a somewhat softening expression to a countenance more befitting a man.

She bent above the poor creature, and strove to lift the child with a gentle hand from her breast; but the woman shook her head, and spread her wan fingers over it, as if to keep it close to her throbbing heart, so nearly stilled forever.

Her white lips moved, and her eye glared in the pitying face that bent above her. "God of mercy! how can I leave it? who will love it? who care for it? my God! take my child with me," she murmured.

"Hush, hush, poor heart, and leave it with the good God—He will take care of it, He will love it, He will be fader and moder to it," said the German, as her eyes filled with the tears of sympathy.

"I know it; I know I should not doubt; I ought to submit; but to leave it here, in such a place as this—with such a father."

A half drawn sob burst from her bosom as some thought of bitter sorrow forced itself upon her.

"They say the prayer of a dying mother is always answered," she whispered, gasping for breath. "Do you think it *always* is?"

"Yes," replied the German, "it goes right to the ear of God, and the dying are seldom careless or faithless, with eternity spread out before them."

The sufferer did not answer audibly, but she raised her skeleton hands, and her lips moved rapidly. Till the pallor of the grave was spread over her face, till her lips were blue, her eyes sunken, her hands powerless by her side, did she pray for the sinless creature, that in utter exhaustion slept beside her. Yearningly and wildly (for it was her last hope) she agonized, till she gave her spirit into the hands of her Maker.

"Poor creature," said the emigrant, as she bent over to scan more closely the wan features before her, "she looks like one of gentle kin."

And she was of gentle kin; or what the world calls gentle, for that very evening, while the rain dripped in and pattered upon the broken floor, her own, only sister was luxuriating over a richly spread board, surrounded by merry friends. Blazing chandeliers and massive mirrors made the apartment brilliantly light; and many a poor famishing

little one in that narrow alley, would have leaped for joy to have but feasted their hungry eyes upon the light and food, so profuse, so beautiful.

Poor Alice Norman!

The motherless babe was tenderly cared for by the kind-hearted German; it was not left in the solitude of the death chamber, but carried into her own cleanly, comfortable room. Then, with her own hands, she wrapped the emaciated body of the dead in humble linens, tied one of her own ample though common caps around the thin, sharp face, and had her all decently attired by the time the city undertaker came.

Henry Norman had been from home, revelling, for three long days. It was not an hour after his wife had been laid in the rough, unvarnished coffin, that he returned to his miserable home, thoroughly wretched in mind and body. He cursed himself because he stumbled on the threshold; he cursed his wife, because as he opened the door there was only the thick darkness, for the broad shutters were closed, and not an object was visible. After calling Alice several times, with curses louder and deeper, he wended his way to the room occupied by the German family, and surlily asked if his wife was there.

"No, poor soul; she wouldn't be here I'm thinking. Is it a light you want?" she asked, extending a meagre candle, whose white flame flickered dimly in the great, gloomy entry.

"Whose child?" he asked, starting as he saw the infant in the arms of Eloise, their eldest daughter.

"Yours," answered the woman, looking him steadily in the face.

"And—where is Alice?—where is my wife?"

"O! you can then ask for her; I hardly did think it of you; come and see;" she replied, leading the way to his desolate apartment.

Norman was entirely unprepared for the scene which burst upon him; it stunned and bewildered him. Between the two narrow windows, upon a rude box, rested the long pine coffin. In a moment he comprehended all; glaring about him he almost gasped for breath, as the woman turned down the lid.

There was the ghastly white face, the worn, pinched features: worn, by the daily passage of tears that for many years had been her only

companions ; ghastly, through famine ; white, with the stamp of death. Glaring alternately at the German and the corpse, the wretched man stood mute with misery ; his tongue refused to utter a word—but a half inaudible groan escaped his lips. His companion, judging it best for him to be alone, placed the candle down, and as Norman staggered to the bedside and sat upon it, she left the room.

Here, in the awful presence of the dead, conscience began her work of retribution. What scenes she marshalled up ; what heart-breaking ; what mute agonies ; what sorrowful petitions ; what hopes wasted ; what lives destroyed. Cold drops of sweat stood out all over his forehead ; his hands were clenched ; his pale lips parted ; his teeth ground together ; he sprang from his seat ; the boards rattled as if demons trod them ; the light flickered, and the ghostly shadows leaped and cowered alternately against the damp wall.

[To be Continued.]

FRIENDSHIP.

HAVE we friends that love us when the night cometh on,
When prosperity's sun hath all faded and gone,
Who will shield us from slander when riches take wing ?
If so, we are happy—to such let us cling.

When our spirits are sad, and we're weary of earth,
Have we those who will cheer us with innocent mirth,
Who will bid us rejoice, and some sweet song will sing ?
If so, we are happy—to such let us cling.

Have we those, who, through sickness, will watch by our bed,
When the gay, glowing visions of earth shall have fled ;
Who, across our dark pathway, some bright ray will fling ?
If so, we are happy—to such let us cling.

And oh, when we've passed to that "bright, happy land,"
Have we those who will sigh as we're missed from their band ;
And the flowers we have loved, to our grave will they bring ?
If so, we are happy—to such let us cling.

EDITOR'S TABLE.

WE would fraternally call attention to our new Prospectus, which appears on the second page of the *Signet* cover, and ask for it a careful perusal. We have now been publishing the *Signet* nearly five years; have increased it from forty-two pages (its original size) to sixty-four pages, printed on good paper and with fair type; and we are not aware of being chargeable with vanity when we state, that it presents as fair an appearance as any similar work in the United States; of the matter contained therein, our readers must be the judges.

Having at heart the honor and well-being of our beloved Order, we have not remained silent when a departure from the ancient landmarks came under our notice. In combating the fanciful theories of some of our brethren, we may have used language which, to them, may seem strong—this we cannot help. We feel, deeply feel, the responsibility which rests upon us as the conductor of a Masonic journal, as well as our obligations as a member of the great Masonic family; and we would be recreant to our duty did we sit calmly without lifting our voice in warning against the heresies propagated, and by every means in our power caution the Craft against adopting the doctrines which *Doctors* have been putting forth.

Having latterly devoted all of our time in the endeavor to make the *Signet* a reliable Masonic journal, and having thus far been unable to realize any profits from its publication by reason of our adoption of the credit system, we now wish to make known our determination of abiding strictly by the terms set forth in our prospectus.

We understand that the fourth of November next will be celebrated throughout the southern States generally. This is right. Whilst a grateful people celebrate annually the anniversary of their country's independence, we, as Free Masons, hail with joy the one hundredth anniversary of the initiation of that MAN, who was first in peace, first in war, and first in the hearts of his countrymen.

OBITUARY.

PAULDINGVILLE, Mo., Sept. 24, 1852.

At a regular communication of Pauldingville Lodge of Free and Accepted Masons, held at their Hall on the 24th inst., the following preamble and resolutions were offered and unanimously adopted :

Whereas, It has pleased the Architect of the Universe, in the dispensation of his wise providence, to call from time to eternity our esteemed and worthy Brother, WILLIAM LOGAN, Senior Deacon of this Lodge, who died on the 15th inst. ; and,

Whereas, In the death of our brother, we recognize the loss of a faithful Mason, devoted to the interests of the Order, and familiar with its duties and its obligations ; and,

Whereas, This Lodge has especial reason to deplore his death, as the loss of one ever willing to devote his time and talents for the honor and prosperity of the Order : Therefore,

Resolved, That in the death of our late brother, society has lost a worthy and honest member, and Masons a true and faithful brother.

Resolved, That we deeply sympathise with the widow and orphans in their irreparable loss ; and we humbly commend them to Him who is the " husband of the widow and the father of the fatherless."

Resolved, That this Lodge and its furniture be draped in mourning, and its members wear the usual badge for the space of thirty days.

Resolved, That a copy of the foregoing preamble and resolutions be duly attested and sent to the family of our deceased brother ; and a copy sent to the " St. Louis Intelligencer " and " Masonic Signet," with the request to publish.

Pauldingville Lodge, No. 11, Sept. 24th, A. D. 1852.

D. M. CARTER, W. M.

B. D. LUCKITT, Secretary.

SOMERVILLE, Ala., Aug. 21st, 1852.

Whereas, It has pleased the Supreme Grand Master of the Universe to remove from our midst, under peculiarly afflicting circumstances, our much beloved Brother, THOMAS PRICE, a member of Somerville Lodge, No. 157, of Free and Accepted Masons, who died at his residence in Somerville, Ala., on the 12th day of August, 1852, after an exceedingly painful and protracted illness. And sharing deeply in the general sorrow which the said melancholy event has produced, and desiring to manifest our sensibility on the mournful occasion, be it

Resolved, That in the death of our Brother Price, the Fraternity and community have sustained an irreparable loss. As a friend and brother, he was frank, open and generous. As a philanthropist, liberal—the calls of humanity never left him unanswered. As a Mason, exemplary—as a husband, kind and affectionate—as a father, fond and doating. It may be truly said, " that those who knew him best, loved him most ; " and we rejoice that his last hours left pleasing testimonials that our loss is his eternal gain.

Resolved, That we sincerely sympathise with the widow and orphans of our departed brother in their severe bereavement, and can truly say : Be comforted, wipe away your tears ; " your husband and father was a worthy Mason—and Masons know their duty."

Resolved, That the members of this Lodge, as a token of the respect and esteem they feel for the memory of our deceased brother, will wear the usual badge of mourning for thirty days.

Resolved, That the above preamble and resolutions be spread at large upon the records of this Lodge, and that a copy be transmitted to the widow and family of the deceased, and that the same be published in the "Morgan Advertiser," Huntsville papers, and "Masonic Signet."

H. V. PHILPOTT, Secretary.

At a called meeting of Grover Lodge, No. 7, held at the Masonic Hall, in Calhoun, Mo., on Friday the 10th September, A. D. 1852, A. L. 5852, the following preamble and resolutions were unanimously adopted:

Whereas, It has pleased Almighty God to remove our beloved Brother, GEO. A. EAST, from our midst to the realms of eternity: Therefore, be it

Resolved, 1st. That we deeply deplore this sudden dispensation of the providence of God, and feel most sensibly our heavy bereavement; while we acknowledge it to be our duty to bow in humble submission to the will of the Great Architect of the Universe:

2nd. That in the death of Brother Geo. A. East, the community has lost a just and upright member, and we, a much esteemed brother, whose memory and virtues we will long cherish:

3rd. That we do sincerely sympathise with the family and friends of our deceased brother in their solemn and afflicting bereavement, and in token of our sorrow we will wear the usual badge of mourning for thirty days.

4th. That the Secretary be requested to deliver a copy of these resolutions to the bereaved family; and to furnish a copy of the same for publication in the "Masonic Signet."

JAMES A. TUTT, Secretary.

TABLE OF CONTENTS.

History of Free Masonry.....	3
Poetry—Kate of Castle Burnie.....	11
" The Isle and the Star.....	29
" Friendship.....	61
Grand Lodge of Indiana.....	12
Powers of Grand Masters.....	22
Grand Chapter of Connecticut.....	30
Communication on the Arrest of the Charter of Barry Lodge, Mo.....	33
Questions of Masonic Usage—Can Masons and Others Jointly Bury the Dead?....	34
" " " Can G. Lodges Control Non-affiliated Masons, &c.? ..	37
" " " Balloting for Candidates.....	42
" " " Can a D. D. G. Master Arrest a Charter?.....	44
" " " Rights and Powers of D. D. Grand Masters.....	46
" " " Withdrawing a Black Ball.....	49
" " " How Far Are Agents Responsible.....	49
Alice Norman—A Tale.....	52
Editor's Table.....	62
Obituary.....	63

THE SIGNET AND MIRROR.

VOL. VIII.

ST. LOUIS, DECEMBER, 1852.

NO. 2.

HISTORY OF FREE MASONRY — NO. LVI.

BY THE EDITOR.

MASONRY IN THE UNITED STATES—CONTINUED.

DOCTOR ANDERSON informs us, that in 1736 the Grand Lodge of England granted warrants to South Carolina and New England. The distinguished author does not say whether these warrants gave authority to establish Provincial Grand Lodges, or merely to form, constitute and open particular Lodges ; it is, however, most likely that they were simple patents, granted to individuals, to establish a single Lodge in each locality, for we have no means of knowing whether these warrants were used. Had we the material from which to draw an authentic account of the disposition made of said warrants, they would next in order claim our attention ; but, as stated above, we have no authentic testimony. In order to elicit light upon this and kindred subjects, we, about two years ago, addressed a letter of inquiry to Brother Mackey, of Charleston, and fraternally asked his assistance in tracing the history of Masonry in his State ; but, we regret to say, that from some cause unknown to us our letter has never been answered ; and situated as we now are, we are compelled to leave the subject of the warrants of 1736 unsettled, and pass to the next in order : —

The History of Masonry in New York.

Chancellor Walworth, to whom we shall have occasion to refer frequently, says, in his written opinion of the difficulty in New York Grand Lodge, in 1849, that “The first charter for the organization and the holding a Provincial Grand Lodge in New York, appears to have been granted by the Grand Lodge of England, during the Grand

VOL. VIII—5.

Mastership of Edward, the second Earl of Darnley, a grandson, on the mother's side, of Lord Cornbury, our former Provincial Governor. This charter was granted to Captain Richard Riggs, as Provincial Grand Master of New York, and his associates. The precise date of that charter has not been obtained, as the charter and record of the proceedings under it, were probably carried off or destroyed during the war of the Revolution. For I think I have understood from my father, who was initiated in one of the Lodges of the then Province of New York, that Sir John Johnson was the last Provincial Grand Master immediately previous to the Revolution. That charter, however, must have been issued either in 1737 or the early part of 1738, as the Grand Mastership of the Earl of Darnley commenced in April, 1737, and continued but for one year."

Had Chancellor Walworth referred to Anderson's Constitutions and History of the Grand Lodge of England, he would there have found that it is not a matter of doubt as to the year in which the warrant spoken of was granted. It is true, as stated, that the Earl of Darnley was chosen Grand Master and installed in April, 1737, and that he served but one year—viz., until the 27th of April, 1738, when the Marquis of Carnarvon was chosen and installed as Grand Master. Doctor Anderson says that a warrant for a Provincial Grand Lodge in New York was granted in 1737: Darnley Grand Master.

In a private letter from a distinguished Mason of New York, we are told that the warrant for a Provincial Grand Lodge in New York granted in 1737, is now on file in that Grand Lodge; but we feel confident this is a mistake. We think Chancellor Walworth is right in supposing it was carried off or destroyed during the Revolution. The very fact that a necessity existed in 1781 for the brethren of New York to ask for another Provincial charter, proves that the warrant of 1737 had been forfeited or was not then to be found in New York.

In speaking of the warrant of 1737, Chancellor Walworth advances a singular idea as follows: "I also think that those who were acting under that charter here, (New York,) adhered to the Grand Lodge which afterwards was generally known as the Ancient York Masons, which name however does not appear to have been used by the Grand Lodge at London in its charters."

In the above conjecture the distinguished brother has suffered him-

self to fall into a palpable error. The charter or warrant of 1737 was granted, as stated, by the Grand Lodge of England: Darnley Grand Master. There was no Grand Lodge at that time called the Grand Lodge of Ancient Masons, or of Ancient York Masons. The members of the Grand Lodge of England who withdrew from that body and denounced the Grand Lodge, and (for a time) all Grand Lodges; and who afterwards joined in with expelled and suspended Masons to form a Grand Lodge; were in peaceable communion with the legal Grand Lodge at the time the Provincial charter was granted to New York, and for nearly two years after. These dissenters withdrew in 1739, and did not form themselves into a Grand Lodge, so called, until some time after; but when formed, they called it the Grand Lodge of Ancient Masons; and they further took it upon themselves to call the Grand Lodge of England, the Grand Lodge of Modern Masons. Thus it will be seen, that the New York Masons could not claim to hold under the Grand Lodge of Ancient Masons, for it was not in being when the Provincial warrant was granted: and it would be ridiculous to suppose that at any after period they would claim to hold under any other authority in England than that which had given them being.

For several years after the establishment of the spurious Grand Lodge, the members thereof caused much trouble to the Grand Lodge of England; and year after year the Grand Lodge declared the new association a clandestine body of Masons, and forbid all Masonic intercourse. An edict of this kind was passed in 1755, when the third Duke of Athol presided over the clandestine Grand Lodge, and also in 1777, when the fourth Duke of Athol was their so called Grand Master.

That the Masons of New York claimed to be Ancient Free and Accepted Masons, or Ancient York Masons, is more than probable, for such in truth they were, and such was their mother Grand Lodge; the name Modern, given by their enemies, to the contrary notwithstanding. It is to be presumed the Masons of New York knew the teachings of their mother Grand Lodge, and like the St. John's Grand Lodge at Boston, knew themselves to be Ancient Free and Accepted Masons. But suppose the Masons of New York believed the Grand Lodge of England had been justly called Modern Masons, by what process could they continue to use the warrant of 1737 and

yet claim to hold under another Grand body? But we have no reason to believe the Masons of New York were ashamed of their great parent. We envy not the brother who prides himself in being a descendant of the Athol Grand Lodge, as it seems to us that no one, acquainted with the true history of its establishment, could be lured by the assumed title of Ancient.

To what extent the Provincial Grand Lodge of New York planted Lodges, we have no means at hand to show: we suppose the day is not distant when we shall be very fully informed upon this subject, as a history of Masonry of the State of New York is being prepared by an able committee. That quite a number of Lodges were established by the first Provincial Grand Lodge we know, but we do not know their locations or names, nor do we know how many of them are still in being. We suppose St. John's Lodge, No. 1, is one of the original Lodges; and if so, the world should know how long since it was first formed. It is a matter of much interest to know the history of the oldest Lodges in this country.

We suppose nearly all the Lodges formed in New York between 1737 and 1775 were established by warrants from the Provincial Grand Lodge of 1737; but we have reason to believe that *all* were not so established. Preston tells us that the Grand Lodge of England issued a patent to New York, under the Grand Mastership of Lord Byron. He does not tell us the date of that patent, but we know that Lord Byron succeeded Lord Cranstoun in 1747, and held the office of Grand Master until 1752, when Lord Craysfort was installed. Preston also says that a patent was issued to New York under the Grand Mastership of the last named Grand Master. Now, whether Brother Preston is mistaken in both or either of these patents, we have no means of knowing, but the fair presumption is that he states only a historical fact; and yet it seems singular that either Lord Byron or Lord Craysfort would send a warrant or patent to New York, knowing that a Provincial Grand Lodge was established there by the same Grand Lodge over which they presided. We think the term patent as then used was not synonymous with warrant; and it may be that the patents spoken of only empowered the establishment of two particular Lodges in New York: but even this much would seem to us of the present day as irregular and improper; and yet unless we admit some such explanation, we should be left to suppose

the Provincial Grand Lodge of 1737 had ceased to exist before 1752, while we have strong reasons for believing that its organization was continued until 1775.

Soon after the establishment of the Grand Lodge at Boston, Masonry attracted the attention of the best and most distinguished men in this country; of which fact no better proof need be adduced than, that nearly all the officers of the American army in the Revolution, and the principal statesmen of the day, were Masons; and it cannot be doubted that New York made a fair proportion of them: and, hence, we infer that the warrant of 1737 remained in use until hostilities commenced.

During the Revolution, most of the Lodges in this country suspended business; indeed, there was much more attention paid to Masonry in the traveling Lodges, belonging to the army, than elsewhere. If Sir John Johnson was Grand Master of the Provincial Grand Lodge of New York at the commencement of the war, the cessation of the meetings of that Grand body and the final loss of the original warrant may be rationally surmised, as he was a royalist, and therefore most probably took possession of the warrant and abstained from calling a meeting, knowing the body would be composed mainly of those favorable to the cause of American independence.

However this may be, it appears very certain that there was no Grand Lodge or Masonic head in New York in 1781. Nor does appear that there were then American Lodges enough in the vicinity of New York city to petition, with probable success, for a new warrant. Three Lodges in the city, together with six military Lodges belonging to different regiments of the British army then stationed in New York, petitioned, not the Grand Lodge of England as some of the New York writers assert, but the Grand Lodge of Ancient Masons, so called, of England, over which the fourth Duke of Athol then presided.

The request of the petitioners was readily granted on the 5th of September, 1781—(Athol, Grand Master; Wm. Dickey, D. G. M.; Jas. Jones, S. G. W.; Jas. Read, J. G. W.; and Charles Bearblock, G. Secretary)—by granting privilege to form and open a Provincial Grand Lodge in the State of New York, with the usual privileges and powers;—and to this end, constituted and appointed Rev. William Walter, Master of Arts, the first Rt. W. G. Master; John Stedholme

Browning, Esq., Provincial S. G. Warden ; and Rev. John Beardsley, Master of Arts, J. G. Warden. We make the following extract from the warrant, a copy of which is before us :

“ Do by these presents, authorize and empower our trusty and well beloved brethren, Free and Accepted Ancient Masons, who, at the time of this present writing, are, or shall hereafter become, inhabitants of the Province of New York, in North America, to congregate, form and hold a Provincial Grand Lodge in the city of New York and Province of New York aforesaid, *independent of any former dispensation, warrant or constitution, ordered, given or granted by us, or any of our predecessors, Grand Masters of England, to any Mason or Masons residing within the Masonical jurisdiction aforesaid.*”

We have italicised the latter part of the sentence in order to call special attention to the fact, that deception was intended to be practiced. Why use the language, “ independent of any other charter,” &c. &c., when they could not have been ignorant of the fact, that neither they, nor *their* predecessors, had ever sent any warrant, or been asked for any before, for the Province of New York? We very naturally conclude that the object was to produce the impression in New York, upon the minds of those not acquainted with the facts, that the former Provincial Grand Lodge of New York had been established by the same Grand Lodge in London. They very carefully avoid any direct allusion to the former Provincial warrant, knowing it had emanated from the legitimate, the regular Grand Lodge of England. This Provincial charter contained a clause which had never been inserted in a charter by any other Grand Lodge in the world, we mean that which gave Past Masters perpetual membership in the Provincial Grand Lodge. We have shown elsewhere that this innovation was a stroke of policy early resorted to by that spurious Grand Lodge of London. They readily saw that this *bid*, this offer of distinction to Masters of Lodges, would have the effect to fascinate and win over their influence, as the Grand Lodge of England and the Grand Lodges of Scotland and Ireland had never permitted Past Masters to seats as perpetual members. Nor did the Grand Lodge of England consent to this innovation until it was done as a matter of compromise at the union of 1813.

Under the warrant aforesaid, the Provincial Grand Lodge of New

York was organized in December, 1782. In this organization, there was a feature which so much resembles the original formation of the Grand Lodge of *Ancient* Masons in Boston that we are induced to call attention to it. We allude to the fact, that this Provincial Grand Lodge was formed by and composed of six Lodges belonging to the British army, and three Lodges in the city of New York who were the creatures of the warrant of 1737. Thus was a Grand Lodge of *Ancient* Masons formed in New York by the authority of the Grand Lodge of *Ancient* Masons, of London, but made up of Lodges of Modern Masons, so called. We have seen that the three Lodges in New York descended from the Grand Lodge of England. We know that some of the military Lodges spoken of were established by the same Grand body, for some of their charters were granted before the spurious Grand Lodge in London was formed. From all which we learn, that although the Provincial Grand Lodge of 1782 was established in New York by a warrant from a spurious and irregular Grand Lodge, it was, nevertheless, composed of Masons who had descended from the true Grand Lodge of England.

At the close of the war in 1783, when the independence of the colonies was acknowledged by the mother country, many men elected to live under the crown of England, and therefore prepared to return. On the 19th of September, a meeting of the Provincial Grand Lodge was called, when it was agreed that the warrant, records, &c., should be left in New York. Upon the adoption of a resolution to this effect, the Grand Master resigned and nominated Bro. Cock, then the J. Grand Warden, who was unanimously elected. Some of the other officers also resigned, and their places were filled by permanent citizens of New York.

It has been said that the Masons of New York threw off their allegiance to the Athol Grand Lodge and formed an independent Grand Lodge immediately upon the close of the Revolution; but this is evidently a mistake, for as late as February, 1784, the Provincial Grand Lodge passed a resolution appointing the Grand officers a committee to settle upon some plan to procure a Provincial warrant from the Grand Lodge of England for the State of Connecticut. At the same meeting, (4th February, 1784,) Grand Master Cock resigned, and the Hon. Robert R. Livingston was unanimously elected and afterwards installed Grand Master.

In February, 1785, the S. Grand Warden and others were authorized and requested to draw up "rules and regulations," or a constitution, for the Grand Lodge. This committee reported in March following, when their report was adopted, and the rules or constitution was ordered to be printed.

After the difficulties of 1849, this portion of the history of the Grand Lodge seems to have been carefully examined by both the Willard and Philips' party, and they arrived at opposite opinions upon the subject of a re-organization of the Grand Lodge. The Willard party contending that the Grand Lodge did, in 1785, adopt a new constitution, thereby throwing off all allegiance to the parent body: while the other party, with seeming plausibility, contend that there is nothing upon record going to show that the Grand Lodge intended any such thing; on the contrary, they say that a committee who had been appointed to inquire into the propriety of withdrawing from the mother Grand Lodge, made the following report in June, 1787:

"That the Grand Lodge of this State is established according to the ancient and universal usages of Masonry, upon a constitution formed by the representatives of regular Lodges, convened under a legal warrant from the Grand Lodge of England, dated the 5th of September, in the year of Masonry five thousand, seven hundred and eighty-one, the most noble Prince John, the third Duke of Athol, being the then Grand Master. And your committee further beg leave to report, that, in their opinion, nothing is essential or necessary in future proceedings of the Grand Lodge upon the subject matter referred to them, but that a committee be appointed to prepare a draft of the style of warrants to be hereafter granted by the Grand Lodge, conformable to the said constitution."

The Philips' party contend that the word constitution here used, was intended to mean *rules*, as, say they, no new constitution was adopted in 1785, and hold that down to 1849, the Grand Lodge of New York continued to be Provincial to the Grand Lodge of England. The other party contend, that the committee intended to report (and was so understood) that a constitution having been adopted in 1785 by the Grand Lodge assembled, that instrument constituted the body an independent organization, and consequently there was no necessity for further action upon the subject except to make the charters conform to the re-organization.

Which of the parties are right in their construction of the resolution, we cannot say; but it is very evident that the Grand Secretary, who acted from 1785 to 1787, did not understand that an independent organization had been made, for all the new charters were filled up as formerly as emanating from the Provincial Grand Lodge; and as additional evidence that a re-organization did not take place, both parties, in 1849, examined this subject by reference to the records, and Bro. Cole gave it as his opinion that a re-organization had never been made, and P. G. Secretary Herring, who it is to be presumed was well posted up upon the records, asserts positively that there is nothing upon the records to show that the Provincial Grand Lodge had ever asserted, or intended to assert, its independence of the Grand Lodge of England. There is one view of this subject, however, which we think has been overlooked and which must forever settle the dispute. By reference to the Provincial warrant, it will be seen that the right of appeal to the parent body was expressly reserved for the final settlement of all difficulties; and it was further stipulated, that if at any time the Provincial Grand Lodge should fail to acknowledge and pay due respect to the parent Grand Lodge, then and in that case the warrant was to become null and void.

Now, it is known that from and after September, 1777, if not from March, 1785, the Grand Lodge of New York never made returns of its proceedings, or suffered appeals to be taken, to the Grand Lodge of England, but has ever styled itself the Grand Lodge of the State of New York, and not the Provincial Grand Lodge. And it further appears that they have uniformly claimed the title of Most Worshipful instead of Rt. Worshipful, the latter being the title of all Provincial Grand Lodges. We say then, that although the independence spoken of was never expressly declared, that independence was a natural and legal result of the disregard shown to the conditions of the warrant; and moreover the Grand Lodge of England has ever regarded the Grand Lodge of New York as an independent body, in no way amenable to its original parent.

With this view of the subject, we shall proceed to notice three of the four serious difficulties through which the Grand Lodge of New York has passed within the last thirty years. The interruption or difficulty referred to which we shall not consider in this connection, is the anti-masonic tirade, which we shall reserve for a separate article, intended to embrace its ravages in various portions of the Union.

THE PRAYER OF THE BETROTHED.

A LADY in the *St. Louis Union*, over the signature of Inez, portrays her thoughts in the following most beautiful verses, on the eve of her marriage:

FATHER, I come before thy throne,
 With low and bended knees,
 To thank Thee, with a grateful tone,
 For all thy love to me.
 Forgive me, if my heart this hour,
 I give not ALL to Thee,
 For dear affections' mighty power
 Divides it now with Thee.

Thou knowest, Father, every thought
 That wakes within my breast,
 And how this heart has vainly sought
 To keep its love suppressed ;
 Yet when the idol, worshiped one,
 Sits fondly by my side,
 And breathes the vows I cannot shun,
 To me his destined bride,

Forgive me if the loving kiss,
 He leaves upon my brow,
 Is thought of in an hour like this,
 And thrills me even now.
 He's chosen me to be his love
 And comforter through life ;
 Enable me, oh God, to prove
 A loving, faithful wife.

HE knows not, Father, all the deep
 Affections I control ;
 The thousand loving thoughts that sweep
 Resistless o'er my soul.
 He knows not each deep fount of love
 That gushes warm and free ;
 Nor can he ever, ever prove
 My warm idolatry.

Then guard him, Father ; round his way
 Thy choicest blessings cast,
 And render each successive day
 Still happier than the last :
 And, Father, grant us so to live,
 That when this life is o'er,
 Within the happy home you give,
 We meet to part no more.

GRAND CHAPTER OF VERMONT.

WE have before us a copy of the printed proceedings of the Grand Chapter of Vermont, at its last annual convocation, in St. Albans, on the 12th August, 1852.

The address of the M. E. G. High Priest is an appropriate and business like document, but as it is very properly confined mainly to local matters, we pass it by in order to make room for the report of the Correspondence Committee.

We have long thought it a little singular that the reports of the correspondence committees of Grand Chapters, generally, but poorly compare with similar reports emanating from Grand Lodges; but we are rejoiced to find Vermont an honorable exception. Comp. Tucker, the chairman of said committee, has long been favorably known as an able expounder of the principles of Masonry, and the report before us fully sustains his high reputation. We are gratified at being able to indorse most of the opinions of the committee as conservative and sound. We take issue upon one subject embraced in the report, upon which we shall offer some remarks after giving our readers the entire report.

After giving the names of the Grand Chapters from whom proceedings had been received, the committee make the following

REPORT:

Your committee have given to these (embracing our permanent foreign correspondence for the year) such an examination as their time has permitted, and as the importance of several of them seem to demand; and submit, for the consideration of this Grand body, such observations upon their contents as they think them to require.

Before proceeding, however, to this peculiar portion of their duty, your committee think it expedient to recall the attention of this Grand body to some of the various subjects introduced by them in their report, at the last annual communication.

It will be remembered that no action was taken by this Grand Chapter, upon any of the subjects of that report, but that the report, as a whole, was referred to a special committee, "for time and deliberation," to report at the present communication. Your committee are

not advised as to what the recommendations of that committee may be, or what opinion this Grand body may entertain upon any of the matters heretofore submitted to it by them. In this state of things we do not design to renew any general examination of the subjects submitted by our last report, farther than they shall incidentally arise from matter existing in communications which have been since received.

When an annual report of the committee on foreign correspondence of the Grand Chapter of Florida was specially referred, without other action upon it by that Grand body, the committee declined at the following annual communication to present any further report until their last was acted upon, taking such action of their Grand Chapter as an indication that none further was desired. Your committee would, at this time, pursue the same course, if they believed such an intimation to be fairly inferable from the reference of their report of last year by this Grand body. Believing otherwise, however, they pursue a different course.

The importance of forming and expressing opinions by this Grand Chapter relative to mooted subjects of Masonic principle and practice, has been gathering strength and force ever since the re-organization of Royal Arch Masonry in this State. The subordinate Chapters within our jurisdiction have a fair claim to know what we expect from them, and our sister Grand Chapters, and Companions elsewhere, have a right to know whether in essentials our opinions and practices are above or below a true standard of Masonic orthodoxy.

The following questions, among some others of less importance, heretofore presented to this Grand body for consideration, yet await its decision :

1st. Whether any of the Chapter degrees may be conferred on persons maimed or otherwise imperfect in body ?

2nd. The power of presiding officers of Chapters on questions of order, and the right of a limited appeal from their decisions.

3rd. Whether the councils of Royal and Select Masters in this State ought to be solicited to place themselves under the jurisdiction of this Grand body, and whether this Grand body has now, *of right*, any control over them ; — and also whether the degrees they confer should be given before or after the Royal Arch degree ?

4th. Whether it is expedient that the General Grand Chapter of the United States should establish a representative fund for the payment

of the expenses of its representatives from State Grand Chapters?

The importance of these questions is obvious. The uniformity of Masonic practice has an importance attached to it which cannot be over estimated. Whatever anomalies have been engrafted on the primitive usages and practices of Masonry in other countries, and however the position of such countries may present obstacles to uniformity, in the opinion of your committee, it is not unreasonable to hope, that in this favored country we can, by proper efforts, prevent all parasitical corruptions from fastening upon us, and destroy the few which are struggling to obtain a lodgment. Full and free investigation, and candid and fraternal discussion, on the part of our Grand High Priests, committees of correspondence, and the strong editorial brotherhood now laboring in our cause, are the sources upon which we must rely for that light which will correct discrepancies, and produce as near an approximation to unity of action as the imperfection of anything human is susceptible of attaining. It is doubtless true that minor questions will often arise in Lodges and Chapters, which fall under no written and well defined rule. A discussion of these, in the able periodicals devoted to the institution, will and does usually dispose of such questions satisfactorily in a very short time. It is familiar, however, to the more enlightened members of the Order, that several important leading questions have been, for some years, agitated, (and among them the three first questions above alluded to,) as to which no general uniformity of opinion has yet been attained. Your committee doubt not, however, that past discussion has thrown much light upon them, and that they are yet destined to be satisfactorily settled through the efforts and labors of those who have heretofore and are still investigating their true character, with patience, perseverance and candor, and with an anxious hope to see them settled correctly, for the honor and advantage of our beloved institution.

The question as to the Royal and Select degrees is placed somewhat in a new aspect, by an article in the *Southern and Western Masonic Miscellany*, published at Charleston, S. C., by Companion Mackey. We have our information from the proceedings of the Grand Chapter of Maine for 1852, as copied from those of the Grand Chapter of Tennessee for 1851. The *Miscellany* itself is not, at this time, accessible to us. It is contended in this article, that these degrees belong, *of right*, to the Supreme Council of the 33rd degree, and

that the jurisdiction taken of them elsewhere is illegitimate and unwarranted, and has existed only through the supineness of those Supreme Councils.

As a portion of the history of this claim, it is asserted that three brethren received these degrees in the Sublime Grand Lodge of Perfection, at Charleston, in February, 1783, and that, at the original establishment of the Grand Councils of the Princes of Jerusalem, in that city, on the 20th of February, 1778, Brother Myers, one of the Deputy Inspector Generals of Frederick the 2nd, of Prussia, deposited in the Grand archives of that body certified copies of them from Berlin, which were to be under the future guidance and fostering protection of that presiding body. It is also stated that the Grand officers and the Sublime Council of Inspectors General have been, since 1783, steadily in the habit of conferring the degrees in question, (up to 1827 at least,) under their authority, in the Southern and Western States, and have also granted charters for that purpose to Councils which have formed Grand Councils, and which Grand Councils have granted other charters. It is further stated, that in 1827 the Grand Chapter of South Carolina, upon being satisfied of the truth of these things, resolved that "it was improper and inexpedient" for that Grand body "to assume a jurisdiction over the said degrees, and thus to interfere with the rights and privileges of our brethren and companions in another and higher order of Free Masonry."

By a memorandum in the archives of the Supreme Grand Council, dated 15th March, 1830, and signed by Moses Holbrook, then Grand Commander, made, as is said, for the government of members of the 33rd degree, "it appears that agreeably to the obligations and the constitutions governing these degrees, (Royal and Select Master of 27,) it is correct and lawful to give them, either to Sublime Masons, who have arrived at Knight of the 9th arch, (13th degree,) or to Companions of the 3rd arch, that is Royal Arch Masons."

In an appendix to the oration of Brother F. Dalcho, delivered in the Sublime Grand Lodge in 1807, it is said that, "besides those degrees which are in regular succession, most of the Inspectors are in possession of a number of detailed degrees, given in different parts of the world, and which they generally communicate, free of expense, to those brethren who are high enough to understand them." Among

these detailed degrees he enumerates that of the Select Mason of 27, or the Select Master.

The Supreme Council of the 33rd degree was first opened at Charleston, on the 31st of May, 1801.

If we correctly understand those claims, they involve the following propositions :

1st. That jurisdiction over the Royal and Select degrees belongs, *of right*, to the Supreme Grand Council of the 33rd degree.

2nd. That their oldest date in this country is under the authority of the Grand Lodge of Perfection in 1783.

3rd. That the Grand Councils of the Princes of Jerusalem had certified copies of them from Berlin in 1778, and then claimed jurisdiction over them.

4th. That the Grand officers and the Sublime Council of Inspectors General have conferred them ever since 1783, and have granted charters for them.

5th. That they are only to be conferred on Knights of the 9th Arch and Royal Arch Masons.

6th. That they are not *regular* but *detailed* or *side* degrees.

In a letter from Brother Mackey to Brother Charles W. Moore, of Boston, published in the *Freemason's Magazine* for Nov., 1848, the same view as to the jurisdiction of the Royal and Select degrees as is here given, is set forth, but they do not seem till recently to have attracted any particular attention from the State Grand Chapters. In the same letter, Brother Mackey suggested that a convention of Royal and Select Masons should be holden at some central point, to make an amicable settlement of the dispute, and to make the mode and manner of conferring them uniform throughout the country. A feeble attempt was made to have this brought about at Boston, at the communication of the General Grand Chapter in Sept., 1850, but it turned out a complete failure, and the convention was not even called together. We hope it may be renewed with better success at the communication of the General Grand Chapter, in Kentucky, in Sept., 1853.

It is, we think, provable, that these degrees had been conferred in this country previous to the oldest date claimed by the article in the *Miscellany*, and we have good authority for saying that, as early as 1766, they were conferred in the city of Albany. We know also that

it is an opinion, sustained by strong authority, that at that time they came from *France*, and not from *Prussia*. They were also, not far from that time, introduced into Rhode Island, and subsequently into Massachusetts and Maryland, and before the establishment of the Grand Lodge of Perfection at Charleston, in 1783. They were then considered as *detached* or *honorary* degrees. At some time (but at what time, cannot be definitely ascertained,) power was given to individuals to confer them, and to that circumstance we probably owe the fact of finding them so generally spread over the different States. We have strong doubts as to their having solely originated at Charleston under the power claimed from Berlin.

We do not favor the idea of a superior body generally claiming jurisdiction over *side* degrees, or any degrees which it does not *distinctly claim authority over in its publications*, which purport to give a list of those degrees claimed to be under its control. We hardly think it would be generally recognized if the State Grand Lodges should assert jurisdiction over the dozens of side degrees which are conferred on Master Masons; or if the State Grand Chapters should claim a similar control over such side degrees as are conferable on Royal Arch Masons. When those bodies publish lists of degrees regularly subject to their control, the inference always is that they embrace *all* the degrees over which they have power. Neither the northern or southern Supreme Councils have the Royal and Select degrees in their published lists. The northern, if we are correctly informed, has not for many years claimed to control them: the southern now stands alone in making the claim. If the Supreme Grand Councils never claimed, in this country, to control the York rite, because it existed here independent before their establishment, why should they observe a different rule as to the Royal and Select degrees, which also existed here prior to their advent from Prussia? According to one of the positions asserted in the *Miscellany*, the Grand Chapters of Maryland and Virginia, and perhaps some others, (which confer the degrees *before* the Royal Arch,) have been pursuing a wrong practice, although to us it seems plain that as they belong to the first Temple, and not the second, they should precede the Arch.

While we do not find ourselves satisfied that the claim asserted by Brother Mackey is one of *strict right*, still we are (in common, we believe, with a large majority of the Royal Arch Masons of the

United States) so far anxious that these degrees should come under some proper control, that *we feel very free in saying* that it is not, in our opinion, of so much consequence *what* Grand body controls them, as it is that they should have *some* fixed and authoritative head. In their present condition, in the United States, they are almost literally *nullus filius*, or perhaps we should rather say, they have a surplus fraternity.

State Grand Councils, State Grand Chapters, the General Grand Chapter, Sublime Grand Lodges of Perfection, Grand Councils of Princes of Jerusalem, and the Supreme Grand Councils of the 33rd degree, have, at different times, claimed their parentage, and it is quite time that the true parent was restored to the control of his own children; and if the legitimate one be still doubtful, that a putative one should be agreed to by compromise. For ourselves, though we may perhaps doubt somewhat, as we have intimated, the soundness of the claim now set up *de jure*, we have few objections to helping establish it *de facto*, if that will terminate the controversy.

There are some things in the report of the committee on foreign correspondence of the Grand Chapter of New York, which call for a few remarks. The committee contend that the General Grand Chapter has not abandoned its jurisdiction over the Council degrees, and that the proceedings of 1829 and 1844 are yet in force. It might perhaps be a full answer to this position to say, that the General Grand Chapter is a body of limited powers, set forth and defined in a written constitution, by which no power to act on this subject is conferred at all, or ever was, by all the changes which that instrument has passed through — that no implied powers of this character are given to that body, and that whenever it has acted on this subject, its power has been assumed and wholly arbitrary.

The General Grand Constitution speaks of *Chapters* alone, and when it names the degrees embraced by them, names only the Mark, Past, Most Excellent, and Royal Arch. If the General Grand Chapter did not consider that it had no jurisdiction over them, notwithstanding the inoperative resolutions of 1829 and 1844, its action of 1850, in refusing to inquire into the expediency of organizing a General Grand Council, is wholly unmeaning. Our understanding of its import at the time was, that that body doubted its right to interfere with them at all.

We are seriously and politely assured by the New York committee, that our notice as to the Grand East (although that committee intimate that they may have been in error on the subject) did not produce any conviction upon them. We are obliged to them for this information, but hope the dignity of the committee was not injured by perusing an argument from Vermont, even though it failed of producing conviction. We have been so dull sometimes ourselves, as to read arguments, even from the brilliant pens of the New York committee, which possessed the same unfortunate quality.

A correct reading of what we have heretofore said, about the degree of Heroine of Jericho, will correct the impression of the New York committee that we ever classed it among the "ineffable" degrees.

The "tender mercies of Vermont," as to making the degree of High Priesthood a subject of money speculation, are not changed. We have protested against it, "caustically" even, if our Companions please to term it so, and shall continue to protest against it, Connecticut to the contrary notwithstanding; and are gratified at finding that our views have been approved in high Masonic quarters. Our question, as to where the Masonic money thus obtained goes to, has never been answered. The proceedings of the Grand Chapter of Maryland, at its adjourned meeting (we are surprised at this not being styled its "called off communication") of April, 1850, reveal difficulties in this High Priesthood subject even more serious than monied ones. A Chapter had elected a High Priest twice, and a Council of High Priests twice refused to confer the degree upon him. He received a third election, and the Grand High Priest refused to install him, because he had not received the degree. His Chapter surrendered its charter, and, partly for this cause, those who participated in the affair were excluded by the Grand Chapter of Maryland from Masonic intercourse.

If this practice, on the part of the Council of High Priests, be constitutionally correct and right, and the consequences such as occurred in this case, it follows that any Council of High Priests can defeat the choice of any subordinate Chapter as to its first officer, and that no High Priest can hold office except such as are approved of by these Councils. The State Grand Chapters exercise no such veto power over the choice of their subordinate, and we are very far from being convinced that the clause (in the 1st Section, Article 4th,) of

the General Grand Royal Arch Constitution, which is referred to, confers any such power upon a Council of High Priests. The result also, which places the Companions of a subordinate Chapter in contumacy for exercising their own judgment in their choice of a first officer, and suspends and expels them for adhering to it, seems to us more worthy of being located near the "Bridge of Sighs" than near the tabernacle of Royal Arch freedom.

We differ altogether with the New York committee in their views of this subject, and were highly gratified in finding that the Grand Chapter of New York discarded the views of Maryland. We believe that if any such construction of the constitutional article as is claimed by Maryland can possibly be forced upon it, the General Grand Chapter should do no other business until a provision so manifestly unmasonic and obnoxious is repealed.

The New York committee speak sarcastically at our having referred to the Ahiman Rezon. Had they observed *all* we said, the *reason* for our reference to it might have spared them any occasion for sarcasm. That work had been referred to by a distinguished Mason in the General Grand Chapter as authority for Masonic "immemorial usages," though not produced; and while we used it for the purpose of denying that it sustained the position for which it was referred to in that Grand body, we thought it not inappropriate, if it could be cited as authority in such a quarter — and without objection too — to refer to it as to other subjects.

The chairman of the N. Y. committee was present in that Grand body when a distinguished Companion from Ohio referred to it in debate, but he did not find occasion *then* to remind that Companion of the deficiency of truth "in the philosophy of Lawrence Dermott." We take his remarks kindly, however, notwithstanding his silence on that occasion, and assure him that in such good company as that of the late M. E. Joel R. Poinsett, and the Grand Chapters of Virginia and South Carolina, we do not feel particularly humiliated in meeting the frown even of the chairman of the committee on foreign correspondence of the Grand Chapter of New York.

The G. H. Priest of Maryland, (Companion B. B. French,) though differing from some of the views taken by this committee in their report of last year, has kindly assured us that he will bring them to the test of a fair discussion upon authority.

Nothing can be more acceptable to Vermont Royal Arch Masonry. We have no pride of opinion on Masonic subjects; and upon doubtful questions have no other wish than to attain the right. Companion French we esteem as one of the most intelligent Masons in the United States, and shall always place great weight upon the mature productions of his pen. We hope to be in possession of his views in time to submit them at the next communication of this Grand body.

Virginia, it is well known, has not, thus far, united with the General Grand Chapter of the United States. At the communication of her Grand Chapter, in January, 1852, however, she appointed a special committee on the following resolution: "To consider the relations which exist between the Grand Chapter and the General Grand Chapter of the United States, and the expediency of uniting with said General Grand Chapter as a constituent member thereof." This committee consists of three highly intelligent Companions, and is to report at the next Grand annual communication.

Our proceedings of last communication do not appear to have been received by Virginia.

The Grand High Priest of the Grand Chapter of Georgia, doubts "the propriety of one Grand Chapter animadverting on the acts or language of another." So do we, in one sense of that word, and the one in which he apparently uses it. There can be *discussion*, however, we apprehend, without *critical censure*. That Grand officer has submitted to the Craft some important "opinions of his own," heretofore, which have passed into governing laws. We hope he does not mean, not only that there is no appeal from those opinions, but that their soundness ought not to be examined.

The Grand Chapter of Georgia adopted a report, by a vote of 49 to 25, which maintained, that "if the maim or deformity" (of a candidate for the Chapter degrees) "is not of such a nature as renders the candidate incapable of learning the art of serving his master's lord, and of being made a brother, it is not sufficient to exclude the applicant from the benefit of Masonry." The same report explains, that "the loss of a leg, an arm, a foot, a hand, or both the eyes, would exclude," but that "the want of an eye, a toe, certain fingers, or any other member not absolutely necessary for the purpose of labor and instruction in Masonry, would not be a fatal defect."

A Grand Chapter for the State of Arkansas, was duly organized

April 28th, 1851, and formed a constitution. It held its first regular communication under its constitution, at Little Rock, on the first Monday of November, 1851, and has six Chapters under its jurisdiction. The Companions of that State appear to have commenced this organization under favorable circumstances, and with encouraging prospects. We cheerfully extend them the right hand of fellowship.

The Grand Chapter of Florida does not acknowledge the authority of the General Grand Chapter of the United States. It was, if we understand rightly, originally formed by two Chapters, deriving their charters from the Grand Chapter of Virginia, and one Chapter which was chartered by the General Chapter of South Carolina. The last named State Grand Chapter, being under the jurisdiction of the General Grand Chapter, it was maintained by the General Grand Chapter that she had no right to grant a charter out of her own State jurisdiction, and that, as a consequence, the Florida Grand Chapter was not constitutionally formed. To heal this irregularity, the General Grand Chapter claimed that the charter fees, amounting to ninety dollars, should be paid into its own treasury. The General Grand Chapter also claimed that the constitution of the Grand Chapter of Florida should be so amended as to require ninety instead of fifty dollars, as the price for a charter to a subordinate Chapter, in accordance with the requirements of the General Grand Royal Arch Constitution. The Grand Chapter of Florida insisted that the subordinate Chapter in question, (Florida Chapter, No. 4, at St. Augustine,) had paid for its charter and dues to the Grand Chapter of South Carolina, from the time of its organization up to that in which it passed under its own jurisdiction; that it was unacquainted with the relations existing between the Grand Chapter of South Carolina and the General Grand Chapter, and that this was in truth a question between those two bodies only. It insisted, also, that as it was formed by bodies deriving their powers from Royal Arch Chapters, not subject to the General Grand Chapter, it owed that Grand body no allegiance, and that the requirement to alter its constitution amounted to a demand for a surrender of its municipal rights not demanded by Masonic law, and not necessary to the good order and harmony of Masonry. With these views, it withdrew its application to the General Grand Chapter, and has ever since stood upon its own individual independence.

This, we believe, is a correct statement of the position of the Grand

Chapter of Florida, and we very deeply regret it, because we believe there are no better or more intelligent Royal Arch Masons in the United States than are to be found among its members. We do not intend to argue the questions involved in their unfortunate causes of division, but have stated the case, as we understand it, for the information of our Companions. New York and Maine have commented upon it, so far without any favorable result. We have but one or two suggestions to make on the subject.

If the General Grand Chapter would have considered the difficulty in the position of Florida Chapter, No. 4, cured or healed by the payment of the charter fees into her own treasury, we can hardly conceive why those fees should not have been claimed by her from the Grand Chapter of South Carolina, into whose treasury they had been mistakenly paid, and from which they were properly due; and particularly as the Grand Chapter of South Carolina was one of the constituent members of the General Grand Chapter, and accountable to that body for its Masonic acts. We can see no good reason, why Florida Chapter should be required to pay them twice. As to the other question, it appears to us that the Grand Chapter of Florida could not reasonably expect all the other State Grand Chapters to yield obedience to the requirements of the General Grand Royal Arch Constitution, and that an exception should be created in her favor; or, in other words, that she should be a constituent member of an associated body with the right of acting upon a different rule from her associates. Had the difficulties been got over, we believe that the assistance she could have rendered other Grand Chapters, who are opposed to the ninety dollar fee, would have terminated, at no distant day, in a satisfactory alteration of that regulation. We do not agree with our Florida Companions in the belief that, as to this portion of the subject, they would "have degraded themselves as men and Masons," by meeting with the General Grand Chapter.

The Grand Chapter of Michigan held its annual communication at Detroit, on the 7th day of January last. The address of the M. E. G. High Priest, and the report of the committee on foreign correspondence, are both able documents, but we do not find in them, or in the doings of the Grand Chapter, anything which calls for special observation at this time. That Grand Chapter seems to be harmonious, zealous and prosperous.

The Grand Chapter of Wisconsin was organized on the 13th day of February, 1850, and has ten Chapters under its jurisdiction. It held an adjourned communication at Janesville, on the 9th of December, 1850, for consecration and the installation of its Grand officers; and its regular annual communication at Madison, on the 9th of February, 1852. The Grand High Priest's address is a thorough business-like document, and his recommendations evince his clear intelligence on subjects of interest to the Fraternity. He recommends to the Chapters under his jurisdiction, to suspend the conferring of the Royal and Select Master's degrees in their respective bodies. He calls the attention of his Grand Chapter to the importance of not getting Chapters so near together, as to impair each other's usefulness; impresses upon it the vital importance of Masonic instruction, and lays before it the question proposed in the General Grand Chapter, in regard to establishing a representative fund. A constitution, by-laws and regulations were reported by a committee, which lie over one year for consideration. We do not find that the important subjects recommended by the Grand High Priest were acted upon, and there was no report from a committee of foreign correspondence.

The committee on foreign correspondence of the Grand Chapter of Indiana, at its annual communication of May, 1851, substantially, we think, agreed with us in the views expressed in our last report, as to the right of a limited appeal from a presiding officer on questions of order. They say, "there is a middle ground on this question, which is the right one to occupy. There are many questions of order, which may come before a Chapter, where it would work no harm to any one to allow the appeal, while there may be others in which the determination of the presiding officer should be final. Most of our Chapters, if not all of them, are governed by written constitutions, by-laws and rules. In many instances, questions arise as to the proper construction of these. Is it right that the presiding officer shall determine these questions for all the members—that he shall expound the laws which all are bound to support; and that the members shall adopt his exposition of them, whether right or wrong? We think not. That he should have the right to preserve order and decorum in the body over which he presides, and that there should be no appeal allowed which would defeat this object, is not denied. We think the General Grand Chapter might well adopt a rule specifying the cases in which

no appeal shall be taken ; but to say it shall be allowed in no case, is going too far." The Grand Chapter concurred in this report.

This Grand body also passed a resolution that the annual proceedings should be read in the subordinate Chapters ; an example, in our judgment, well worthy of imitation. •

At the communication of the same Grand body for 1852, the report of the committee on foreign correspondence seems to have been made by a single brother, who differs entirely from the committee of *three*, of 1851, as to the right of a limited appeal from the presiding officer on questions of order, and maintains that the resolution of the General Grand Chapter was "merely a reiteration of ancient usage." This report was sent to a committee of three, who reported in favor of the correctness of the resolution passed by the General Grand Chapter, and their report was concurred in. The Grand Chapter of Indiana, therefore, stands in the very enviable position of having decided this question *both ways*, at two successive communications.

This Grand Chapter also concurred in a resolution reported by a committee, that "each individual Chapter for itself" should decide, in each individual case, upon the admission of maimed persons ; thus assuming to regulate for itself a question of general Masonic law now pending before the General Grand Chapter.

A select committee of this Grand Chapter reported, that "if all three of the first officers of a subordinate Chapter be absent, then the Chapter must cease to work ; in which case, it will be the duty of the Chapter immediately to certify the Grand High Priest, or Deputy Grand High Priest, of the existing facts, who, in the opinion of your committee, have full power to appoint some suitable Companion to preside over the Chapter, until the next annual election."

This report was concurred in. As Indiana recognizes the General Grand Royal Arch Constitution, and her subordinates are as much bound by it as her Grand Chapter itself, we think that Section 10 of Article 1st, of that instrument, settles a better, and the correct mode of procedure in such a case. That section provides, that "in all cases of the absence of an officer from any body of Masons, instituted or holden by virtue of this constitution, the next in rank shall occupy his place ; unless, through courtesy, or for other reasons, he should decline in favor of another companion or brother : and in case of the absence of all the officers from any regular meeting of either

of the bodies aforesaid, the members present shall designate some suitable companions or brethren to fill the several stations."

The Grand Chapter of Kentucky complains of the defective legislation of the General Grand Chapter. Dissatisfaction on this subject extends to several other Grand Chapters. The complaints generally are founded not so much upon what that General Grand body has done, as upon what it has omitted to do. It is observable as to this subject, that the Grand Chapters owing allegiance to the General Grand Chapter, which complain the most, seem to take the least pains in endeavoring to bring about the legislation which they hold to be so essentially necessary. Kentucky, Tennessee and Missouri, sent but a single Grand officer each to the last communication of the General Grand Chapter, and North Carolina appeared only by proxy.

That the General Grand Chapter is far from being a perfect body, none, we believe, are disposed to deny, and that its legislation has been defective, is beyond controversy; but we respectfully suggest, that the complaints made would stand on less exceptionable ground, if those who make them would see themselves *fully* represented in that Grand body, and lend their aid to bring about the establishment of those regulations, the absence of which they censure in the distance.

The Grand Chapter of Tennessee, at its communication of October, 1851, concurred in and adopted the report of its committee of foreign correspondence, which contained a recommendation for the appointment of a select committee by that Grand Chapter, to take into consideration the propriety of dissolving all connection with the General Grand Chapter, and that they report to the next meeting of the Grand Chapter.

The committee of foreign correspondence of the Grand Chapter of Missouri, have (unintentionally, no doubt,) somewhat varied the sense of a paragraph in our last report, by the omission, in the quotation, of an important word. We wrote: "The looseness of its" (the General Grand Chapter's) "general legislation for the last seven triennial communications; the uncertainty in which it has left several most important subjects, and its timidity in considering and deciding upon others, are all evidences of an inherent weakness, which, in our opinion, will hardly be overcome, *but*, by a more perfect union than we now possess, or than, with our present prospects, we are soon likely to accomplish."

The word "but" is omitted in the quotation of the Missouri committee. We intended to carry the idea, that a more perfect union might overcome the difficulties, but that the present prospects were not encouraging for such a union; not that such a union, if attained, would be wholly unable to overcome them, as the paragraph, with the omission, would obviously imply.

The committee of the Grand Chapter of Missouri, having it in charge to take into consideration the propriety of a dissolution of the General Grand Chapter, asked, and had leave to report at the next annual communication. This Grand Chapter adopted a resolution, setting forth that it does not possess the power to grant charters, warrants or dispensations to confer the Royal and Select degrees; a sentiment in which we heartily agree with them.

No proceedings from other State Grand Chapters have reached us, during the year, other than those noted in the commencement of this report.

Your committee have noticed everything in the communications examined, which, in their opinion, was sufficiently important to be made known to this Grand Chapter, and have indicated their own opinions when they have thought it proper to do so. They neither ask, or expect any greater weight to be attached to them, than would be accorded to those of any other members of the Grand Chapter, passing through the same examination with the same means of information.

Your committee venture to express the hope, that this communication will not be permitted to pass without an expression of opinions, by this Grand body, upon the important questions heretofore laid before it.

We are aware that this cannot be understandingly accomplished in a communication of a single day, such as was had last year; but we sincerely believe that if this Grand body desires to preserve its standing, as an intelligent business State Grand Chapter, among the other Grand Chapters of the United States, it can only do so by taking time enough to investigate the important Masonic questions now pending, and giving them an intelligent and candid decision, according to the light which it is in its power to command.

Your committee have great satisfaction, in closing, by being able to add, that they entertain the opinion, from all the information they

possess, that Royal Arch Masonry is, at the present time, in a high state of general prosperity in the United States.

All which is respectfully submitted.

PHILIP C. TUCKER,
SAMUEL S. BUTLER, } Committee.
JACOB ROLFE,

St. Albans, August 12th, 1852.

Having repeatedly given our views in relation to the Council degrees of R. and S. Master, it might seem scarcely necessary that we should here attempt, seemingly, to measure arms with Comp. Tucker; but our readers are aware, that while we never garble any report or other document by making detached and imperfect extracts in order to criticise them, we are not in the habit of permitting errors to pass unchallenged, whatever may be their origin or by whom promulgated.

We are greatly indebted to the Committee for having, in the foregoing article, given us information, touching the introduction of the R. and S. degrees into the United States, which we were not in possession of: and we freely admit that the argument of Comp. Tucker, in support of the assumption, that Grand bodies can only claim to control such degrees as are specified in their constitutional organization, is altogether the most plausible we have seen against the right of the G. G. Chapter to control the Council degrees. We also take pleasure in saying, that the Chairman has most clearly shown, aside from the constitutional rule above named, that the claim set up by the Grand Council of the 33rd, at Charleston, to control the R. and S. degrees, is without the shadow of foundation. But after all this, who will not be surprised to find the Committee willing, in any event, to assist the Grand Council of the 33rd to take charge of said degrees? Does the Committee regard them of too little consequence to dispute about their appropriate place? This we suppose involves the question, of whether there is, or is not, Masonry in them. If no part of Masonry is now taught in the R. and S. degrees, we say let them go to whomsoever will have them. But if, as we believe, sublime Free Masonry can only be fully understood and appreciated by having and receiving the légend as now given in a Council of R. and S. Masters, then it is of the utmost importance that this légend, this history, should not

only be *claimed* but forever held as a part and parcel of Ancient Craft Masonry.

We hold that the ceremony, the ritual of the so called degrees of R. and S. Master, are of modern invention; and when so invented, in order to make them *saleable* or worth the having, the true and most important part of the legend of the R. Arch was stolen and tacked on to them. Who, of the well informed R. A. Masons, will contend that the popular lecture now given to the newly exalted Companion, belongs to that degree or to Masonry at all? Turn to Webb's Monitor and you will find most of this fashionable lecture under the head of the Ineffable degrees, which degrees we hold have no connection with Free Masonry, there being truly no Masonry except Ancient Craft Masonry. We know nothing of *spurious* Masonry, *Scotch rite* Masonry, *French rite* Masonry, or *Modern* Masonry. We know of modern degrees, attempted to be tacked on to and *called* Masonic by their propagators. many of which we have taken; but we think the Mason is insincere or but poorly informed, who will seriously contend that they have any Masonry attached to them. If this be true, and if it also be true that the history given in these Council degrees is part and parcel of Ancient Craft Masonry, important to be known in order to the full understanding of the third degree, it becomes a matter of the utmost importance that said history should be accessible to every good and true Ancient Craft Mason. What would be the consequence of placing that history under the control of the Grand Council of the 33rd? Why it would have the effect greatly to strengthen their claim to the "original right" to control Craft Masonry. The brother who wished thoroughly to understand the great system of ethics taught in Ancient Free and Accepted Masonry, would be told that the cape stone, the completion of the noble structure, could only be seen by gaining admission into the Scotch rite degrees. Against all this we most solemnly protest; and we now propose that the G. G. Chapter shall, at its next convocation, authorize all its subordinates to give to every exalted Companion the true lecture, the true history of the R. A. degree, as now given in a Council of R. and S. Masters. As to the ritual, the ceremony of these so called Council degrees, we say let them alone, or suffer any body that chooses to take charge of them.

We have recently heard a Companion give this history to a newly exalted R. A. Mason, under the impression that the G. G. Chapter

authorized it at its last convocation. If in this he was right, if that G. G. body has thus asserted its unquestionable right to control this legend, we say let all the subordinates know the fact, and we ask no more. If, however, as we think, the G. G. Chapter has not yet done this good deed, we ask it to be done, and all dispute and contention—aye, and all interest—will cease to be felt about the location of the R. and S. degrees.—[Ed.]

SINGULAR DISCOVERIES IN EGYPT.

A MOST interesting discovery has just been made in Egypt. It was known that there exists at Mount Zabarah, situated near the shores of the Red Sea, a mine of emeralds, which the Pacha of Egypt caused to be worked in times past by a Frenchman, (M. Guillaud,) and which has been abandoned since the reign of Mahomet Ali.

An English company solicited and obtained, a short time since, the authorization to resume the working of this mine, which, it appears, promises still greater riches. In the recent execution of some important works in this place, the engineer of the company, Mr. R. Allen, has discovered, at a great depth, the traces of a gallery which derives from the highest antiquity.

He has caused considerable excavations to be made; he has found tools, ancient utensils, and a stone, on which is engraved a hieroglyphic inscription. This inscription proves the truth of the opinion entertained by the Messrs. Guillaud and Belzoni, from appearances of another kind, that the mine in question had been worked in the highest antiquity.

It appears, on examining the inscription on this stone, that the first works of the mine of Zabarah would go back as far as the reign of Sesostris, who, according to the general opinion, lived about the year 1660 before Jesus Christ.—[Independence Belge.]

From the "Louisville Journal."

ANGELS.

THIN shadowy forms are hovering
 In the air around us spread,
 And we feel their hallowed presence
 In the daily paths we tread.
 Their soft eyes are kindly glistening
 Down in many a golden beam;
 Theirs the hands that gently scatter
 Heavenly roses on our dream.

Richest gems of thought they bring us
 From their fair and distant home;
 Though they often make us sadder,
 We are better when they come.
 And they weave sweet spells of music
 O'er our troubled hearts to glide,
 And uphold hearts almost sinking
 Down in life's cold, rapid tide.

They sustain, and cheer, and comfort,
 When our spirits fall and shrink;
 Save us from the dark abysses,
 When we tremble on the brink.
 Soft they chide when fiery passions
 Would our hasty bosoms stir;
 Angels sad and deeply sorrow,
 When our human spirits err.

Low they speak, in soothing whispers,
 When in grief we bend and moan,
 And soft they bear us messages
 From the sainted loved one's gone.
 They that still the fever burning
 In our sickened, weary heart—
 They unclasp the crystal fountain
 Whence the cooling tear drops start.

They that braid the costly pleasures,
 That our deeper spirits know,
 And tune the crushed and bruised heart strings,
 Thrilling with a secret woe;
 Of our better thoughts they waken
 All that's pure, and high, and true—
 They that prompt the kindly impulse
 Of the little good we do.

Oh! they bring us daily visions
Of a world more pure and fair,
While their sweet low voices whisper,
"God, and love, and home are there."
They that keep a deathless vigil
At the portals of the soul—
They that tread the angry tempest,
When the waves of trouble roll.

Through the vale of gloomy shadows,
Safe our fainting souls they bear,
While their tuneful songs of Heaven
Soothe us in our passage there.
Oh! how rich, how high, how precious,
We must be in God's pure sight,
That he sends us guardian angels,
From his realms of fadeless light.

WHERE SHALL WE FIND A TRUE COPY OF THE ANCIENT CONSTITUTIONS OF MASONRY?

BY THE EDITOR.

BEFORE answering the above question, we desire to define our meaning of terms. By the term Ancient Constitutions of Masonry we do not mean to include the regulations which were made from time to time by the Grand Assembly at York; we do not mean the regulations which were made at the Convention, over which the Earl of St. Albans presided, in 1663; nor do we mean the regulations or constitution of the Grand Lodge of England, under its organization of 1717: for all these were like the constitution or by-laws of the present Grand Lodges throughout the world, subject to amendment, alteration or change, in conformity with the ancient landmarks.

By the term Ancient Constitutions of Masonry, we mean those immemorial laws which have been handed down from age to age, and from generation to generation, no one knowing whence they originated and no one having the right to alter or change them, but all being equally bound by a fair and liberal interpretation of them.

As precedents, the edicts and regulations of the Assembly at York, in 926; at the Convention, in 1663 and 1717—are all entitled to the highest regard and consideration; and all good Masons who can consistently be governed by them should be so. But, as all these were legislative enactments, intended to be suited to the times, and as all assemblies, conventions or Grand Lodges, claimed and exercised the privilege of altering, amending or repealing any preceding enactments, and to make new regulations; (provided, always, that the ancient landmarks be not removed;) these enactments cannot be regarded as immovable or fundamental laws, unless by their universal adoption and uninterrupted use they have become the settled or common law of the Fraternity.

It will be observed, that as far back as we have an account of a Grand Lodge, assembly or convention of Masons, an immemorial law is referred to as being not only fundamental but unalterable; and this is the code which we call the Constitutions of Masonry, and we call upon all Masonic editors to state where it is to be found.

We say the immemorial law, which constitutes the written landmarks of Masonry—the Ancient Constitutions of Masonry—are to be found in Anderson's Constitutions, under the head of, "THE OLD CHARGES OF THE FREE AND ACCEPTED MASONS."

It appears, that during the Grand Mastership of Sir Christopher Wren, these old laws were well understood by the Craft generally, as we hear nothing of difficulties arising for a want of uniformity in the rituals or duties of Masons; but when this eminent Grand Master, who was the last over operative Masons, became so old and infirm as to be unable to take an active part, the Craft ceased to hold quarterly communications, and even the feast days were neglected, until finally Masonry in London was reduced to four old Lodges. A revival was set on foot in 1716, and in 1717 the four old Lodges, together with all the Masons then in London, assembled; formed and opened a Grand Lodge, when it was found that the Ancient Usages or Constitutions of Masonry were not understood, there being different opinions in relation to many of the provisions of that immemorial code. It further appears, that a full and complete copy of the ancient law was nowhere to be found on record, but that manuscript copies of certain portions of it were in the hands of some old Masons, and the Grand Lodge appointed Dr. Anderson and Dr. Disaguiers to collect and col-

late from these old manuscripts all that they deemed to be truly ancient usage. To further this design, the Grand Lodge requested all those having manuscripts to bring or forward them to the Grand Lodge. It was understood that the Grand Lodge intended to print these old laws as soon as they were collected, which at that time was a new and unheard of proposition, and some of the brethren, being horror struck at the suggestion, committed their manuscripts to the flames, from which it seems quite probable that some portions of the immemorial constitutions were forever lost. But a code, deemed to be full and complete, was collated by Dr. Anderson, presented to the Grand Lodge, and after undergoing the close scrutiny of a committee of fourteen learned brethren they were ordered to be published on the 25th of March, 1722. These old charges have never been altered or changed from that day to this. They stand in the Grand Lodge of England at this day clothed in the same language, without a word being stricken out or added to. No Grand Lodge in the world has attempted to alter or change the wording of this old code of laws; and though they have been violated again and again, generally through ignorance, no Masonic body has ever re-published a mangled copy of them, or in any way altered their meaning, except the illegal Grand Lodge of London, calling itself the Grand Lodge of Ancient Masons; generally known as the Athol Grand Lodge. Lawrence Dermott was for several years Grand Secretary of the Athol Grand Lodge, and in 1772 he was appointed D. G. Master, in which year he published, by order or permission of his G. Lodge, a book called the "True Ahiman Rezon," purporting to contain the Ancient Constitutions of Masonry. That book was brought to the United States, and has been re-published by Maryland, Virginia, S. Carolina, Pennsylvania, and perhaps in one or two other States: and our business now is to compare these publications with the original—the first published copy, found in Anderson's Constitutions; for we suppose there is now no well informed Mason who will question the fact, that the copy in Anderson must be regarded as the standard, and that anything which differs from that must be rejected as extraneous and inadmissible. Having said thus much, we shall proceed to make extracts from the ancient law as found in Anderson, and from Cole's Ahiman Rezon, 2nd edition, published in 1826.

FROM ANDERSON.—(THE OLD CHARGES.)

“I. Concerning God and religion.

“A Mason is obliged by his tenure to obey the moral law ; and if he rightly understands the ART he will never be a stupid atheist, nor an irreligious libertine. But, though in ancient times, Masons were charged in every country to be of the religion of that country or nation, whatever it was ; yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves : that is, to be *good men and true*, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished, whereby Masonry becomes the *centre of union*, and the means of conciliating true friendship among persons that must have remained at a perpetual distance.”

FROM THE AHIMAN REZON.—(CONSTITUTIONS.)

“CHAP. I, SEC. 1.—Of God and religion.

“Whoever, from love of knowledge, interest or curiosity, desires to be a Mason, is to know, that as his foundation and great corner stone, he is firmly to believe in the eternal God, and to pay that worship which is due to him, as the great architect and governor of the universe.

“A Mason must observe the moral law. And if he rightly understand the royal art, he will never be an atheist, or an irreligious *libertine* ; and will never act against the great inward light of his own conscience.

“He will likewise shun the errors of bigotry and superstition ; making a due use of his own reason, according to that liberty wherewith a Mason is made free : for though in ancient times, Masons were charged to comply with the religious opinions and usages of the country or nation where they sojourned or worked, yet it is now thought most expedient that the brethren in general should only be charged to adhere to the essentials of religion, in which all men agree, leaving each brother to his own judgment as to particular forms. Whence being good men and true, of unsullied honor and unfailing honesty, the Order becomes the centre of union, and the means of conciliating true friendship.*”

* “Gude menne and true, hennynge eidher odher to be soche, doe always love the more as they be more gude.”—[Ancient MS. Bodl.]

We think it scarcely necessary to direct the attention of the reader to the studied innovations, manifested in the above article from the Athol Grand Lodge. It will be seen that some of the language of the original is retained: but, by what authority was any change or additions made? Why tell us about "interest, or curiosity," or "the errors of bigotry and superstition," and the "liberty wherewith a Mason is made free"?

FROM ANDERSON.—(THE OLD CHARGES.)

"II. Of the Civil Magistrate, supreme and subordinate.

"A Mason is a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates; for as Masonry hath always been injured by war, bloodshed and confusion, so ancient kings and princes have been much disposed to encourage the craftsmen, because of their peaceableness and *loyalty*, whereby they practically answered the cavils of their adversaries, and promoted the honor of the Fraternity, who ever flourished in times of peace. So that if a brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being, they cannot expel him from the Lodge, and his relation to it remains indefeasible."

FROM THE AHIMAN REZON.—(CONSTITUTIONS.)

"CHAP. I, SEC. 2.—Of Government, and the Civil Magistrate.

"Whoever would be a true Mason, is farther to know, that by the privileges of his Order, his obligations as a subject and citizen will not be relaxed, but enforced. He is to be a lover of peace, and obedient to the civil powers which yield him protection, and are set over him, where he resides or works. Nor can a real craftsman ever be concerned in conspiracies against the State, or be disrespectful to the magistrate; because the welfare of his country is his most happy object.

"Now, if any brother, forgetting for a time the rules of his Craft, and listening to evil counsels, should unhappily fall into a contrary conduct, he is not to be countenanced in his crimes or rebellion against

the State; but he forfeits all the benefits of the Lodge, and his fellows will refuse to associate or converse with him in private, while he continues in his guilt, that no offense may be given to lawful government. Such a person, however, is still considered as a Mason; his title hereto being indefeasible: and hopes are to be entertained, and endeavors used, that the rules of the Craft may again recover him to his duty.

“From the constant desire of true Masons to adorn the countries where they reside with all useful arts, crafts and improvements, they have been, from the earliest ages, encouraged and protected by the wisest rulers of states and commonwealths; who have likewise thought it an honor to have their names enrolled among the Fraternity, and have become the patrons of the Craft. And thus Masonry, having always flourished most in the peaceable times of every country; and having suffered in a particular manner through the calamitous effects of war, the craftsmen are the more strongly engaged and inclined to act agreeably to the prime principles of their art, in following *peace* and *love*, as far as possible, with all men.

“And as political affairs have occasioned discord amongst the nearest relations and most intimate friends, Masons are enjoined never to speak of, or discuss them in the Lodge.”

Mark the difference in the two foregoing sections. In Anderson, we are told, that though the Lodge cannot sanction rebellion or conspiracy, yet the brother, so acting, cannot be expelled; but, on the contrary, his relation to the Lodge *remains indefeasible*: while the Ahiman Rezon says, that he “forfeits all the benefits of the Lodge, and his fellows will refuse to associate or converse with him in private.”

No wonder Sir John Johnson refused to assemble the Grand Lodge of New York, after the rebellion commenced in 1775; for he was holding under the Athol Grand Lodge, and being governed by the Ahiman Rezon he could not hold Masonic communion, or even converse in private, with his brethren in New York, who were almost unanimously rebels against the mother country. By the Ahiman Rezon, every brother loses his Masonic standing and privileges from the moment he rebels against tyranny and oppression, and declares his independence: and by this book, all the Lodges that assembled in the

American army, or in the towns, if composed of Americans in favor of our independence, were irregular and clandestine assemblies.

It is not difficult to perceive that this alteration, like many others, was made by the Athol Grand Lodge, to curry favor with the royal family of England.

FROM ANDERSON.—(THE OLD CHARGES.)

“III. Of Lodges.

“A Lodge is a place where Masons assemble and work ; hence that assembly, or duly organized society of Masons, is called a Lodge : and every brother ought to belong to one, and to be subject to its *By-Laws* and general regulations. It is either *particular* or *general*, and will be best understood by attending it, and by the regulations of the *General* or Grand Lodge hereunto annexed. In ancient times, no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the *Master* and *Wardens* that pure necessity hindered him.

“The persons admitted members of a Lodge, must be good and true men ; free born, and of mature and discreet age. No bondmen, no women, no immoral or scandalous men, but of good report.”

The 3rd Section in the Ahiman Rezon is devoted to a totally different subject, but the 1st Section of Chapter 2nd reads as follows :

“CHAP. II, SEC. 1.—Of a Lodge.

“A *Lodge* is a place where Masons assemble and work ; hence that assembly, or duly organized society of Masons, is called a *Lodge* :* and every brother ought to belong to one, and to be subject to its by-laws and the general regulations. It is either particular or general, and will be best understood by attending it, and by the regulations of the general or Grand Lodge hereunto annexed. In ancient times, no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him.”

Here it will be seen, that although the first paragraph from Anderson is given word for word, the second paragraph is omitted altogether. This, however, is ingrafted into another section, to which a long string

“* So the word CHURCH is expressive both of the congregation and the place of worship.”

of other qualifications are added, which we shall extract when we come to physical qualifications.

FROM ANDERSON.—(THE OLD CHARGES.)

“IV. Of Masters, Wardens, Fellows and Apprentices.

“All preferment among Masons is grounded upon real worth and personal merit only; that so the Lords may be well served—the brethren not put to shame, nor the royal craft despised: therefore, no Master or Warden is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and every brother must attend in his place, and learn them in a way peculiar to this Fraternity. Only candidates may know that no Master should take an Apprentice, unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect about his body that may render him incapable of learning the Art—of serving his Master’s Lord, and of being made a brother, and then a Fellow Craft in due time, even after he has served such a term of years as the custom of the country directs; and that he should be descended of honest parents, that so, when otherwise qualified, he may arrive to the honor of being a Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit.

“No brother can be a Warden until he has passed the part of a Fellow Craft; nor a Master, until he has acted as Warden; nor Grand Warden, until he has been Master of a Lodge; nor Grand Master, unless he has been a Fellow Craft before his election, who is also to be nobly born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect or other artist, descended of honest parents, and who is of singular great merit in the opinion of the Lodges. And for the better, and easier, and more honorable discharge of his office, the Grand Master has a power to choose his own Deputy Grand Master, who must be then, or must have been formerly, the Master of a particular Lodge, and has the privilege of acting whatever the Grand Master, his principal, should act, unless the said principal be present, or interpose his authority by a letter.

“These rules and governors, supreme and subordinate, of the ancient Lodge, are to be obeyed in their respective stations by all the brethren, according to the old charges and regulations, with all humility, reverence, love and alacrity.”

FROM THE AHIMAN REZON.—(CONSTITUTIONS.)

“CHAP. I, SEC. 4.—Of Prerequisites.

“No person is capable of becoming a member, unless, together with the virtues aforementioned, or at least a disposition to seek and acquire them, he is also free born; of mature and discreet age;* of good report; of sufficient natural endowments, and the senses of a *man*; with an estate, office, trade, occupation, or some visible way of acquiring an honest livelihood, and of working in his craft, as becomes the members of this most ancient and honorable Fraternity, who ought not only to earn what is sufficient for themselves and families, but likewise something to spare for works of charity, and supporting the true dignity of the royal craft. Every person desiring admission must also be upright in body, not deformed or dismembered, at the time of making; but of hale and entire limbs, as a *man* ought to be.

“No brother shall propose for admission into this ancient and honorable society any person, through friendship or partiality, who does not possess the moral and social virtues, a sound head, and a good heart; and who has not an entire exemption from all those ill qualities and vices which would bring dishonor on the Craft.”

We ask special attention to the difference in the wording of the above articles, especially in relation to physical qualifications. The original tells us, that the candidate must have “no maim or defect about his body, *that may render him incapable of learning the Art;*” clearly showing that the intention of the law was not to exclude all who might have a slight blemish, or who were stoop shouldered, or who perchance had their backs broken, but to guard against the introduction of any who were so deformed or whose blemish prevented their learning, practicing and teaching the rituals of the Order. Thus it excludes the blind, the deaf, the dumb, and those having but one foot, and those having but one hand, as none of these can learn, practice and teach the rituals. In the original, there is nothing said about “hale and entire limbs, as a *man* ought to be.”

It will also be seen, that the article from the Ahiman Rezon says nothing about Masters and Wardens; but we extract the two following articles, Sections 3rd and 4th of Chapter 2nd:

* * Not under twenty-one years.”

“CHAP. II, SEC. 3.—Of the Master—his election, office and duty.

“All preferment among Masons depends on real worth and personal merit only, that the society may be well served, and the royal craft maintained.

“No brother should be Master till he has first served a Lodge acceptably in the office of Warden; unless in extraordinary cases, or when a new Lodge is to be formed, and no past or former Warden is to be found among the members. But three Master Masons, although they have served in no such offices, if they be well learned, may be constituted Master and Wardens of such new Lodge, or of any old Lodge in the like emergency: and it shall be their first duty to qualify themselves thoroughly for their office.

“The Master of every Lodge shall be annually chosen by ballot, on some stated Lodge night. Each member hath one vote. And when the ballot is closed, the former Master shall carefully examine the votes, and audibly declare him who hath the majority to be duly elected. In like manner shall the Lodge proceed in the choice of all the other officers; great care being taken, that none be put in nomination, for favor or affection, birth or fortune, exclusively of the consideration of real merit and ability to fill the office, for the honor and advancement of Masonry. No Mason chosen into any office can refuse to serve, unless he has served in the same office before. The Master of every regular Lodge, thus duly elected and installed, has it in special charge, as appertinent to his office, duty and dignity, to see that all the by-laws of his Lodge, as well as the general regulations from the Grand Lodge, be duly observed; that his Wardens discharge their office faithfully, and be examples of diligence and sobriety to the Craft; that true and exact minutes and entries of all proceedings be made and kept by the Secretary; that the Treasurer keep and render exact and just accounts at the stated times, according to the by-laws and orders of the Lodge; and, in general, that all the goods and moneys belonging to the body be truly managed and dispensed, according to the vote and direction of the majority.

“The Master shall also take care that no Apprentice or Fellow Craft be taken into his house or Lodge, unless he has sufficient employment for him, and finds him to be duly qualified, according to the rules before laid down, for learning and understanding the sublime mysteries of the art. Thus shall Apprentices be admitted, upon far-

ther improvement, as Fellow Crafts ; and, in due time, be raised to the sublime degree of Master Masons ; animated with the prospect of passing in future through all the higher honors of Masonry—viz., those of Wardens and Masters of their Lodges, and perhaps at length of Grand Wardens and Grand Masters of all the Lodges, according to their merit.

“ The Master of a particular Lodge has the right and authority of *calling his Lodge*, or congregating the members into a Chapter, at pleasure, upon the application of any of the brethren, and upon any emergency and occurrence, which, in his judgment, may require their meeting ; and he is to fill the chair when present. It is likewise his duty, together with his Wardens, to attend the Grand Lodge, at the quarterly communications ; and such occasional or special Grand communications as the good of the Craft may require, when duly summoned by the Grand Secretary, and within such reasonable distance of the place of holding the Grand Lodge, as the laws of the same may have ascertained. When in the Grand Lodge, and at general as well as special communications, the Master and Wardens, or either of them, have full power and authority to represent their Lodge, and to transact all matters, as well and truly as if the whole body were there present.

“ The Master has the right of appointing some brother, who is most commonly the Secretary of the Lodge, to keep the book of by-laws, and other laws given to the Lodge by proper authority ; and in this book shall also be kept the names of all the members of the Lodge, and a list of all the Lodges within the same Grand communication, with the usual times and places of their meeting.

“ SEC. 4.—Of the Wardens of a Lodge.

“ 1. None but Master Masons can be Wardens of a Lodge.

“ 2. The Senior Warden succeeds to all the duties of the Master, and fills the chair when he is absent. If the Master goes abroad on business, resigns, or is deposed, the Senior Warden shall fill his place until the next stated time of election. And although it was formerly held, that in such cases the Master's authority ought to revert to the last Past Master who is present, yet it is now the settled rule, that the authority devolves upon the Senior Warden, and, in his absence, upon the Junior Warden, even although a former Master be present. But

the Wardens will generally honor a Past Master that may be present, and will call on him to take the chair, upon the presumption of his experience and skill in conducting the business of the Lodge.

“Nevertheless, such Past Master still holds his authority under the Senior Warden, and cannot act until he congregates the Lodge. If none of the officers be present, nor any former Master to take the chair, the members, according to seniority and merit, shall fill the places of the absent officers.

“The business of the Wardens in the Lodge, is, generally, to assist the Master in conducting the business, and managing the Craft, in due order and form, when the Master is present. Particular Lodges do likewise, by their by-laws, assign particular duties to their Wardens for their own better government; which such Lodges have a right to do, provided they transgress not the old landmarks, nor in any degree violate the true *genius and spirit of Masonry*.”

These two articles so essentially differ from Anderson, that it is scarcely necessary to point to those differences to satisfy any one that the two sections above are mainly of modern origin. No one can fail to see that they are simple regulations for the government of the subordinates of the Athol Grand Lodge. Where, in the Ancient Constitutions, can be found the immemorial rule, that a Master shall be annually chosen by ballot on a stated Lodge night? Formerly, Lodges had no stated Lodge nights. Where, in the ancient law, is to be found directions that no Mason can refuse to fill an office? Where is the ancient law requiring the Master to see that the Secretary keeps a true record? We know that for some time after the re-organization of 1717, there was no such officer as Secretary, or even Grand Secretary. Where do you find, in the ancient law, directions to Lodges to raise candidates to the sublime degree of Master Mason? We know that this degree was formerly conferred only by the Grand Lodge of England, and before that period we have reason to believe it was conferred only by the Grand Master of Masons. Where shall we find, that, by the ancient law, “none but Master Masons can be Wardens”? The original distinctly tells us, that “no man can be a Warden until he has passed the part of a Fellow Craft.”

[To be Continued.]

For the "Signet and Mirror."

COMMUNICATION ON MASONIC USAGE.

GRAND SECRETARY'S OFFICE,
RALEIGH, N. C., Sept. 26, 1852. }

DEAR SIR AND BROTHER: In your last communication, you requested me to send you something for your valuable monthly, the *Signet*.

* * * * *

I am disposed to believe, that, in former times, the pernicious practice prevailed in many of the Lodges in this, and perhaps in other jurisdictions, of conferring more than one degree on a candidate at the same time.

Unless in a case of emergency, (which should be *clearly* and *indisputably* shown,) not more than one degree should be conferred on a candidate at one and the same time. A deviation from this rule or usage, might bring about injurious consequences to the candidate, whose mind and memory should not be burdened with too much matter at once, but left free to discard or throw off at will, any amount of matter imposed upon it.

The question has been discussed in some Lodges, whether a candidate's petition can be withdrawn after it has been referred to a committee? To this I answer, that it should not. When the petition is read, and referred to a committee of investigation, it then properly belongs to the Lodge, and cannot under any circumstances be withdrawn, but the usual mode or manner of disposing of it must be observed, *to reject or accept of it by ballot*.

I discover that in some Lodges one brother vouches for the *fee* of another. The fee for each degree should invariably accompany the petition, and the credit system (if ever adopted) should be forthwith and forever abandoned. This system, if pursued for any length of time, would most certainly endanger the existence of any Lodge, and might create disorder and confusion in her finances: and while on this subject, I would respectfully suggest the policy, as well as the necessity, of demanding the fee in advance before a degree is conferred.

No violations and infringements upon the ancient customs and usages of Masonry should be permitted. When they are known to

exist, the most judicious and wholesome remedies should be applied to remove or counteract their unwholesome and injurious effects. **M**asonry is a moral science, and recommends *order, regularity, and obedience* to all her mandates: and those who adhere to *these*, and pay a due regard to religion and divine things, cannot fail to *live* happy, *die* happy, and enjoy uninterrupted happiness in heaven, the final resting place of the virtuous and the good.

I might touch upon other matters pertaining to our Order, but deem it prudent to close at this time. I may trouble you with another communication; in the meantime I am yours fraternally and respectfully,
WILLIAM T. BAIN.

We indorse your views, Brother Bain, and hope our readers will hear from you again.—[Junior Ed.]

QUESTION OF MASONIC USAGE.

RIGHTS OF REJECTED MASONS.

MINE CREEK, Hempstead Co., Ark.

Bro. MITCHELL: Will you please give me your opinion (either privately or through the *Signet*) on the following question:

Has a brother Entered Apprentice or Fellow Craft a right to a demit, who has been rejected on the ballot for a higher degree? or would a Lodge be acting in accordance with Masonic usage to grant said demit? Your compliance will be thankfully received by all the members of Pleasant Valley Lodge, No. 30. A. B. C.

Not having a copy of the Constitution of the Grand Lodge of Arkansas, we cannot say with certainty whether E. Apprentices or F. Crafts are permitted to be members of Lodges in that jurisdiction. We say they should be members in every jurisdiction, as we have elsewhere attempted to show. We think, however, that in Arkansas, as *now* in most other States, M. Masons only can be members, and of

course a brother cannot demit from a Lodge of which he is not a member. But, if our correspondent means to inquire, whether the rejection of a candidate for a degree above impairs his Masonic standing in the degree, or degrees, he has taken, we unhesitatingly say no. A Mason, no matter of what degree, is in good Masonic standing until charges are filed against him. An E. Apprentice, who has been refused permission to take the second degree, is entitled to all the Masonic privileges of any other brother of the same degree. And this is right, for a variety of causes may be brought to bear against his advancement which would not necessarily impair his standing below. And in all cases where the candidate is rejected because of his unmasonic conduct, it becomes the duty of the brother who knows his guilt, to prefer charges against him, that the ties which bind him to the Fraternity may be severed.

We say, then, to our correspondent, that if the brother alluded to is not a member of the Lodge in which he was made, because of constitutional prohibition, and no charges are filed against him, it is the duty of the Secretary to give him a certificate setting forth the fact, that he was regularly Made in that Lodge, or Made and Passed, as the case may be.

It may be urged, that this certificate *might* enable him to petition a Lodge elsewhere for the degree above; but this cannot be, because no other Lodge can entertain his petition without the unanimous consent of the Lodge from which he hails. But, even granting the possibility of such a result, it cannot justify the withholding such certificate; for his rejection for a degree above cannot impair his standing below, as all brethren have the right of trial, and the privilege of making a defense, before they can be deprived of any of their Masonic privileges, acquired by the degree or degrees taken.—[Ed.]

LIFE, like the mist of the morning, will to all soon flee away; its golden pleasures, its cankering sorrows, like the receding ship will soon be borne beyond time's horizon—teaching the lesson, that TRUTH with us should be the acme of all our pursuits.

L I N E S .

BY WILLIAM CULLEN BRYANT.

THE May sun sheds an amber light
 On new leaved woods and lawns between :
 But she who, with a smile more bright,
 Welcomed and watched the springing green,
 Is in her grave—
 Low in her grave.

The fair white blossoms of the wood,
 In groups beside the pathway stand :
 But one, the gentle and the good,
 Who cropped them with a fairer hand,
 Is in her grave—
 Low in her grave.

Upon the woodland's morning airs
 The small birds' mingled notes are flung :
 But she whose voice, more sweet than theirs,
 Once bade me listen while they sung,
 Is in her grave—
 Low in her grave.

That music of the early year
 Brings tears of anguish to my eyes ;
 My heart aches when the flowers appear,
 For then I think of her who lies
 Within her grave—
 Low in her grave.

My heart, I bid thee answer—
 How are Love's marvels wrought?
 "Two hearts to one pulse beating,
 Two spirits to one thought."

And tell me how Love cometh !
 " It comes—unsought—unsent ! "
 And tell me how Love goeth !
 " That was not LOVE which WENT ! "

From the (Boston) "Olive Branch."

ALICE NORMAN.

BY MRS. M. A. DENISON.

CHAPTER III (CONTINUED.)

COMFORTLESS, alone, and for the first time penitent, tears of anguish gathered in his eyes, long unused to weeping, and fell unrestrained over his cheeks. How vividly he thought of the harsh treatment his poor wife had received at his hands; the hours he had spent in cursing her. He gazed around the tomb-like chamber, and the thought of how she had been reared, and these miserable surroundings, drove him almost mad. "It was the old man's curse, though," he muttered, as he threw himself headlong on the bed, "it was the old man's curse! Great God, am I, *am I*, *wholly* to blame?"

"If he hadn't cursed her so bitterly, she would have had spirit enough to tear herself from such a blasted wretch as I have been. Good God! how has she wilted down! sick and dying here, for days; and where was I? She never was unkind—she has borne with me through all!" he exclaimed gloomily, rising and pacing the loose boards with a step that made them rattle again.

It was the first time since the days of his innocence, that repentance had visited his depraved heart. Blessed be God that the vilest may have seasons of penitence.

He sprang from his seat, seized his hat, and muttering, "There is one thing I can do," he rushed into the street. Rapidly he hurried through the principal thoroughfares, and entering one where princely mansions lined the paved walks, he stopped before the handsomest residence there. He rang the bell with such force that the servant started from his lounge in the kitchen, and rather flew than ran along the spacious hall, to answer the summons.

Norman, in shabby, soiled habiliments, stood before him; pressed forward into the hall, with the declaration that he must see Miss Anna Lee.

"She is engaged, sir;" and the well attired "help" smiled scornfully. "She gives a party to-night."

"Summon her here instantly, or I will force my way to her presence; summon her quickly, I tell you!"

There was a stern determination in the fierce eye of the stranger, that awed and intimidated. The man was frightened into respect.

"I have no time to parley; I tell you I want to see Miss Lee; I have something to communicate."

"Walk in here, sir," said the servant in a subdued tone, opening the door of a small apartment, "and I will call my mistress."

Norman entered; as he seated himself on the crimson sofa, he shut his eyes, and groaned audibly. This was the very room where he had won the beautiful, gentle Alice Lee. There, upon the wall, was her portrait, shrouded in thick white crape, which had never been removed except to change it, since her marriage. Everything was elegance and costly luxuriance around him; his senses ached with the splendor. His brain whirled, and his heart, strong though he was, man though he was, thumped heavily against his side.

Another moment, and a tall figure, around which fell folds of costly velvet, bracelets blazing with gems upon her white arms, her hair laboriously dressed and studded with diamonds, entered with a hesitating step. The haughty curl of her lip was changed for an expression of indecision, as she bent her proud eye upon the still fine lineaments of her unworthy relative.

Suddenly she started; scorn and contempt gathered on her lip and brow; she made a gesture of pride, and moving still farther from her visitor, said in the cold, measured words of sarcasm, "I have the *honor* of addressing Mr. Henry Norman, I believe."

"That is my name, madam," he replied, with some of his olden dignity, though as curtly and coldly as herself, for the moment; then rising, he added, "You see me changed; I make no apology; I have come on a bitter errand; I have come to supplicate you, who are the sister of my poor dead Alice, to be more merciful to the child than you were to the mother. Alice is dead—" his voice faltered.

Anna Lee turned very pale; she had never fainted in her life, but some terrible, perhaps remorseful, thought suddenly congealed the current of her blood, for she caught at the marble mantel, and strove to steady her failing sight. Yet she was no weak, timid maiden, as her petted sister had been; in a moment she comprehended the circumstances connected with this strange affair. After all, it was better as

it was; Alice was out of misery: how could she have assisted her, when she knew not even if she were in the city? Here was the father, to all appearances, a reckless, dissipated villain, with the marks of the debauchee written upon his yet lofty brow. Was she to take the little beggar child, and bring it into daily contact with her high-born foster-child? Never; her decision was made.

Norman still sat with his face hidden by his hand; tears were silently coursing down his cheeks, he had not wept for many years before.

"When did my—your wife die?" asked Anna Lee, regaining her self-command, though in a very low and somewhat unsteady voice.

"*Your sister* died only this afternoon," he exclaimed with vehemence.

"And what—what am I expected to do?"

Dashing the tears from his eyes, Norman looked her in the face; there was so much quiet, so much indifference in her voice and manner.

"Do? can you ask?" he replied. "I came not here, madam, to crave assistance for myself—no, no; I am not yet so fallen—but for that new-born, innocent, helpless babe, for her I would pray—even on my knees I would pray. Your father's curse did not extend to her; you will have mercy upon her; remember she is of your own blood. Oh! if you ever felt pity for the unfortunate, have mercy upon my child!"

"Do you expect me to take it here, into my house, at this tender age? do you expect me to adopt it?"

"Yes, yes—more: I claim your protection as a right. Not even the attention, not to say charity, which poor men bestow on their daughters, has Alice ever received from her father; to you she has been as one long dead; it is then no more than justice that you, with all the blessings and appliances of wealth around you, should save the pure child from contact with that base world with which, in my present unfortunate circumstances, she must inevitably be surrounded. I will work for her night and day, if you will do this; or more, I am willing to give up all right to her—to sign papers freeing myself from the obligations of a parent; never to see, or know her; never to disgrace her with even the knowledge that *I* am her father—at least until—" and his form became more erect—"until I have earned a name as

worthy as the best of my family. You will do this?" He waited breathlessly for an answer.

It was ready for him.

"I am willing to see that your daughter is properly cared for, put to school and educated; but I wish to acknowledge no relationship with the child of one who brought her old father's white hairs with sorrow to the grave. I will, however, appropriate a sum of money—"

Norman sprang from his seat, his dark eyes bloodshot no longer, but glaring with passion.

"To your house—to your affection—or nothing!" he exclaimed in a hoarse voice. "Unnatural woman, the death of that sainted sister, whom your cold-heartedness has doomed to misery and destitution, calls for retribution. Had you been the sister you should have been, you would have searched New York through but what you would have rescued her from poverty. Have I not offered to resign her, by many an humbling letter, written in my moments of remorse, when I saw her slight form bending with disease? and you would not even deign to answer us. You barred your heart, your doors, to that poor creature, when a smile, a look of sympathy, would have restored her to life. And now you coldly doom my infant to a worse fate. No, calculating, mercenary woman, no; my child shall not be contaminated by your charity. I am a man yet, thank Heaven," he continued, his voice all hoarse and broken; "by the pangs of my sainted wife I swear I will work my fingers to the bone but what she shall yet live and move in the very circles you profess to ornament. But, for this heartlessness, woman," and his voice grew low, "you will be fearfully repaid — mark me! May the vision of my starving wife haunt your sleepless pillow!" and while Anna Lee stood aghast at his vehemence, he sprang from the room, quivering in every limb with rage and weakness; for his late habits had made fearful inroads upon his strength.

Faint and exhausted, he crept down the marble steps, and smiled bitterly as he saw the reflection from the brilliant rooms lying yellowly and broadly upon the pavement; then pulling his hat farther over his eyes, he hurried down the street.

He had just turned a corner where blazed a solitary lamp, when he heard hurried footsteps behind him, but he heeded them not. Presently, a low voice murmured, "Stop a moment, sir," and a soft hand, upon which rare gems sparkled, was laid upon his arm.

He did pause, and looked at the slight girlish figure before him. She had thrown a large cloak around her shoulders, that covered and partly concealed a dress of rich white satin. Her long, fair hair fell in curls over her cheeks, and escaped from the slight pressure of a little hood, from under which a pair of soft blue eyes looked sadly up to him. Astonished at her appearance, he listened to her.

"I heard a few words of your conversation with aunt Anna," said the sweet, low voice, softly; "do tell me, are you the husband of poor aunt Alice? I used to love her so very dearly."

"I was," he replied, in a voice half choked. "My poor wife is dead—dead!"

"Oh! is it possible? can she be really dead?" and the warm tears gathered in those beautiful eyes. "And aunt Anna was very cold to you, I suspect, and perhaps hurt your feelings. I hope she don't mean all she says, sometimes, but she is very proud. Did poor aunt Alice leave any children?" she asked, in her mournful voice.

"One little babe that was born to-day; a helpless thing, with no living creature but myself to care for it; and she, the base wretch," he muttered, "refused to acknowledge it—to care for it—to take the motherless infant to her haughty home. Oh! but will not God punish pride?"

"I am very sorry for you," said the young girl; I wish I was rich, very rich, indeed I do; I would take the little one, and bring it up with our Willy. Poor little thing! I am very sorry for you, sir; I have often heard aunt Anna speak of you, and tell of your—"

She paused, while the crimson mounted to her cheek. She had unwittingly touched upon a painful subject, and now she was sorry with her whole soul.

"Go on—go on! why should you not? My cruelty—desertion—my crimes!" he added, with strong, bitter emphasis. "It is all true, all true," he continued, breaking in upon her apologies; "I have been less than a man, worse than a brute; I have broken her heart, hurried her to the grave. I do not wonder you shrink from me."

"I did not mean to, sir," she replied, in her wonderfully soothing tones, admiring, as she spoke, the fine outlines of his once handsome face; "but oh! sir, if you *could* leave off these—these bad habits," she continued, hesitatingly, "that have fastened upon you; you look too noble, indeed you do, to be what they say of you."

"God bless you," he gasped, gazing upon her face, as if it were an angel's.

"For the sake of that little child, *do* strive to be a kind father to it," she continued, with artless earnestness; "do give up vile associates—do strive to become good and worthy."

He lifted his hand high; a sudden impulse gave to his eyes a piercing brightness; "So help me, God, I will," he repeated.

Lucilla, for it was she, stood with the hot tears welling over her cheeks; she was impressed by his manner, affected by his anguish.

"Get me word where she is," she whispered, "and I will call and see my poor little cousin. Oh, I wish I *could* take care of her; but I will often come, and will teach her to love me; aunt Anna certainly would not object to that. Good night, sir—don't forget your promise," she added, taking the inebriate's hand in her own pure grasp, and be sure to send me word where you will leave your little one."

"Was it an angel?" thought the poor man, to whom the thoughts of angels, heaven, or of God, had long been strangers; and again he made a firm resolve that he would abide by his promise, and become what nature and his Creator intended he should be.

Mechanically he entered the old house, and groping his way to his chamber, knelt in the darkness of night beside his dead wife. His resolve was perhaps strengthened by the hideous noises, the hoarse shouts of drunken mirth that resounded on all sides.

Anna Lee moved mechanically through her crowded rooms. Her thoughts were in dark places; she saw lean, white, famished faces, and hungry, lank children. There was a weight at her heart, which the wild strains of merry music, the glad beauty of young faces, the joyous laugh of innocence could not remove; a stone at its whited sepulchre, that even the honeyed words, and smooth politeness of the man to whom she had given her heart, and the promise of her hand and fortune, failed to roll away.

"How could I? how could I, with the recollection of my father's dying words?" she murmured again and again; but at times a fearful coldness came all over her as she remembered the expressions and manner of the despairing man.

But Lucilla, with the beloved boy, little Willy, clinging to her hand, looked so sweetly in her pure dress of white. There was a heavenly smile around her lips, a holy calm within the depths of her blue eyes,

that, wherever her glance rested, invoked peace and gladness. By every body was Lucilla beloved, but by none so devotedly as the beautiful creature, who, flitting here and there through the rich saloons, would almost every moment spring towards his "little mother," as he called her, to solicit one of her approving smiles.

CHAPTER IV.

The good German had dressed herself and her eldest daughter in their best apparel, ready to follow the remains of the humble dead to the lowly church-yard.

With her accustomed kindness, she had taken Norman's poor clothing, and patched and cleansed it, so that it looked at least decent. Her daughter, a rosy-cheeked, blue-eyed girl, herself and Norman, followed the remains of the poor grief-worn creature—now in the glorious land where there was to be no more sighing—an humble, but sincere band of mourners. Norman shed no tears now; the despair in his soul that had dried them up, was not caused by grief for her death, but remorse for his own brutal treatment. His heart was softened for the first time in his hardened career; and while the gray sexton was preparing the grave with a thoughtless mien, even whistling betimes, he turned down the rude lid, and knelt on the cold ground, while groan after groan burst from his bosom.

Suddenly there appeared among the high tomb-stones away off, the figure of a richly dressed girl, leading by the hand a most lovely child, whose eyes sparkled with exercise, while he ever and anon threw back the long, heavy curls. On she came, sometimes beckoning with her white-gloved hand, as if to attract attention. As she neared them, the German woman and her daughter Eloise stepped timidly back, for they knew by the rich attire of the young lady, and the heavy embroidery of the child, that they were persons far above them in rank.

"Oh, Mr. Norman!" exclaimed Lucilla, suddenly pausing; "wait," she continued, turning to the sexton, who seemed disposed to hurry matters; "is this poor aunt Alice? — poor, poor creature!" and the tears fell rapidly and without restraint. "Poor aunt Alice, how she must have suffered! oh, poor, meek, patient face! — how dreadful, dreadful!" she added, shuddering; "and such a funeral!"

Norman turned his head away; his features worked convulsively, but his eyes were red, hot and dry; he felt as if there were boiling

surges in his bosom, and pressing his hands there, he thought, "can this be the hell of the wicked?"

"Poor Mr. Norman," said the sweet girl in her half childish, half womanly voice, moving a pace or two from the coffin, as the sexton closed it, and prepared to give dust to dust; "God will console you, forgive you," she whispered, moving nearer to him. "Do not think you are forsaken; I will remember and pray for you—indeed, you may be sure that I will; and as often as I can, I will see the little baby. You will keep your promise to me, I know you will."

Oh, tenderly, softly falls the sympathetic word upon the crushed, sinful spirit; mountains of gold would not buy the sweet look of pity; it is, next to God's pardon, the holiest purifier of the soul. Norman sighed heavily; his lips trembled; the fountains of his grief were troubled; that angel smile had gone down there; he could have fallen upon his knees to her, but instead, he took out his tattered handkerchief, and held it to his eyes, from which big drops were fast falling over his sallow cheeks.

Lucilla, her lovely face bathed also in tears, took Willy's little hand, (the boy had stood in mute surprise,) and softly turning, walked away; and her slender form was lost among the tall tomb-stones again.

When the little party arrived at home, the German woman, who was as much astonished as she could be, treated poor Norman involuntarily with more respect; made him enter her humble room, gave him the best seat by the fire, and then, with her daughter, busied herself about getting supper. Several times the wretched man looked around the room, and a smothered sigh trembled upon his lips, but gave little relief to his burdened breast. The apartment was large and homely, but in one corner stood a good bedstead, with the back of a trundle bed peeping out underneath; half a dozen cleanly chairs were ranged in order; there was a pine table, a large shining stove, and an enormous clothes-horse, that smelt always of freshly-washed linen, on the north side of the room. The bitterness of his feelings, as he thought how little of this comfort would have made the sorrowful heart of his wife leap for joy; how few of these rude blessings, how scant kindnesses, would have prolonged her life, cannot be realized, save by those who have passed through similar ordeals.

Smoking meal cakes were soon on the table, and the fragrance of the tea, though not of the best, seemed quite refreshing. Fraulein's

homely face lighted up with a smile when Frank, her husband, came from his day's labor. As he saw Norman, who sat in a dejected attitude, with his face bowed on his hand, he exchanged a glance of pity with his wife, then in his rough but cordial manner, invited him to sup with them. Poor Norman! he sat down listlessly at the table, but every mouthful he ate seemed to lodge in his throat, and sometimes, nay often, the scalding tears brimmed up to his eyes.

Supper through, he would have gone forth into the street and striven to hurry from his own thoughts, but Frank laid his hand on his arm, and urged him to stay, for awhile at least: while the kind wife went softly towards the bed, and taking a little bundle therefrom, that laid by her own sleeping infant, brought it, and without a word placed it in Norman's arms.

Never before had a little infant been folded so lovingly to his bosom; the pressure of that baby form sent a warm thrill through his veins, and a love for the poor helpless thing seemed to centre all the nerves of feeling around his heart. Again and again he folded it tenderly in his arms, and looked earnestly in its tiny face, through the blinding tears.

A father; the name had a strange yet sad charm now; better purposes awoke in his hitherto restless spirit; and as the warm tide of love, newly disenthralled and flowing again in a human channel, coursed through his breast, hopes and aspirations of which he had not dreamed for years, started into being.

The child's blue eyes moved quietly over his face, and as its lips worked unconsciously, little rippling dimples gathered around them, and gave it a singular beauty for a babe so young. Its coarse, short frock, (an almost worn-out baby dress,) looked comical enough; the little creature was nearly buried in it, and nothing but the wee tips of its fingers could be seen projecting from the sleeves.

He held it carefully, dandling it a little now and then, as the bitter thoughts mingled with his pleasure: for this poor babe was motherless. What shall I do? how provide for it? were the unspoken yearnings of his soul. Suddenly a calm fell over his spirit; he felt that the struggle would leave him victor in the end; he thought perhaps the angel, of whom he had proved so unworthy, might unseen hover near him, in that humble room: not for *his* sake—oh! he could not feel *that*—but for the sake of the helpless one, the babe on his knee.

A dream-like voice fell on his ear ; he started ; the German woman repeated her question : "What did you think of doing for the child ? "

"God only knows what I can do, I don't ; " was his gloomy reply. "Her own have forsaken her ; as for me, I have neither means, nor " (his head sank heavily downward) "reputation."

"Poor heart," said the woman, with pity in her voice. Frank smoked his pipe silently, and only crossed his legs anew ; still he cast a sideways glance at his wife.

The babe began to be restless ; she took it and gave it nourishment, all the time regarding it with a motherly look, and then passed it to the caressing care of her daughter, whose eyes said plainly enough, "I wish we *could* keep it, mother."

Norman arose and took his rusty hat, from which fluttered, mournfully, a still more rusty bit of crape ; he went to the door and was opening it, when Frank called out in his broken English, "You shleep mit my broder to-nigh, dere ish no neet of your going away, dere ish room, and to-morrow we vill talk apout matters ; so sit you down again, and pe you easy."

Ah ! the poor know how to befriend their kin in poverty ; the poor can recognize sorrow and prescribe for it, and seldom do they begrudge their little favors.

In the morning, Norman was informed that the Germans had resolved to keep and care for the little one. Norman could only murmur with a choking voice, "God bless you, you shall never lose by it ; I will repay you if I live."

As in the ground, which has been long reeking with unsightly filth, the precious seed, after it is sown, comes to quick and fruitful maturity, so some grossly bad natures, when God sees fit to visit them with his purifying Spirit, yield of virtues ten times tenfold.

It was thus with Norman ; all through the night he had not slept ; his whole life, long in iniquity, like a night when the moon is in an eclipse, had not, upon his reviewing it, yielded him the solace of the light of one little star. All had been dark, dark, and even in the gloom he had pressed his hands over his eyes, as if to shut out forms of the past that came thronging on his startled vision. But with the soft voice of an angel, even of that forgiving spirit that called him once by the name of husband, came the memory of old familiar tones of years ago, when his gentle mother taught him from the Bible, truths which his young heart even then could comprehend but not accede to.

[To be Continued.]

GRAND LODGE OF ILLINOIS.

THE Grand Lodge of Illinois held its annual communication in the city of Springfield, commencing on the first Monday in October, and closing its session on the afternoon of the following Thursday. There was a full representation, delegates from seventy Lodges being present.

We have long been of the opinion, that in order to secure such a representation as our sister Grand Lodges, we must adopt that peculiar feature now in force in Illinois, Mississippi, Ohio and other States—namely, the paying of one representative from each subordinate Lodge. By that means alone may we expect to have a full representation in our Grand Lodge. As a code of By-Laws for the government of the Grand Lodge of Missouri, is to be submitted at the next annual communication, we would fraternally suggest the propriety of incorporating a law of a similar kind, and doubt not but that it will readily be adopted by the subordinates.

The Grand Lodge, we are told, passed stringent laws in relation to non-affiliated Masons. We are pleased to hear it. We remember the time when the Craft in this State, borne down by the weight of those drones in the Masonic hive, adopted an amendment to their By-Laws, the effect of which would cause these useless members of the body Masonic to affiliate, or at least to be contributing members to the charity fund, or sever in a measure the tie which bound the Fraternity to them. This law, wise and salutary, and in perfect accordance with Masonic usage, has never, so far as we are aware, been, or even attempted to be, enforced in the city of St. Louis.

The following are the officers of the Grand Lodge for the ensuing year, who were installed by J. W. S. Mitchell, P. G. M., with appropriate ceremony:

M. W. E. B. Ames,	-	-	G. M.,
R. W. B. L. Wiley,	-	-	D. G. M.,
“ J. R. Diller,	-	-	G. S. W.,
“ J. L. Anderson,	-	-	G. J. W.,
“ W. McMertry,	-	-	G. Treas.,
“ H. G. Reynolds,	-	-	G. Sec’y,
“ J. D. Caton,	-	-	G. Orator,

W. & Rev. Robt. Guthrie, - -	G. Chaplain,
W. W. S. Hurst, - - -	G. S. D.,
" R. S. Patterson, - - -	G. J. D.,
" J. W. Smith, - - -	G. Pursuivant,
" A. Hill, - - -	G. Marshal,
" J. P. Waterhouse, - -	G. S. Bearer,
" McKenzie Turner, - -	G. Steward,
" W. Brown, - - -	G. Steward,
" A. R. Robinson, - - -	G. Tyler.

M. W. E. B. Ames, G. M., Hennepin, Ill.,

R. W. H. G. Reynolds, G. Sec'y, Knoxville, Ill.

—[Junior Ed.]

EDITOR'S TABLE.

THE *Masonic Review* for September has come to hand, enlarged from thirty-two to sixty-four pages, printed with good type and on good paper, the whole presenting a very neat appearance; the matter contained therein varied to suit the tastes of its readers. Accompanying this number, is a likeness of Bro. N. Benjamin, Grand Lecturer of the Grand Lodge of Ohio. We know not whether this is a correct likeness of our brother; but if it is, we would at any time go out of our way some distance, for the pleasure of taking him by the hand.

If our brethren of the Masonic press intend furnishing portraits of distinguished Masons, we trust they will give such ones as the present number of the *Review* contains: zealous, hard-working, meritorious men, who, when the fierce storms of anti-masonry swept with relentless fury over this land, were found at their posts, encouraging the timid, restraining the over zealous, and admonishing the refractory: these are the veterans of the Craft, whom Masons should delight to honor. The readers of the *Review* we are sure will feel under obligations to the editor for this likeness of our brother, and will give him credit for the taste which superinduced its selection.—[Junior Ed.]

The *Masonic Mirror and American Keystone* of October 6th, has come to hand, and with it a lithograph likeness of W. H. Milnor, M. D., P. G. M. of the M. W. Grand Lodge of the State of New York. As a work of art, this picture is creditable to the lithographer, and is an evidence of the high state of excellence which has been accomplished in this department.

That Bro. Hyneman is determined to go ahead is evident from the fact, that he appears to spare no pains or expense in presenting his patrons with a variety of reading matter, generally of the best sort; this, together with the likenesses of eminent Masons, which he promises his subscribers, will no doubt, as it should, assist materially in extending the circulation of his valuable paper.—[Junior Ed.]

The *Illustrated Family Friend* is the title of a large weekly paper, published in Columbia, South Carolina. This sheet, as its title imports, is intended for the "home circle, the social group, and the leisure moment," and is well worthy the patronage and support of the reading public. In these days, when so much cheap literature of a doubtful character is scattered broad-cast through the land, it becomes the duty of parents, guardians, and all who aim at preserving the morals of the rising generation pure and unsullied, to encourage, by their patronage and support, a paper such as the one under consideration. From a careful examination of its contents, we unhesitatingly say, that we know of no paper of the kind which aims at a higher standard of moral excellence. Its pages are filled with the choicest selections of literary composition, both poetry and prose, and are so diversified in their character, from grave to gay, from lively to severe, as to suit all tastes. The engravings, (of which the present number contains four,) are executed with fidelity to the subject intended to be represented. In short, this is just such a paper as every family ought to patronize. Why send abroad for reading matter for the domestic circle, when you can be furnished at home with as good an article? Encourage, say we, home talent, home industry and skill.

The terms of the *Family Friend* are Two Dollars per annum, payable in advance.—[Junior Ed.]

For the "Signet and Mirror."

CIRCULAR.

ALEXANDRIA, La., Sept. 9, 1852.

ESTEEMED BROTHER: At a meeting of Oliver Lodge, No. 84, informally held in the Court House, on Wednesday evening, September 8th, 1852, the following preamble and resolution were unanimously carried:

Whereas, a desolating and very destructive fire occurred in the town of Alexandria, on the 28th of August last, by which a large part of the town was consumed by the devouring element, amongst which OLIVER LODGE, No. 84, was, with all its contents, totally destroyed, leaving the Fraternity utterly paralyzed—without any resources whatever, or even the means of organizing the institution anew: and that the distress is very heavily felt among the sufferers and the citizens generally, in consequence of which, we are now compelled to throw ourselves upon the generous liberality of our sister Lodges, generally, for their kind aid and assistance in this sad hour of adversity and misfortune: Be it, therefore,

Resolved, That a committee of three be appointed, consisting of the Worshipful Master, Senior Warden and Secretary, whose duty it shall be to correspond immediately, by circular, with our sister Lodges, (though reluctantly compelled to do so,) soliciting aid from them, to enable us to reinstate our said Lodge, that we may once again be able to renew our good work, Samaritan like. The committee therefore beg leave to state, that it is a source of deep regret that our Lodge, once distinguished for its sublime principles of charity, particularly towards a large number of transient brethren, emigrating through the valley of Red River, towards our sister State of Texas; who have generally been detained at our town, which may be termed a depot during the low stage of water, in not being able to get over the falls at this place, (which low water lasts some five or six months during the year,) consequently, our transient brethren, sometimes with their wives and children, have been detained here on heavy expenses, at a

public hotel, waiting for an opportunity to proceed on their journey, until their means have been totally exhausted, and have finally been frequently compelled to seek the aid they required for themselves and families from the resources of our Lodge; yet still, we are proud to say, never in one instance have they applied in vain. On the contrary, we have always relieved their distresses, either ascending or descending the river, thereby constantly keeping our financial resources very much crippled. Still we rejoice to say, that a number of our transient brethren and their families are now living witnesses, ready to acknowledge the genial influence of our charity, so often and readily extended to them by our institution, who, otherwise, would have been left to the cold charities of a world always calculating *costs*. But in our prosperity we never failed in our duty. No, we proceeded in our good work until the raging element destroyed our energies and eradicated every vestige of our once prosperous and useful institution, whose sublime principles have been productive of the happiest results. But time, patience and perseverance will triumph over our late misfortunes. As our dormant energies have been aroused to a more vigorous action, and being actuated by the noblest of purposes, we are still determined not to be unmindful of our Masonic duties.

In remembrance of those duties, for the benefit of mankind, we respectfully submit the foregoing resolution to the charity and beneficence of all true brethren of the Order, and call upon them in the language of Distress, to aid and assist us in this hour of our affliction.

All of which is respectfully submitted.

We remain yours, fraternally,

W. B. HYMAN, W. M.,

PHILIP MYERS, S. W.,

J. H. C. BARLOW, Sec'y.

All contributions will be directed to "Oliver Lodge, No. 84, Alexandria, La., (parish of Rapides.)"

The smallest donation thankfully received. As you have a large number of subscribers in different sections of the country, it is hoped you will use every exertion in your power in this cause.

OBITUARY.

At a special communication of Lafayette Royal Arch Chapter, No. 2, Chicago, Ill., held at the Masonic Hall, Thursday evening, September 30th, A. D. 1852, A. T. 2386, the following preamble and resolutions were unanimously adopted :

Whereas, It has pleased the Supreme Grand Parent of the Universe to call from labor on earth to refreshment in the celestial Lodge, our venerable Brother and Companion, the Right Rev. PHILANDER CHASE, D. D : Therefore,

Resolved, That this Chapter has heard with the deepest sensibility, the announcement of the death of our venerable Brother and Companion, Right Rev. Philander Chase, D. D :—honored and beloved for the unswerving attachment that he ever maintained to the principles and usages of our ancient and honorable Fraternity—the uprightness, integrity and piety, that ever characterized his long and active life—the ardor, zeal and faithfulness with which he discharged, for over half a century, the various and weighty duties of his high and holy vocation.

Resolved, That while this Chapter bows with reverent submission to the mandate of the Supreme Grand Master, and acknowledges that the Lord of all the earth doeth right, this Chapter cannot withhold the expression of unfeigned sorrow for the loss, and veneration for the virtues of their venerable and Right Rev. Companion—whose life was one of unremitting self-denial and effort in the dissemination of religious truth, and the promotion of sound and liberal education.

Resolved, That to the honored widow of the deceased, and other members of his family, this Chapter tenders the assurance of their condolence in their afflictive and irreparable bereavement.

Resolved, That the above resolutions be published in the several daily papers of this city, and in the "Masonic Signet," of St. Louis, and that a copy be forwarded to the afflicted family.

J. H. BIRD, M. E. H. P.

Attest : J. P. HATFIELD, Secretary.

POTOSI, Mo., Oct. 6th, 1852.

At a regular communication of Potosi Lodge, No. 131, of Ancient Free and Accepted Masons, held at their Hall in Potosi, on the 2nd inst., the following preamble and resolutions were offered and unanimously adopted :

Whereas, It has pleased the Great Architect of the Universe, in the dispensation of his wise providence, to call from time to eternity our esteemed and worthy Brother, WM. M. WALLACE, of this Lodge, who died on the 6th of August last ; and,

Whereas, In the death of Brother Wallace we recognize the loss of a faithful Mason, devoted to the interests of the Order, and familiar with its duties and obligations ; and,

Whereas, This Lodge has especial reason to deplore his death, as the loss of one who was ever willing to devote his time and energies for the honor and prosperity of the Order : Therefore,

Resolved, That in the death of our late Brother Wallace, society has lost an honest and exemplary member, and Masons a true and faithful brother.

Resolved, That we deeply sympathize with the bereaved widow and orphan in their irreparable loss ; and we humbly commend them to Him who is the "husband of the widow and the father of the fatherless."

Resolved, That this Lodge, its furniture and jewels, be draped in mourning, and that the brethren wear the usual badge for the space of thirty days.

Resolved, That a copy of the foregoing preamble and resolutions be duly signed and sent to the family of our deceased brother, and that they be published in the "Masonic Signet," of St. Louis, and the "St. Louis Intelligencer."

SAM'L IRVIN, W. M.

J. WIATT, Secretary.

FRANKLIN LODGE, No. 16, A. F. & A. MASONS, (Wis.)

At a regular meeting of this Lodge, held at their Lodge room in Franklin, on the 18th day of September, 1852, the following preamble and resolutions, reported by a committee appointed for that purpose, were unanimously adopted :

Whereas, It is with unfeigned sorrow that the members of this Lodge have learned the death of our worthy and esteemed Brother, AHIRA GRISWOLD, who died on the 9th day of June, A. D. 1852, of cholera, while on his way to California ; and,

Whereas, We deem it a duty we owe to our departed brother, to pay some suitable tribute of respect to his memory, and our sympathy with his widow and family in their sad bereavement : Therefore,

Resolved, That the members of this Lodge wear the usual badge of mourning for thirty days.

Resolved, That the Secretary be instructed to transmit a copy of these resolutions to the widow of our deceased brother; and to the editors of the "Wisconsin Tribune" and "Masonic Signet," for publication.

At a called meeting of Paris Lodge, No. 27, of Ancient York Masons, held at Paris, on the 27th September, A. D. 1852, A. L. 5852, the following proceedings were had :

It was by the W. M. announced to the Lodge, that our venerable Brother, JOHN JOHNSON, had departed this life, suddenly and unexpectedly, this morning at half past five o'clock, and that the Craft were assembled this evening for the purpose of considering the means and manner of paying the last sad tribute of respect to his memory.

On motion of G. B. Chastelleir, a committee of three were appointed to draw up and present to the Lodge suitable resolutions, expressive of the sense of the Lodge, relative to this melancholy bereavement.

The W. M. then appointed G. B. Chastelleir, N. W. Townes and Jacob Long, a committee to discharge this duty, who reported as follows :

To the W. M., Wardens and Members of Paris Lodge, No. 27, Ancient York Masons:

We, your committee, submit the following report :

Whereas, It has pleased Almighty God, in his providence, suddenly and unexpectedly, to remove from time to eternity our venerable and devoted Brother, John Johnson, aged 63 years and 28 days, who was under the jurisdiction of this Lodge, and who, for a number of years, has sustained the various relations of Brother, Friend and Father to the Craft : Therefore,

Resolved, That we deeply deplore and sincerely lament his loss.

Resolved, That in this unexpected dispensation of the Great Architect in Heaven, this community has lost a valuable citizen — society, an exemplary member — the progress of improvement, a zealous advocate — his family, a kind, indulgent and tender parent ; and this Lodge, a faithful and venerated associate in its mystic rites.

Resolved, That we deeply sympathize with the aged and bereaved partner of his

bosom, who has been the sharer of his joys and the sorrows of his long and eventful life ; with the distressed children of the deceased, and with the many mourning friends.

Resolved, That we will on to-morrow, the 28th inst., as a Lodge, take charge of his remains, bear them to the place of interment, and deposit them in their last resting place, with due Masonic honors, and according to the rites and ceremonies of Ancient Free Masons.

Resolved, That, in token of respect for the memory of the deceased brother, we will wear the usual badge of mourning thirty days.

Resolved, That a copy of these proceedings be presented to the family of the deceased ; and also copies forwarded to the editors of "The Western Star," "Masonic Signet," and "Jefferson Herald," for publication.

G. B. CHASTELLEIR, }
N. W. TOWNES, } Committee.
JACOB LONG, }

Which report and resolutions were read and unanimously adopted.

Done by order of the Lodge.

GEO. W. WRIGHT, W. M.

J. LONG, Secretary.

PARIS, Sept. 28, A. D. 1852, A. L. 5852.

EXPULSION.

COURTLAND, Ala., Oct. 5, A. L. 5852, A. D. 1852.

TO WHOM IT MAY CONCERN :

Know ye that, at a regular meeting of Courtland Lodge, No. 37, held in the Lodge, in Courtland, North Ala., on the evening of the above-named day, Mr. S. A. DULLING was expelled from all the privileges of Masonry for unmasonic conduct.

J. C. BAKER, W. M.

Attest : THOS. W. BARBEE, Secretary.

TABLE OF CONTENTS.

History of Free Masonry.....	65
Poetry—The Prayer of the Betrothed.....	74
" Angels	94
" Lines by William Cullen Bryant	110
Grand Chapter of Vermont	75
Singular Discoveries in Egypt.....	93
Where shall we find a true copy of the Ancient Constitutions of Masonry ?.....	95
Communication on Masonic Usage.....	107
Question of Masonic Usage—Rights of Rejected Masons	108
Alice Norman—A Tale.....	111
Grand Lodge of Illinois.....	121
Editor's Table.....	122
Circular from Oliver Lodge, Alexandria, La.....	124
Obituary	126
Expulsion.....	128

THE SIGNET AND MIRROR.

VOL. VIII.

ST. LOUIS, JANUARY, 1853.

NO. 3.

HISTORY OF FREE MASONRY — NO. LVII.

BY THE EDITOR.

MASONRY IN NEW YORK—CONTINUED.

FOR fifteen or twenty years subsequent to 1785 the Grand Lodge of New York moved on in harmony, but there were two radical errors in its organization which could not fail to lead to evil consequences in that jurisdiction. The officers of the Lodges were permitted to be represented in Grand Lodge by proxy, and Past Masters not only held seats and voted in Grand Lodge, but they too were permitted to be represented by proxy. All this might never create difficulties in a State not having a large city, where a great number of these irresponsible members of Grand Lodge were assembled. We use the term irresponsible, as applied to Past Masters, without intending any disrespect to that worthy and intelligent class of Masons; they are not the representatives of any class of Masons, they are without a constituency, and consequently irresponsible for their votes in Grand Lodge. The great number of Lodges in the city of New York of course made a great number of Past Masters, and as the Grand Lodge held its meetings in the city, complaints were made as early as 1815 by the country Lodges that the legislation of the Grand Lodge was improperly controlled by the Past Masters of New York city, to the great injury, inconvenience and injustice of the country Lodges.

At this time the Grand Lodge employed Grand Visitors or Lecturers, who were authorized to collect the dues to the Grand Lodge from the subordinates. We are told that two Grand Lecturers from 1814 to 1820 collected over twenty-two thousand dollars from the country Lodges, and retained for their services over ten thousand dol-

VOL. VIII.—9.

lars. This ruinous system of wasting the funds of the Grand Lodge was attempted to be remedied in 1819 by the appointment of a larger number of Grand Lecturers, to be paid only for the time they were actually in service; but this proposition failing, the country members arrayed against the city members succeeded in passing a law to pay the expenses of the representatives out of the funds of the Grand Lodge. But, about the same time, a rule was adopted which threw great power into the hands of the city Lodges and the Past Masters. This law authorized any delegate to represent five Lodges and five Past Masters. At that time there were in the city of New York and vicinity about twenty-three Lodges, and it will be seen that by a little arrangement in advance those Lodges could give between four and five hundred votes in Grand Lodge from the city alone, without having their Past Masters present, and in addition it was to be expected that proxies from many country Lodges would be forwarded to the city Masons.

The country Lodges also complained, that the entire charity fund of the Grand Lodge had been expended in the city, while justice demanded that a fair proportion of that fund should be given to the country Lodges.

From 1819 to 1823 a struggle was kept up between the country and the city, and bitter and unmasonic feelings were engendered until the country members held conventions in various parts of the State, and resolved to take steps to withdraw from the Grand Lodge and unite in forming a Grand Lodge for the country, to be composed of such Lodges as should voluntarily come under its authority.

In June, 1822, the subject of forming an additional Grand Lodge was brought regularly before the Grand Lodge, and a committee was raised to consider of and report upon the subject. This committee was composed of two members from the city and six from the country. The city members complained that this manifested great injustice to them; but it must be borne in mind, that a salutary rule prevails in every deliberative body requiring a committee to be made up of a majority who are known to be friendly to the proposition to be considered. Any other course would be ruinous to legislation, and hence we think the city members had no cause of complaint in this matter. This committee, it seems, published the conclusions to which they arrived, in advance of the next regular communication of the Grand

HISTORY OF FREE MASONRY.

Lodge. They advised the establishment of an additional Grand Lodge to be located in the country; they also advised that in the formation of a new Grand Lodge the Past Masters should not be admitted to membership.

At the quarterly communication in March, 1823, the Grand Lodge passed a resolution setting forth the manner in which all proxies should be filled up—viz., that the name of every proxy to represent a Lodge, should be filled up in open Lodge at the time of his appointment, and at a regular meeting at which a constitutional number qualified to vote were present. This resolution brought on the tug of war. Indeed it is hardly to be supposed that this resolution was adopted with any higher aim than to furnish the city members a pretext for a rupture, should they deem it expedient to make one at the annual communication. We know that the country Lodges were not represented at the quarterly meeting in March; and even granting their right to pass such a regulation at a quarterly communication, (which we think is doubtful,) they could not expect the rule would be known to all the country Lodges and be conformed to in so short a time. The city Lodges of course were apprized of this new rule, and had their proxies made out conformable thereto.

At the annual communication in June, 1823, the representation from the country was unusually full, and the pre-determined effort of the city members to thwart the plans of the country members led to a large city delegation. On the appointment of a committee on credentials, a motion was made and sustained by the city members, to instruct the committee to receive no credentials that did not conform to the explanatory resolution of the quarterly communication in March. This trap was seen into and opposed by the country members. They protested against the authority of the quarterly communication to make such a law. The discussion upon this subject became angry, and great disorder prevailed. During this debate an appeal was demanded from the decision of the M. W. Grand Master upon a point of Order. The G. Master decided that no appeal could be taken from the decision of the chair, and feeling satisfied, we suppose, that the proper Masonic feeling did not then exist, he adjourned the Grand Lodge until the following morning. This adjournment gave great offense to the city members, as they contended that the Grand Master knew the city members could not be present at a *day* session.

We think this doctrine of New York city deserves a passing notice, as it still prevails there. To us it seems strange that the Masons of the city of New York should ask the country members to suffer the Grand Lodge to remain in the city, and ask the country members to neglect their business for days and even weeks in traveling to and from the Grand Lodge; and, in addition to all this, insist upon their holding night sessions only, thus detaining them from home, lounging about the streets during the day, in order to *enable* the city members to assist in legislation at night. Can it be possible that it is a greater loss to the world or the Fraternity that city members should be taken away from their daily avocations, than the country members? We think the Grand Lodge of New York should be held in the city, but certainly they do not deserve to have it there if the city members are so ungenerous and unjust to the country members. We think the Grand Lodge should hold its sessions from day to day, and night also if necessary, and get through with the business as speedily as possible, so as to enable the country members to return home.

But to return: Immediately after the adjournment of the Grand Lodge as before stated, the city members remained, and the *Junior G. Warden re-opened the Grand Lodge*, proceeded to business, elected officers, &c. &c. And this is the origin of two Grand Lodges in New York, in 1823. Really it seems to us strange that any intelligent Mason, not governed by impure motives, could claim that, after the Grand Lodge had been regularly called off or adjourned by the Grand Master until the next day, the J. G. Warden could convoke it at an earlier period. The whole proceedings under the pretended authority of the J. G. Warden can only be characterized as a high-handed and open rebellion, and the Grand Lodge so formed was illegal and clandestine. This spurious Grand Lodge proceeded to business, and continued to exist (calling itself the Grand Lodge of New York) until 1827, when the two bodies entered into a compromise, formed a compact in accordance therewith and united.

Thus did the Grand Lodge of New York, following in the footsteps of England, recognize and bring into its fold a clandestine Grand Lodge; setting thereby a precedent, which in effect tendered an honorable reward to all ambitious but disappointed office seekers who at any future period should choose to rebel against the legal authority and set up for themselves.

The following is the "compact" alluded to :

" At the annual communication of the Grand Lodge of the State of New York, on the 7th day of June, A. L. 5827, two hundred and twenty-eight Lodges being represented, the following compact was agreed to unanimously, and is a fundamental law of the Grand Lodge which shall never be disturbed :

" 1st. That there ought to be but one Grand Lodge in the State of New York, and that it ought to be held in the city of New York, and be considered a continuation of the old Grand Lodge. That all allusions to former differences shall be avoided as far as possible.

" 2nd. That the proceedings of the two bodies (known as the Grand Lodge) shall be confirmed; and that the warrants granted to subordinate Lodges by the two bodies, and the proceedings of the said bodies, shall be deemed regular. That the records and archives of the Grand Lodge being in the city of New York, the Grand Secretary and the Grand Treasurer shall be chosen from the city ; that the Grand Master or Deputy Grand Master shall be chosen from the city of New York, the other from the country ; the two Wardens from some other part of the State than the city of New York.

" 3rd. That the permanent fund be managed by five Trustees—viz., the Grand Master, the Deputy Grand Master, the two Grand Wardens, and the Grand Secretary, whose duty it shall be to invest all funds over three thousand dollars annually, after paying representatives, salaries and rent.

" 4th. That the number of Lodges which one Master or Past Master may represent, shall not exceed three ; that Past Masters shall not be represented by proxy, and that representatives be paid as heretofore."

Here did the Grand Lodge of New York undertake to do that which it had no right to do — viz., to make clandestine Masons regular Masons, *without the process of healing*. All Masons made in the clandestine Lodges, created by the clandestine Grand Lodge, are *declared* regular Masons merely by declaring the warrants of the Lodges regular.

The union of the two bodies took place during the anti-masonic excitement, generally called the Morgan affair, and it may be were drawn together by a very natural desire for mutual protection against

the assaults of heartless bigots and fiendish fanatics. During this tirade, (religious and political,) Masonry withstood the shock better in the city of New York than anywhere in the State. This was probably not owing to the existence of greater Masonic integrity in the city than elsewhere, but to the fact that in all large cities there is quite a number of secret societies who are often seen on the streets and soon fail to elicit any special attention from the citizens, while in smaller towns the movements of such societies are much more noticed and talked about. Certain it is, however, that nearly every Lodge in the northern and western portions of the State ceased to work.

For a few years after the union apparent harmony prevailed in the Grand Lodge of New York, for the same causes which had produced the discord of 1823 were not brought to bear. But few of the country Lodges were represented in Grand Lodge, for, as before stated, a large portion of them had either abandoned their charters in despair, or had closed their Lodges until the storm of persecution should subside. The city members therefore had everything their own way; but notwithstanding their power, we have no reason to believe they attempted to violate the compact or infringe upon the regulations of 1827. The regulations then agreed upon were sufficiently favorable to the interests of the city members. The compact provided that there should be but one Grand Lodge in the State, that it *shall* be held in New York city, that the Secretary and Treasurer *shall* be chosen from the city, and that either the Grand Master or Deputy *shall* be chosen from the city. The city was moreover guarantied in the sum of three thousand dollars of the Grand Lodge fund. The city members, therefore, desired no change.

The next prominent event to which we shall here call attention, is the history of a rupture and the formation of a new Grand Lodge in the city of New York. We have read two versions of this disgraceful affair: the one emanating from the Grand Lodge of New York shortly after its occurrence, and repeated allusions to the same subject for several years thereafter; and that which was put forth by the aggrieved party, the so-called St. John's Grand Lodge; and until recently we scarcely knew upon which to rely. The Fraternity at large is, fortunately, inclined to discountenance rebellion and disobedience to the legal power; and, hence, in looking to the testimony in this case, they were predisposed to believe that the Grand Lodge of

New York must have been justifiable in the action taken against the supposed offenders. But at the union of the St. John's Grand Lodge with the Grand Lodge of New York, the then Grand Master of the former, Brother Henry C. Atwood, gave a history of the affair in the presence of the assembled Fraternity of both Grand bodies ; and as its truth was not denied, but on the contrary was ratified and confirmed by the Grand Lodge of New York, by publishing the same with its proceedings officially sanctioned by the Grand Secretary, we may safely conclude that the facts are truly set forth by Brother Atwood, and we therefore transfer his concise history of that occurrence to our pages. He says :

“In the year 1837, York Lodge, No. 367, passed a resolution to celebrate the anniversary of St. John the Baptist's day, by an oration, dinner, procession, &c., and appointed a committee of five brethren to wait upon other Lodges, and request their co-operation. The result was, that Benevolent, Silentia and Hibernia Lodges, each designated a committee to unite in carrying into effect the above resolution.

“At a joint meeting of these several committees, they deputed a sub-committee of five, to call upon the R. W. Deputy Grand Master, James Van Benschoten, and the R. W. Grand Secretary, James Herring, and submit the following question to them : Is there any Article in the Constitution, which prohibits a procession on St. John's day, without a dispensation from the Grand Master or his Deputy ?

“In performance of this duty, they proceeded to the Grand Secretary's office, and there found the Deputy Grand Master, Van Benschoten, and Grand Secretary Herring, to whom they put the foregoing interrogatory, and received the following reply : “You have got the Constitution—read it for yourselves.” To which W. Br. John Bennet replied : “We are aware of that ; have searched and cannot find any Article which denies a Lodge such right ; but we came here for your official opinion, and expect a respectful, or at least an official answer.”

“Bro's Herring and Van Benschoten both then decided, that there was nothing in the Constitution which prohibited any regular Lodge from celebrating that day in the usual manner, without a permission from the Grand Lodge.

“The committee of inquiry reported accordingly to the joint committee then in session, who thereupon selected a committee of arrange-

ment, who performed their duties, by engaging a church, orator, music, dinner, &c.

“Due notice of the contemplated celebration, was forthwith published in all the principal newspapers of the city.

“Meantime, ten days elapsed without any objection being interposed, or even suggested, by any party whatever. On the night of the 23rd of June, at half-past eleven o’clock, I received a notice, dated on that day, prohibiting the celebration, signed by the R. W. James Van Benschoten, and attested by James Herring, Grand Secretary. It was then too late for me to stay the proceedings, had I deemed it my duty so to do.

“The following morning, at half-past nine o’clock, Br’s Van Benschoten and Herring appeared in person at Union Hall, and sent for me, requiring my attendance in the Lodge room. This summons I promptly obeyed. After exchanging the usual civilities, Br. Van Benschoten inquired what was the meaning of this assembly, after the edict of the previous day.

“I replied, that I knew of no Constitutional Rule or Regulation of the Order which authorized him to issue such an edict; and, further, if it ever did exist, he had waived it by informing the committee, that any Lodge had a right to celebrate this anniversary in the usual manner, without a permission from the Grand Lodge. I furthermore remarked, that at all events, it was evident that the prohibition was ill timed, as all the arrangements had been effected—the expenses incurred—and that the church was then nearly filled with ladies and gentlemen, awaiting our approach.

“His reply was—I know my duty and my prerogatives: I shall perform the former, and exercise the latter.

“My answer was, that no such prerogative existed, and that I knew my rights, and knowing them I dare maintain them.

“The room was densely crowded with brethren, to whom I submitted the question, and the unanimous voice was, Onward! Form! Form!

“The procession, consisting of over three hundred brethren, was formed under the direction of the Marshal of the day, and the ceremonies were performed in an orderly and Masonic-like manner; and subsequently each brother returned to his home in peace and harmony, believing that he had not transcended his duty as a man or a Mason.

“On the 12th of July following, a special meeting of the Grand

Lodge was held, at which the R. W. James Van Benschoten preferred charges against the W. P. M. Br. Piatt and myself, for appearing in said procession, and encouraging the same.

“A motion was then made to refer the subject to the Grand Stewards’ Lodge, and that the Grand officers be directed to prefer charges, accompanied with specifications, against Br. Piatt and myself.

“To this resolution I objected, upon two grounds: Firstly, that any action of the Grand Lodge, affecting the general interest of the Craft, except at the annual communication, was contrary to the Constitution. Secondly, that the Grand Stewards’ Lodge was an improper tribunal to try this question, as it was composed of the first six Grand officers and twelve Masters of Lodges; and as the former were instructed by a resolution of the Grand Lodge to prefer the charges, they would consequently be both judges and accusers.

“Notwithstanding these objections, Br. Herring urged the question. Thereupon the Deputy Grand Master, Br. Van Benschoten, put it to the vote, and it was lost. Br. Willis then called for another vote, which the tellers should count. Two tellers were appointed for the occasion, instead of permitting the Wardens to perform their duty, agreeable to the Constitution.

“At this stage of the proceedings, I moved for a call of Lodges, and stated that there were Lodges then represented which were not entitled to vote, as they had not paid up their dues, and named St. John’s Lodge, No. 1, and offered in proof a letter which had that day been written by Br. Herring to the W. Cha’s F. Lineback, Master of said Lodge, informing him, that unless their dues were that day paid, they could not vote in the Grand Lodge. My appeal was wholly disregarded, and the vote taken by show of hands, and reported by the new-fangled tellers as lost.

“Br. Herring then said there must be some mistake, and called for another vote. Bro’s Marsh, Piatt, Tho’s Dugan, T. S. Brady and myself, solemnly protested against such an irregular and unheard-of proceeding. I also requested the Deputy Grand Master, as he had preferred the charges, to resign the chair while the same were pending.

“All appeals, however, were in vain, as the destruction of their victims was predetermined.

“A third vote was taken: the Deputy Grand Master and the tellers held some private conversation, and then he (the Dep. Grand Master)

declared it to be carried in the affirmative. I challenged the vote, and asked for protection. Bro's T. S. Brady, Tho's Dugan, W. B. Bruen, Henry Marsh, John F. Davis, Cha's F. Lineback, Jacob Moore and John Bennet, each rose and similarly challenged the vote, and all agreed that the vote stood 39 affirmative, and 45 negative.

"The lamented Br. Marsh again arose, and exclaimed: 'Brothers, for God's sake, pause before you take this step; you are about to open a breach which will take a long time to heal, and bring disgrace upon the Order.' But a deaf ear was lent to all remonstrances, and the resolution was declared to be adopted.

"The following week, Br. Piatt and myself were notified to appear before the Grand Stewards' Lodge, to show cause why we should not be expelled from all the rights and privileges of Masonry. Knowing, as we did, that these charges had never been referred by a vote of the Grand Lodge to this body, we declined appearing. But at the quarterly communication of the Grand Lodge in September following, we presented ourselves at the door of the Grand Lodge, ready to meet that body, and appeal from and protest against the proceedings of the Grand Stewards' Lodge. We were informed by Br. Herring, that we could not be admitted—that we were expelled Masons. We remarked, that we could not be expelled until the proceedings of the Grand Stewards' Lodge were approved. His reply was: You cannot be admitted at any rate.

"Br. Piatt and myself then sent in a note, requesting an adjournment of the Grand Lodge, to give us time to prepare an appeal and protest. This was granted. The following week we presented, through the W. Master of St. John's Lodge, No. 1, Cha's F. Lineback, an appeal, couched in respectful language, the reading of which Br. Herring objected to, but the Most Worshipful Morgan Lewis, Grand Master, decided it must be heard.

"Finding that the Grand Master was determined that justice should be rendered, Mordecai Myers moved an adjournment until nine o'clock next morning, which was carried. But so soon as the M. W. Grand Master Lewis left the room, Mordecai Myers, who had been acting as Deputy Grand Master, called the Grand Lodge to order, and passed a resolution not to read or receive the appeal.

"On receiving this information, a meeting was called at Castle Garden, to take the subject into consideration. Committees were

appointed to intercede and even remonstrate with Herring and Van Benschoten, but all their efforts were unavailing.

“ Being now thoroughly convinced, that under the imperious sway and usurped authority of certain rulers of the Grand Lodge, justice had for a season fled from her precincts—the sanctum sanctorum been profaned—the sacred altar of Masonry desecrated, and the once social and fraternal circle ruthlessly invaded by the unappeasable and malicious hand of persecution :—We, in defense of the sovereign rights of Lodges, and our own individual rights as Masons, organized St. John’s Grand Lodge, and as such continued to practice the ancient rites and ceremonies, until the late happy union was accomplished with the M. W. Grand Lodge of the State of New York. The three Lodges pronounced by Messrs. Herring and Van Benschoten to have been expelled, have multiplied nine times, even to the number of twenty-seven. The three hundred brethren pronounced by the same immaculate authorities, to have been ostracized, have increased to the goodly number of 4,000—good men and true—who, viewed as citizens or Masons, are equal in intelligence, moral worth and respectability, to a like number of men or Masons, in whatever part of the world they may exist.”

We shall pursue this subject somewhat further in our next number.

It would be thought a bad government that should tax its people one-tenth part of their time, to be employed in their service ; but idleness taxes many of us much more, if we reckon all that is spent in absolute sloth, or doing of nothing, with that which is spent in idle employments, or amusements that amount to nothing. Sloth, like rust, consumes faster than labor wears, while the key often used is always bright.—[Franklin.

ACTIONS.—The actions of men are like the index of a book ; they point out what is most remarkable in them.

From the (Boston) "Olive Branch."

THE DEAD BABY.

Gently close the eyes that open
 Blindly on the weeping band ;
 Tears shall never more bedew them—
 Never, in the better land.
 On the marble brow so white,
 Care and grief shall leave no blight.

Lay the white robe, smooth and spotless,
 O'er the little silent breast ;
 Fold the tiny hands above it,
 In their cold and quiet rest :
 Toil shall never stain them there—
 Lay within them rosebuds fair.

So the little voice forever
 Hushed, shall breathe no mournful strain ;
 So the little heart shall never
 Beat the echo-notes of pain ;
 So the little feet shall stray
 Never in the evil way !

Turn the cradle from the sunshine,
 Lay the snow-white curtain o'er,
 Softly tread, and softly answer
 Strangers at the open door !
 Sorrow's in the house to-day,
 Morrow bears the babe away !

Bear it gently to its home-rest !
 Not the dark and fearful tomb,
 But the soft earth where the sunshine
 Wakes the violets into bloom :
 Lay the little one to rest—
 Smooth the green turf o'er its breast !

So turn thence to life and duty !
 Vacant is the house, the chair—
 Lay away the little garments ;
 Little shoes 'twill never wear—
 Lay the sacred things away,
 Wet with tears thou canst not stay.

Weep, for though the fatal arrow
Rankles more than words may tell,
Unto thee is all the sorrow;
With the little one 'tis well —
When, ere earth can blight or dim,
Jesus takes it home to Him!

BROOKLINE, MASS.

H. W.

WASHINGTON'S INITIATION.

Extract from an Address, delivered at Decatur, Alabama, on the 4th of Nov., 1852,
BY THE EDITOR.

If we turn back the pages of antiquity to the remotest period of the world's history, we shall find that a custom has prevailed in every age and with every civilized people, to embalm the memory of good and great men. It is lamentably true, however, that at some periods men have been even deified, not for their good or great qualities, but, lured by the pomp and glitter of power, the masses have been led to worship the name and memory of bloody tyrants, whose deeds of violence and acts of cruelty were fiend-like in their character.

It is perhaps a misfortune that military deeds have ever taken precedence of all others. "Strange, passing strange," that even at the present day, among the most enlightened nations of the earth, professing too to worship at the shrine of the meek and lowly Saviour, the shouts of praise in honor of military achievements rise high above the plaudits for piety and virtue. Our bosoms thrill with admiration and our hearts leap with wonder, at the recital of the unparalleled marches and triumphs of Alexander, the licentious drunkard — mis-called the Great; forgetting that the man was influenced by the baser passions of the human heart — a desire to enslave the world that he might win and wear the name of a universal conqueror. We read of the great battles and victories of Napoleon, and while we shudder at beholding the deluge of blood that followed in his footsteps, we exultingly shout hosannas to his name as the greatest military captain of any age; forgetting that, in thus trumpeting his fame, we are

crowning with laurels the most successful murderer the world ever produced. Had we reason to believe that these military chieftains had been goaded on by necessity, or were influenced by a desire to tear the yoke of bondage from the necks of the people, thereby bettering their political and moral condition, the noble and enduring name of patriot might properly go down with their memory to future ages. But, when we know that an unholy ambition for self aggrandizement led them to battle and to victory, as honest historians we should do far better to weave the chaplet of their fame in the blood of suckling babes, and inscribe upon their tombstones the well earned name of the great human vultures.

My friends, I have looked through four thousand years of the world's history, in order to find the military leader whose memory a Christian people should most admire and venerate. I have studied the character of a Cincinnatus, a Hannibal, a Cæsar, a Mark Antony and a Leonidus ; a Cromwell, a Cortes, a Bolivar, and a host of others little less famed in the annals of revolutionary warfare ; and, divesting myself as far as possible of local partialities, I am permitted to present to your view as rising high above all others, "the Father of his country," Washington. I have sought to cluster around a constellation of names whose kindred spirits charm away our souls by a remembrance of similar virtues, but, after all, I find but one Washington. I go not especially to the clash of arms and the shouts of victory upon the battle-field, to find the halo that encircles his name ; I claim not that his battles were the greatest that were ever fought. Nay, if I sought to point you to the best fought battle in the annals of warfare, I should go no further than Buena Vista ; and yet the battles of Washington evince a skill equalled by but few of the best commanders.

What other, for six years, led the remnant of an annually disbanded army, of half-fed, half-clothed, raw militia, to a successful issue against fourfold the number of well-paid, well-disciplined soldiers, who prided themselves in hailing from a nation whose arms had made her mistress of the seas, and won for her continents, until it could be truly said, the sun never set upon her possessions ? What other general retreated and fought, and fought and retreated, challenging pursuit by the crimson gore which oozed from the frozen and lacerated feet

of his little patriot band, and finally triumphed over the best disciplined army the world had then ever seen?

But, with all, Washington was not a military chieftain. He took up arms, not to make war, but to establish peace by maintaining rational freedom. He warred not to avenge even the wrongs of his own country, but to establish that country free and independent. He warred, not to wield a sceptre over a down-trodden people, but to place the sceptre in the people's hands. He struck no blow but for the glory of his country; and at every step he sought peace, provided that peace left him a country free from the thralldom of oppression. And when at last he won the great, the unparalleled victory of freedom, he sought retirement, there to enjoy the consolation of beholding a nation of freemen, a land set apart as an asylum and a home for the oppressed of every nation.

I need not tell you that as citizen and statesman, Washington was a great and good man. I come not here to recount his history, or to pronounce a eulogy upon his name — his name, his character and his achievements, are engraven upon the heart of every American citizen; and with one voice they join in doing honor to a mighty nation's venerated father. Aye, and his fame stops not here, but borne upon the breath of enthusiasm it is wafted from land to land, and from sea to sea; and wherever and whenever freedom's shout is heard, the welkin is made to ring and tyrants to tremble at the name of Washington. It were then vain in me to attempt to add a single gem to the rich chaplet of his world-wide fame. But I have thought I might, perchance, benefit the rising generation by holding up as an example, worthy of imitation, the moral virtues of the illustrious dead, and hence I am here to speak of Washington's connection with Free Masonry.

This evening, one hundred years will have rolled back into the gulf of the past, since George Washington was made a Free Mason; and in commemoration of that event the Masons in the United States have this day more or less assembled. It has been repeatedly asserted, and sometimes apparently by high authority, that Washington was not a Mason, or if he was, that he looked upon the institution with distrust. I meet this charge by saying, that Genl. Washington was an active working Mason, and a warm admirer of the Order, and I proceed to give the proof:

The following is an answer to a letter written by the Jr. Editor of the *Signet*, Bro. A. O'Sullivan, as Grand Secretary of the Grand Lodge of Missouri :

MASONIC HALL, FREDERICKSBURG LODGE, No. 4,
Fredericksburg, Va., June 7th, 1852. }

R. W. A. O'Sullivan, G. Secretary, (St. Louis, Mo.)

Your favor of the 28th ultimo, asking information in relation to the Initiation, Passing and Raising of our illustrious Brother, George Washington, came to hand this day, and it affords me pleasure to give you the information asked for. The first time his name appears in the record, is on the 4th of November, A. D. 1752, A. L. 5752, with others ; (brethren who were present at that meeting ;) and on the 6th of the same month the Secretary credits his account by the initiation fee. On the 3rd of March, A. D. 1753, A. L. 5753, George Washington is recorded as Passed Fellow Craft ; and on the 4th of August, A. D. 1753, A. L. 5753, there is a full record of the meeting, with names of those present, and it is entered : " Transactions of the evening — George Washington, Raised Master Mason ; Thomas James, Entered an Apprentice."

The record or proceedings of the Lodge were not written out so fully at that time as they are at present.

Fraternally, ROBT. W. HART,
Secretary of Fredericksburg Lodge, No. 4.

From this it will be seen, that Washington was initiated before he was twenty-one years old, and as our rules in the United States ever have required the candidate to attain that age before initiation, the departure from said rule in the case of Washington has been seized upon by the enemies of Masonry to disprove the record. Rt. W. Bro. French, of D. C., has fully examined this subject, and very clearly shown that the departure from the established law in the case of Washington was probably unintentional on the part of the Lodge or the petitioner.

It will be remembered, that at the age of sixteen, George Washington wrote to his friend and school-fellow as follows : " Dear Richard — A doubloon is my constant gain every day, and sometimes six pistoles." And Bro. French adds—" Himself his own cook, having no spit but a forked stick ; no plate but a large chip ; roaming over the

spurs of the Alleghanies, and along the banks of the Shenandoah ; was this stripling surveyor, upon whom God had placed the rights and destinies of countless millions of men."

"The records of Culpepper county, Va., show the following fact : ' 20th July, 1749, (O. S.,) George Washington, gent., produced a commission from the President and Master of William and Mary College appointing him to be surveyor of this county, which was read, and thereupon he took the usual oath, &c.' We further know, that at the age of nineteen, he was appointed Adjutant General with the rank of Major in the Virginia militia ; and at the age of twenty, he became executor of the large estates of his deceased brother, Lawrence Washington."

From these facts Bro. French very correctly concludes, that the Lodge at Fredericksburg might readily have concluded he was more than twenty-one years old, and hence never asked him the question. Bro. French thinks it is probably the only case of the kind in this country, but in this he is mistaken, for your humble speaker was made a Mason even younger than was Genl. Washington. The error occurred as follows : I commenced the practice of my profession at the age of twenty, on the Ohio river at the mouth of the Kentucky. I knew nothing of Masonry or its laws. I was the family physician of the Master of the Lodge, Capt. Jett. One evening he was leaving my office (as he said) to ask his wife to have early tea, as it was Lodge night, when I expressed a wish to become a Mason. After satisfying himself that I was in earnest, he asked me to sign a blank piece of paper, saying that my petition would be written above, which I did. This blank piece of paper with my signature, was handed into Owen Lodge, with the understanding that the Secretary would fill it up, which he failed to do. Certain it is, that I was Initiated, Passed and Raised, before I knew the law required the candidate to be twenty-one years old. Thus was I a Master Mason before I was twenty years and four months old. This carelessness on the part of the Lodge was certainly censurable, but I mention the fact in order to show that if so humble an individual could innocently gain admission before he was of mature age, it is not strange that George Washington, who was even then a prominent actor upon the stage of life, should have been initiated a month or two before he was twenty-one years old.

The following is from the pen of Bro. Skinner, of Plattsburg, N. Y. :
VOL. VIII—10.

WASHINGTON, May 25, 1852.

Col. STONE—*Dear Sir*: I have just returned from a delightful trip to Alexandria, Va. This morning, about nine o'clock, our old and mutual friend, Judge Williams, (formerly of Clintonville, in our county,) called at my lodgings to say, that he had a day of leisure and it would afford him pleasure to visit, in company with a few friends from New York and Michigan, the place where Gen. Washington was wont to transact most of his business, and replete with reminiscences of the Father of his Country; and invited me to make one of the party. You may suppose I readily accepted the invitation; and I shall long cherish the recollection of the jaunt with pleasure.

You are aware that it is said by the opponents of Free Masonry, that Washington was not a member of the Order; or, if he was, that he renounced it in after life. To find abundant evidence to refute this statement, it is only necessary to visit the Lodge room, in Alexandria. You will there see the charter of Alexandria Lodge to George Washington, Esquire, Robert McCrae, William Hunter, Jr., John Allison and others, authorizing them to hold a Lodge of Free and Accepted Masons. The charter is from the Grand Lodge of Virginia, dated 28th April, 1788, and signed by Edmund Randolph, Grand Master, and William Waddell, G. Secretary. There, is the identical chair in which he sat while presiding over the Lodge. There, the apron and sash which he wore on those occasions—the same which were worked by the hand of Madame Lafayette and sent to General Washington soon after the close of the Revolution; and recognized by Lafayette himself when visiting this Lodge in 1824.

In the Lodge room is a small cabinet covered with glass, in which are garnered up numerous mementos of Washington: among which I recollect a pearl-handle penknife, given him when twelve years old by his mother, and in his possession fifty-six years; a pruning knife; his farm spurs; a pair of white buckskin gloves, worn when he was President and in mourning for his mother; a small box made from Shakespeare's mulberry tree; and a staff, from the isle of Patmos, with a beautiful carved head of St. John the Evangelist on its top. These two last were sent to General Washington from abroad, and after his death were given to this Lodge. There were many other things in the cabinet which I do not recollect. But there is enough there to show conclusively his connection with the Institution and his attachment to it, to the day of his death.

With the profoundest veneration and respect for the character and memory of the illustrious individual who had so often occupied it, I seated myself in the chair of Washington, when Master of Alexandria Lodge.

Alexandria is seven miles from this city and nine from Mount Vernon, which place I propose to visit within a day or two.

Yours, ———.

Having shown that Genl. Washington was a Mason, and Master of Alexandria Washington Lodge, No. 22, I proceed to furnish proofs of his attachment to the Order down to the year before his death. This old book, (Smith's Ahiman Rezon,) was published by order of the Grand Lodge of Pennsylvania in 1783. It is dedicated to George Washington, and a sermon, delivered before the Fraternity by the author in 1778, at which time Washington was present, is also dedicated to him.

The following letters were written by General Washington: *

MOUNT VERNON, 28th Dec., 1783.

GENTLEMEN: With a pleasing sensibility, I received your favor of the 26th, and beg to offer you my sincere thanks for the favorable sentiments with which it abounds.

I shall always feel pleasure, when it may be in my power, to render any service to Lodge No. 39, and in every act of brotherly kindness to the members of it; being with great truth,

Your affectionate brother, and obt. servt.,

GEO. WASHINGTON.

ROBT. ADAM, Esq., Master, and Wardens, and Treasurer, of Lodge No. 39.

MOUNT VERNON, June 19, 1784.

DEAR SIR: With pleasure I received the invitation of the Master and members of Lodge No. 39, to dine with them on the approaching anniversary of St. John the Baptist. If nothing unforeseen at present interferes, I will have the honor of doing it. For the polite and flattering terms in which you have expressed their wishes, you will please accept my thanks.

With esteem and regard,

I am, dear sir,

Your most obt. servt.,

GEO. WASHINGTON.

WM. HERBERT, Esq.

* We take this Correspondence of Genl. Washington from the "Freemasons' Magazine," Vol. vii.

The following is from Gen. Washington's answer to an address from King David's Lodge, Newport, R. I., dated Aug. 17, 1790 :

* * *Being persuaded that a just application of the principles on which the Masonic Fraternity is founded, must be promotive of private virtue and public prosperity, I shall always be happy to advance the interest of the Society, and to be considered by them as a deserving brother.* My best wishes, gentlemen, are offered for your individual happiness.

GEO. WASHINGTON.

In answer to an address from the Grand Lodge of South Carolina, dated May 2nd, 1791, he writes as follows :

GENTLEMEN : I am much obliged by the respect which you are so good as to declare for my public and private character. I recognize with pleasure my relation to the brethren of your Society ; and I accept, with gratitude, your congratulations on my arrival in South Carolina.

Your sentiments on the establishment and exercise of our equal government, are worthy of an association *whose principles lead to purity of morals, and are beneficial of action.*

The fabric of our freedom is placed on the enduring basis of public virtue, and will, I fondly hope, long continue to protect the prosperity of the architects who raised it.

I shall be happy on every occasion to evince my regard for the Fraternity. For your prosperity individually, I offer my best wishes.

GEO. WASHINGTON.

The following is his answer to an address from the Grand Lodge of Massachusetts, dated Dec. 27, 1792 :

GENTLEMEN : Flattering as it may be to the human mind, and truly honorable as it is, to receive from our fellow-citizens testimonials of approbation for exertions to promote the public welfare, it is not less pleasing to know, *that the milder virtues of the heart are highly respected by a Society, whose LIBERAL PRINCIPLES ARE FOUNDED ON THE IMMUTABLE LAWS OF TRUTH AND JUSTICE.*

To enlarge the sphere of social happiness is worthy the benevolent design of the Masonic Institution, and it is most fervently to be wished, that the conduct of every member of the Fraternity, as well

as those publications that discover the principles which actuate them, may tend to convince mankind that the grand object of Masonry is to promote the happiness of the human race.

While I beg your acceptance of my thanks for the "Book of Constitutions" which you have sent me, and for the honor you have done me in the dedication, permit me to assure you that I feel all those emotions of gratitude which your affectionate address and cordial wishes are calculated to inspire. And I sincerely pray, that the Great Architect of the Universe may bless you here, and receive you hereafter in his Immortal Temple.

GEO. WASHINGTON.

The following is from his answer to an address from the Grand Lodge of Massachusetts, dated March 21, 1797:

"No pleasure, except that which results from a consciousness of having, to the utmost of my abilities, discharged the trusts which have been reposed in me by my country, can equal the satisfaction I feel from the unequivocal proofs I continually receive of its approbation of my public conduct; and I beg you to be assured that the evidence thereof, which is exhibited by the Grand Lodge of Massachusetts, is not among the least pleasing or grateful to my feelings.

"In that retirement, which declining years induced me to seek; and which repose, to a mind long employed in public concerns, rendered necessary; my wishes, that bounteous Providence will continue to bless and preserve our country in peace, and in the prosperity it has enjoyed, will be warm and sincere; and *my attachment to the Society, of which we are members, will dispose me always to contribute my best endeavors to promote the honor and interest of the Craft.*

"For the prayer you offer in my behalf, I entreat you to accept the thanks of a grateful heart; with assurances of Fraternal regard, and my best wishes for the honor, happiness and prosperity of all the members of the Grand Lodge of Massachusetts.

"GEO. WASHINGTON."

The following is in answer to an address from the Grand Lodge of Pennsylvania, the date of which, in copying from the original, we accidentally omitted:

GENTLEMEN AND BRETHREN: I received your kind congratulations

with the purest sensations of Fraternal affection; and from a heart deeply impressed with your generous wishes for my present and future happiness, I beg you to accept my thanks.

At the same time I request you will be assured of my best wishes and earnest prayers for your happiness while you remain in this terrestrial mansion, and that we may hereafter meet as brethren in the Eternal Temple of the Supreme Architect.

GEO. WASHINGTON.*

[* * "The following is a copy of a letter from Gen. Washington, in reply to one from the Grand Lodge of Maryland, on his acceptance of the command of the armies of the U. States, during the difficulties with France in 1798." * * * * *]

To the Right Worshipful Grand Lodge of

Free Masons for the State of Maryland:

GENTLEMEN AND BROTHERS: Your obliging and affectionate letter, together with a copy of the Constitutions of Masonry, has been put into my hands by your Grand Master, for which I pray you to accept my best thanks. So far as I am acquainted with the principles and doctrines of Free Masonry, I conceive them to be founded in benevolence, and to be exercised only for the good of mankind; I cannot, therefore, upon this ground, withdraw my approbation from it.

While I offer my grateful acknowledgments for your congratulations on my late appointment, and for the favorable sentiments you are pleased to express of my conduct, permit me to observe, that at this important and critical moment, when high and repeated indignities have been offered to the Government of our Country; and when the property of our citizens is plundered without a prospect of redress; I conceive it to be the *indispensable* duty of every American, let his station and circumstances in life be what they may, to come forward in support of the Government of his choice, and to give all the aid in his power towards maintaining that Independence which we have so dearly purchased; and under this impression, I did not hesitate to lay aside all personal considerations, and accept my appointment.

I pray you to be assured, that I receive with gratitude your kind

* The original of this letter, and also the apron worn by Washington on the occasion of his appearing in the Grand Lodge of Pennsylvania, as a visitor, are framed and hang in the G. Lodge room in Philadelphia.

wishes for my health and happiness, and reciprocate them with sincerity.

I am, gentlemen and brothers,

Very respectfully, your most obedt. servt.,

November 8th, 1798.

GEO. WASHINGTON.

I could greatly multiply testimony, but I apprehend more is not required. It is then true beyond all doubt that Genl. Washington was a warm and devoted Mason; but candor constrains me to admit that the world have had apparent reasons for believing that he did renounce Free Masonry, if certain language in his farewell address, could have reference to this Society, but this is not true. It will be remembered, that during the days of Washington a society, styling itself the Illuminati, originated in Germany and was imported into France, where it played a conspicuous part. It was composed mainly of infidel fanatics, who, in their zeal to *reform* the world, vainly supposed that through this association mankind would be set free from all restraints, civil and ecclesiastical, and be left to stand upon the boundless resources of *enlightened* reason.

One feature in this society was praiseworthy — viz., its desire to educate and enlighten the masses; but the object of this enlightenment was to circumscribe the power and influence of the church and to dethrone kings, while they suggested no adequate substitute for either. This society, together with the Jacobin clubs, led on by fanaticism, proceeded from one excess to another, until their deeds of violence wrought their own ruin and stamped their names with infamy. The Revolution of France, which originated in a just claim of the people to a redress of their wrongs and the establishment of more enlarged freedom, was disgraced by excesses superinduced by these scheming clubs, until the cry of freedom became a by-word and a reproach. Against these wild and visionary associations, even the Parliament of England enacted laws, and against these political clubs Washington wrote in his farewell address; while for Masonry he ever felt the liveliest interest and attachment. Indeed it could not be otherwise, for at his initiation he learned those striking lessons of morality and virtue which became the peculiar characteristics of his long and eventful life. There it was, that he was taught man's weak and dependent condition by nature, and the importance of his implicit reliance upon the providence of God; there it was, that he saw displayed those striking

emblems of Faith, Hope and Charity; there it was, that he was enabled to appreciate all the insignia of our Order; and wisely selecting the four cardinal virtues — Temperance, Fortitude, Prudence and Justice—he made them his worshiped idols to guide the star of his destiny through life. That he was temperate in all things, his whole life proves. That he had the fortitude of a martyr and the prudence of a sage, I will prove by relating an anecdote which has never appeared in print, but which comes to me through a revolutionary soldier, and I feel prepared to vouch for its truth. I have forgotten some of the names connected with the occurrence and also the precise time, but the facts which I shall state will suggest these omissions to those who have recently read the history of the Revolution.

It is known that the policy pursued by the Continental Congress, in enlisting or receiving volunteers for twelve months only, subjected Genl. Washington to alarming and almost fatal disasters. Behold him in the vicinity of New York; his army so far disbanded as to leave him with but a handful of men, and these!—Great God, in what a deplorable condition were they! Without pay, almost without food, half-clothed—nay, not half-clothed. Many of them had families dependent upon them, and now their crops were going to waste; and yet a little Spartan band clung to the fortunes of Washington, prepared to do or die for the cause of independence. Lord Howe occupied New York, and commanded a large, well-fed and well-disciplined army. The Tories flew to his head-quarters and reported Washington's destitution. If Washington retreated, he saw that the enemy would cut to pieces or make prisoners of his little army. On the contrary, if he remained it were worse than folly to offer battle. To stratagem, therefore, alone could he resort with any hope of success, and thus I am authorized to say he acted. He selected a Quaker,* took him into his tent, and said: "Friend, you can most likely save this little band of suffering patriots from destruction, and it may be lay the foundation for the independence of the Colonies." "How?" said the Quaker. "The Colonies are discouraged," said Washington—"it is important that a blow be struck that will revive confidence. If the contemplated attack of Lord Howe can be delayed, something may be done. You have been in the habit of supplying him with provisions;

* The author thinks this Quaker was the celebrated Milnor, grandfather to the late Grand Master of New York.

go and tell him that the Tories have deceived him as to the strength of the American army, and that if he wishes to be convinced, to send with you one of his officers in disguise into my camp. Should he consent to this, bring the spy into my tent, and I will be prepared to act for effect." The next morning the Quaker made his appearance in Washington's camp, in his market wagon, accompanied by a man, who, from his dress, had the appearance of being the Quaker's hired hand. On entering Washington's tent, they found him busily engaged in receiving reports and issuing orders. The General spoke pleasantly to his visitors, asked them to be seated, promising to hear what they wished of him in a few moments. At this moment, an officer entered and reported forty-one thousand rations issued that morning ; another entered, and reported upwards of two hundred on the sick list, and forty thousand able for duty. A few other reports were made and appropriate orders issued, when the General arose, saluted the Quaker and his *friend*, purchased the contents of the Quaker's wagon, took with them a glass of wine, and they took leave of him. And thus was a report of a large army conveyed to Lord Howe, who changed his plan of operations so as to guard against an attack instead of making one. In the meantime, Washington crossed the river, intercepted a large reinforcement of the enemy, attacked, and gained a victory which struck terror into the heart of the British, and gave new hopes and new courage to the Colonies.

Washington's sense of justice is clearly manifested in the case of Maj. Andre, who was a descendant of the Huguenots, that amiable, religious sect, who fled from persecution in France. Maj. Andre was a brother Mason and every way a gentleman of worth, and yet as he had been guilty of that which, by the laws of nations, condemned him to death, and as the safety of the American army demanded an example — his sense of justice triumphing over his feelings and his sympathies, in the discharge of an imperious but painful duty, Washington—the amiable, the benevolent, the kind-hearted, the noble Washington, signed the death warrant.

In war, in peace—in the councils of his country, as President of the United States, and as a private citizen at Mount Vernon—in each and all he displayed, in a conspicuous manner, the exercise of the four cardinal virtues.

Brethren, we may indeed feel proud that Washington was a Mason ;

we may indeed rejoice that, though *we* can never again assemble to commemorate another hundredth year of his initiation, our children, and our children's children, will meet in their Lodge rooms to perpetuate the name, and the memory of the virtues, of that one who occupies the brightest spot upon the brightest page of the world's imperishable history. O how may our hearts exult in doing honor to the memory of him, of whom a British poet* thus beautifully sings :

“ Land of the West ! though passing brief the record of thine age,
Thou hast a name that darkens all on history's wide page.
Let all the blasts of fame ring out—thine shall be loudest far ;
Let others boast their satellites—thou has the planet star.

“ Thou hast a name whose characters of light shall ne'er depart,
'Tis stamped upon the dullest brain, and warms the coldest heart ;
A war-cry fit for any land where freedom's to be won—
Land of the West !—it stands alone—it is thy Washington.”

METHOD, as Mrs. More says, is the very hinge of business ; and there is no method without punctuality. Punctuality is important, because it subserves the peace and good temper of a family : its want not only infringes on necessary duty, but sometimes excludes this duty. Punctuality is important as it gains time : it is like packing things in a box ; a good packer will get in half as much more as a bad one. The calmness of mind which it produces, is another advantage of punctuality. A disorderly man is always in a hurry ; he has no time to speak with you, because he is going elsewhere ; and when he gets there, he is too late for his business, or he must hurry away to another before he can finish it. It was a wise maxim of the Duke of Newcastle : “ I do one thing at a time.” Punctuality gives weight to character. “ Such a man has made an appointment : then I know he will keep it.” And this generates punctuality in you ; for, like other virtues, it propagates itself : servants and children must be punctual where their leader is so. Appointments, indeed, become debts. I owe you punctuality, if I have made an appointment with you ; and have no right to throw away your time, if I do my own.—
[Cecil.

* Eliza Cook.

MY MOTHER'S GRAVE.

BY GEORGE D. PRENTICE.

THE trembling dew-drops fall
Upon the shutting flowers—like souls at rest—
The stars shine gloriously—and all
Save me are blest.

Mother! I love thy grave!
The blossom blüé and mild,
Waves o'er thy head—when shall it wave
Above thy child?

'Tis a sweet flower—yet must
Its bright leaves to the coming tempest bow.
Dear mother, 'tis thine emblem: dust
Is on thy brow.

And I could love to die—
To leave, untasted, life's dark, bitter streams—
By thee, as erst in childhood, lie,
And share thy dreams.

And must I linger here,
To stain the plumage of my sinless years,
And mourn the hopes to childhood dear,
With bitter tears?

Ay, must I linger here,
A lonely branch upon a blasted tree,
Whose last frail leaf, untimely sere,
Went down with thee?

Off from life's withered bower,
In still communion with the past, I turn
And muse on the only flower
In memory's urn.

And when the evening pale,
Bows, like a mourner, on the dim blue wave,
I stray to hear the night wind's wail
Around thy grave.

Where is thy spirit flown ?
I gaze above—thy look is imaged there ;
I listen, and thy gentle tone
Is on the air.

Oh, come, whilst here I press
My brow upon thy grave—and in those mild
And thrilling tones of tenderness,
Bless, bless thy child !

Yes, bless thy weeping child,
And o'er thy urn—religion's holiest shrine—
Oh, give his spirit undefiled
To blend with thine.

GRAND LODGE OF OREGON.

THIS Grand Lodge commenced its session in Oregon city, on the 14th day of June last, pursuant to its Constitution, a copy of which has also been received. There were present, in addition to the Grand officers, the representatives of three chartered Lodges, and delegates from one Lodge U. D., being all the Lodges at that time in the Territory.

The Grand Master, M. W. B. Jennings, delivered an oral address, and presented a written paper for the consideration of the Grand Lodge, from which we extract the following :

“ BRETHREN : In conformity with the provisions of the Constitution, I lay before you my written message. But little of special interest has occurred during the recess. Owing to circumstances beyond my control, I have not visited all the subordinate Lodges within our jurisdiction, but am happy to state, from reliable source, that they are in a flourishing condition. The members added to the Fraternity are of that class most likely to prove an honor to the Craft. As we are yet in our infancy, we should be particularly judicious in our attempts at legislation, and I recommend that they be confined to such as are of immediate importance to the Craft within our Masonic borders. As

our organization is but recent, and perfected in such a short time, it cannot be expected that experience will not point out some defects in our Constitution. I therefore recommend a careful examination of that instrument, and the report of such amendments as it may be deemed fit to propose. The time for the meeting of the Grand Lodge falling on the day of the general election, I postponed it from the first to the second Monday of June, and would suggest the alteration of the Constitution in respect of the day fixed for the annual communications of the Grand Lodge. I also recommend a change of the provision of the Constitution in relation to the election of the officers of subordinate Lodges, so that failure to elect on the day fixed may not be without remedy."

We wish the Craft in that distant region prosperity and quiet; being far removed from those influences which convulse older and more densely peopled jurisdictions, we trust they will move on calmly and securely in the dissemination of those great principles of morality—brotherly love, relief, and truth—which are the grand characteristics of our beloved Institution—ever remembering to adhere to the ancient landmarks.—[Junior Ed.]

GRAND LODGE OF MAINE.

THE annual communication of the Grand Lodge of Maine was held in the city of Portland, commencing on the 6th of May last, and ending on the following evening. There were present, in addition to the Grand officers, the representatives of fifty Lodges.

There are sixty-seven chartered Lodges in this jurisdiction, having eighteen hundred and sixty-two members. There were four hundred and thirty-eight initiations during the year. Thirty-two Lodges return a list of five hundred and sixty-nine non-affiliated Masons, who do not of course condescend to contribute a dime to the charity funds of the Order, but who are, nevertheless, (we have no doubt,) flattered and caressed upon all public occasions; at least, this is the course

pursued in some jurisdictions we wot of. We hope our brethren down East, who appear to understand the usages and laws of Masonry so well, will cause these drones in the Masonic hive to be contributing members to the charity fund, or debar them the privilege of visiting Lodges and attending public processions.

The address of the G. Master is of a local character, chiefly in relation to the necessity of procuring "material aid" to "help, aid and assist all poor and distressed Masons, their wives and children, their widows and orphans." This is a praiseworthy design, and we hope our worthy and M. W. Brother will succeed in so laudable an enterprise.

The report of the Committee on Foreign Correspondence notices the several G. Lodges separately, giving extracts from the addresses of the G. Masters. We extract the following in relation to Sublime Masonry :

" SUBLIME MASONRY—SUPREME COUNCILS.

" Several documents have been sent to this Grand Lodge, from bodies claiming to be Supreme G. Councils of Sov. Inspectors Generals. These documents have been sent, no doubt, for the purpose of being duly considered and passed upon by the bodies to which they are sent. To your committee it seems inexpedient to report particularly on these documents at this time. Several reasons might be given for this :

" 1. The length of this report is an objection.

" 2. The subjects presented in these documents, if dealt with at all, should be treated with mature consideration, and not hastily decided.

" 3. There are several bodies, each of which maintains claims either inconsistent with another, or with the rights of existing Lodges.

" 4. Another, and a serious one, is, that conflicting claims in some cases, descend to unamiable personalities, and lead Masons of long experience, who ought to be models of propriety, to display unlovely traits of character. The committee feel it to be wise to suspend judgment in the premises, and advise the parties to change their course of conduct, or change their motto, so it shall not read, '*Ordo ab chao.*' Some of the articles written by the conflicting parties will otherwise need to be labeled, 'confusion worse confounded.'

" Should it become necessary to discuss this subject hereafter, the documents might properly be placed in the hands of your committee, when appointed for another year. There are four of these Grand

Councils, claiming jurisdiction in this country. One is at Charleston, S. C.; one in the valley of New Orleans. The other two claim authority in New York and New England.

“The one at Charleston, and the one at the North, which has W. Charles W. Moore, of Boston, as its Secretary, are the only two which recognize each other as legitimate bodies. The other body, at New York, claiming authority in this part of the country, has as its champion W. Henry C. Atwood, who was lately at the head of St. John’s Grand Lodge. His course in regard to the other body, as exhibited in the *Masonic Sentinel*, is certainly very unmasonic, and much of his language in regard to Bro. Moore, and the *Free Masons’ Magazine*, at Boston, is exceedingly offensive and uncharitable. It would be fortunate if nothing had been said in reply equally offensive. These personalities and bitter controversies between Masonic brethren and those who have received high honors, deserve severe rebuke. They will do much to bring reproach on the bodies they represent, and upon the Masonic fraternity. The ‘Supreme Council’ for the valley of New Orleans, as we have seen, has claimed and exercised the right to charter Lodges in Louisiana, regardless of the jurisdiction and rights of the Grand Lodge of that State — a course of conduct justly exposed and rebuked in the prompt action of that Grand Lodge, and its excellent Grand Master, and responded to by many of the Grand Lodges of this Union.

“The Grand Lodge of Maine will, doubtless, coincide with all other Grand Lodges, in resisting all attempts of such bodies to interfere with their jurisdictions. If these Supreme Grand Councils have a mission to fulfill, a first duty is, manifestly, to lay aside all bitterness and strife, and evil speaking; to settle their intestine strifes, and cease from all attempts to interfere with the regular and established authority of the Grand Lodges, and Grand Chapters of the Union. Then those of us who now are comparatively ignorant of their merits, may be disposed to give them a fair hearing.”

We also publish the following “Report of the Committee on Foreign Correspondence in relation to a

“GENERAL GRAND LODGE OF THE UNITED STATES.

“*To the W. Grand Lodge of Maine :*

At the last annual communication of this Grand Lodge, it was

Voted, That the Committee on Foreign Correspondence be, and are

hereby requested to correspond with the several Grand Lodges in the United States, recognized by this Grand body as such, urging upon them the necessary steps for forming a General Grand Lodge of the United States.

“As the committee were not instructed in relation to the method of correspondence, or the time of presenting the result of their labors, they have felt somewhat embarrassed as to the best method of complying with the resolution, and meeting the wishes of this Grand Lodge. From the results of efforts thus far made to secure a General Grand Lodge, the committee were satisfied that nothing could be gained by precipitation, but that if such a body was to be formed with any prospect of success, it must be a work of time and mature deliberation.

“It has seemed to them desirable, that if another attempt were made to organize such a body, it should be done when this branch of the Masonic fraternity could be generally and ably represented, and without involving heavy expense to the several State Grand Lodges.

“It has also seemed desirable that such an attempt should be made when there were no exciting influences or perplexing controversies to disturb the deliberations of a preliminary meeting, or enlist any of the Grand Lodges against the measure, or against each other.

“The committee have also desired to profit by the experience of the General Grand bodies in the other departments of Masonry, and by whatever light the communications from the several Grand Lodges and Grand Chapters of the Union might incidentally reflect on this subject, the present year.

“They have believed that the most favorable time for attempting an organization would be at the time of the next triennial meeting of the General Grand Chapter and General Grand Encampment, which bodies are to assemble in Lexington, Kentucky, in September, 1853.

“For these and other reasons, your committee have thought proper to delay addressing the sister Grand Lodges on this subject till their views could be better matured and submitted to this Grand Lodge, and if approved, to send them out in connection with the proceedings of this annual communication, and also in the form of a circular, to all the elective officers of the several Grand Lodges of the United States, inviting the early attention and reply of their respective bodies to this proposition.

"Such being the views of the committee, they will indicate briefly the outlines of this question, as they understand it:

"1. They believe the interests of Free Masonry, in our country, in all its departments, would be greatly promoted by the formation of a General Grand Lodge of the United States, with appropriate powers and limitations.

"2. That the voice of a decided majority of the Grand Lodges of this country has been clearly expressed in favor of such an organization.

"3. That the diversities of sentiment as to the precise duties, powers and limitations of such a body, so far as expressed, do not at all discourage the hope of essential agreement on a satisfactory basis, whenever a suitable meeting of delegates can be assembled.

"4. That the progress already made in the settlement of long standing difficulties in some of the States, is one of the most encouraging evidences that a General Grand Lodge may be harmoniously and successfully organized.

"5. If all the difficulties of jurisdiction and the intestine strifes in the several States were healed, so far from diminishing the necessity of a General Grand Lodge, the difficulties in the way of its organization would be removed, and the way successfully opened for its beneficent career.

"6. That such an organization is highly desirable, that it may complete our national Masonic organization, and co-operate successfully with the other national bodies — the General G. Chapter and General G. Encampment. Such an organization should hold its sessions in connection with the other two; and in some cases the same individuals could represent each department of the Order, and the expense of representation be shared equitably by their several bodies.

"In this way all the interests of Masonry would be brought into notice, and in a way most likely to harmonize and promote the interests and prosperity of all the departments.

"Such a gathering of the Masonic family, in all its branches, would bring together Masons of high character, talent and moral worth, familiar with the wants of the various departments of the Order, and the happiest results might be anticipated from their labors.

"7. Your committee believe that such an organization with proper regulations, would be of great value, not only to the Masonic frater-

nity in this country, but to the interests of our Order throughout the world. It would be the centre of correspondence for all the Grand Lodges of the world, and a Masonic union of these United States would present to our brethren of all lands a most happy illustration of our national motto, '*E Pluribus Unum.*'

"8. In conclusion, the committee suggest, that such an organization, meeting regularly with the General Grand Chapter and General Grand Encampment, and bringing together from all parts of the country noble minded men, imbued with the spirit of Masonry, and charged with the responsibilities of legislating for its welfare—would be most happy in its influence on the stability and welfare of our Union. The meetings of this body might sometimes occur near our halls of national legislation, and give them an example of legislation which knows 'no North, no South, no East, no West,' and has no 'Mason's and Dixon's line.'

"In the report on Foreign Correspondence for the last year, the committee gave some views of the Mission of Masonry, in relation to our National Union, to which they respectfully refer.

"Should this Grand Lodge approve these suggestions of the committee, they would propose that they be sent out to the Fraternity as proposed, with an introductory note, desiring early attention and reply.

"They would also propose, that a copy of the Circular be sent to the elective officers of all the Grand Chapters and Grand Encampments of the United States.

CYRIL PEARL,
ALLEN HAINES,
F. BRADFORD,

"Committee on Foreign Correspondence."

Masonry in this jurisdiction appears to be in the hands of men of ability and character, and, hence, the weight which attaches to any proposition emanating from so distinguished a body. We would call the attention of our readers to the subject of a General Grand Lodge which is again presented for their consideration, and trust that in this jurisdiction the brethren will come fully prepared in June next to legislate dispassionately and without prejudice on so important a subject.—[Junior Ed.]

WE publish the following proceedings at the organization of the Grand Encampment of Maine, as printed, with a few omissions.—
[Junior Ed.]

ORGANIZATION OF THE GRAND ENCAMPMENT OF MAINE.

IN accordance with the Constitution of the General Grand Encampment of Knights Templars, of the United States, which provides that, "whenever there shall be three or more Encampments, instituted or holden under this Constitution, in any one State, a Grand Encampment may be formed in such State, after obtaining the approbation and consent of the General Grand Master, the Deputy General Grand Master, or the General Grand Encampment"—the three Encampments instituted and holden in the State of Maine, applied for, and obtained from the M. E. Sir Wm. H. Ellis, Deputy General Grand Master of said General Grand Encampment, his approbation and consent to the formation of a Grand Encampment in said State.

Under this authority, the several Encampments in Maine, by their first three Officers and Past Grand Commanders, after due notice, assembled at the Court House in Portland, in said State, on the 5th day of May, 1852, for the purpose of considering and deciding upon the expediency of the measure; and were called to order, and organized by the choice of M. E. Sir Joseph M. Gerrish, as Chairman, and the appointment of Sir Charles B. Smith, as Secretary.

Encampments represented as follows:

Maine Encampment, No. 1,	by M. E. Sir Charles B. Smith, G. C.
	E. Sir John Purinton, Capt. Gen.
Portland " " 2,	by M. E. Sir Freeman Bradford, G. C.
	E. Sir William Kimball, General-
	issimo.
	E. Sir John Russell, Jr., Capt. Gen.
St. John's " " 3,	by M. E. Sir Joseph C. Stevens, G. C.
	E. Sir John Williams, General-
	issimo.
Past G. Com. of Maine Encampment,	M. E. Sir Joseph M. Gerrish.

The written approbation and consent of the Deputy General Grand Master aforesaid, was presented and read; whereupon, on motion of M. E. Sir Knight Stevens,

Voted, That it is expedient to proceed in the formation of a Grand Encampment for this State.

M. E. Sir Knight Bradford, was then appointed a committee to prepare and report a code of By-Laws for the government of the Grand Encampment.

The Convention then proceeded to the choice of Grand officers, as prescribed in the Constitution of the General Grand Encampment, and the following Sir Knights were duly elected for the ensuing year—viz.,

M. E. Sir Charles B. Smith, of Portland,	G. M.
M. E. Sir Joseph C. Stevens, of Bangor,	Deputy G. M.
M. E. Sir Freeman Bradford, of Portland,	Grand General.
E. Sir John Williams, of Bangor,	G. Capt. Generalissimo.
Rev. Sir Cyrus Cummings, of Portland,	Grand Prelate.

Sir Knight Bradford then reported a code of By-Laws, which was considered and adopted; and which provides that the annual session of this Grand Encampment shall be holden at Portland, on the evening of the first Thursday in May; and establishes the fees for a charter at eighty dollars; and the dues from subordinates, at three dollars for each Sir Knight who shall take the several orders therein.

The Convention was then adjourned until Monday evening, the 24th of May inst., when the several Grand officers were duly installed—such as were absent being installed by proxy.

On motion of Sir Knight Bradford,

Voted, That the Grand Master appoint a Grand Marshal and a Grand Sentinel of this Grand Encampment.

Whereupon, the following Sir Knights were appointed—viz.,

E. Sir John Russell, Jr., of Portland,	G. Marshal.
Sir Isaac Davis, of Portland,	G. Sentinel.

The Grand Encampment was then duly closed.

Attest: MOSES DODGE,
Grand Recorder.

GRAND LODGE OF KENTUCKY.

WE have received the proceedings of this Grand Lodge, which commenced its annual communication on the 30th of August last, and closed on the 3rd of September following. There were present, besides the Grand officers, the representatives of one hundred and twenty-five chartered Lodges, together with delegates from fourteen Lodges U. D.

Some idea of the progress of Masonry in Kentucky may be formed from the following statistics : There are one hundred and ninety-six chartered Lodges, and eight U. D., at present under the jurisdiction of the G. Lodge, having six thousand, four hundred and ten members. The initiations for the last year numbered thirteen hundred and thirty-one ; suspensions, one hundred and twenty-eight, a great portion of which were for non-payment of dues ; expulsions, twenty-six, of which number several have been restored. There are two hundred and twelve ministers of the Gospel, members of the Craft in this jurisdiction : and the revenue paid in, amounted to five thousand, nine hundred and sixty-three dollars.

We select the following from the G. Master's address, and recommend its careful perusal by those of our readers who have been advocates for the manufacture of Masons for California :

“ I deem it my duty to call the earnest attention of the Grand Lodge to an opinion, I fear too general, and which is sometimes carried out in practice. It seems to me that the regulation requiring the lapse of one month to intervene before action is had upon petitions for initiation or advancement, ought to be rigidly enforced. I have had, though announcing here at the last meeting of the Grand Lodge my fixed determination not to grant dispensations, unless in cases of most manifest emergency, very numerous applications for such dispensations. Some of them stated no reason at all — some of them asked an abrogation of the rule entirely, by requesting an open dispensation to be filled up at pleasure ; and some of them were based upon what I conceived a violation of Masonic propriety. As some of these may again occur, I will state them. They said that the applicant had resided long in their vicinity — was a gentlemen of good character, and had

lately determined to go to California, or some other distant section of the country upon a business excursion, or for purposes of settlement, and before he went was desirous of receiving the degrees of Masonry. Now, I am slow to impute improper motives to men, but it struck me very forcibly that such a man would come awkwardly to a Lodge seeking admission, and declaring that he was uninfluenced by motives of self-interest, but prompted by a desire to assist in the great design of the Institution, arising from a favorable opinion, long conceived or maintained, of its excellence. I thought, probably, that he was waiting until he saw how Masonry would be directly beneficial to himself, in his contemplated journeyings, or, if indeed a higher motive induced action, long delayed, he would be rather unskilled to be sent out as a missionary. Such applications, entertaining the views I did, I could not grant.

“Some of the Lodges disregard the regulation requiring time to intervene previously to advancement, after initiation; and some of them dispense with an examination of the candidate in open Lodge, or in any other way. Surely, brethren do not reflect upon the consequences which would flow from such a course if generally adopted. It cannot be expected that either intelligent or attached Masons can be made in this way. Precipitately hurried through from one degree to another, without becoming proficient in the rites and ceremonies into which we have been inducted, and unimpressed with the beauties of the precepts and doctrines thus allegorically, or rather symbolically, presented, our conceptions of them must be vague and undefined. We are so constituted that we cannot love that, of the excellence of which we are ignorant, or which appears to us hazily mystic. Those, thus passing on, little taught and less learned, are generally but illiterate smatterers in the workmanship—thoughtless of the grand design portrayed (when understood) by every part of every ceremony and emblem, and unimbued with the deep, and consoling, and noble spirit, which, like an ethereal and heavenly thrill of love, pervades our whole system. The result is, they become indifferent and non-affiliating, and ceasing altogether to contribute either to the knowledge, brotherly love, or charity of the Order, drones of the hive, forget they are members of it, except when distress or want of assistance drives them pleading to its bounteous almonry. The Lodge indulging in such practices may flourish for awhile, but then it will droop and sink away

into the mere shadow of a name; for I can conceive of no greater cause of blight to such an institution as ours, than the existence among us of a large class of non-affiliating Masons. On the contrary, if no candidates were permitted to advance until they manifested that they were thoroughly versed in the ceremonial, and imbued with the sentiments of the preceding degrees, they would be diligent to learn them, and knowing them would love them with perpetual and increasing fervency.

“I have mentioned these things because, if I am right in my view of them, the corrective is with the Grand Lodge. The power of granting dispensations should be restricted, and some course should be adopted which will be available in preventing non-affiliation in future, and in restoring those who are now, by such a course, deeply stabbing the very heart of Masonry.”

The following beautiful and touching paragraph, in allusion to the death of Henry Clay, we also extract:

“In the course of the past year, one who was a Past Grand Master of this Grand Lodge—whose genius and intellect has brilliantly illumined the pages of his country’s history—who has occupied a very large share of public attention—upon whose eloquence listening senates and multitudes have hung entranced—who has everywhere been a distinguished champion of the rights of humanity:—after a long life and illustrious career, yielded up his spirit to the God who gave it, and has departed to that bourne whence none return. Profound and deep were the sensations which thrilled the bosom of this nation and the civilized world, when it was announced that HENRY CLAY had ‘closed his bright eye’ upon the things of earth. Let us, mingling in the universal grief and mourning of the vast hosts of the friends of the advancement of humanity, pay such tribute to his memory as may become his illustrious character and our venerable Order.”

The Committee on Foreign Correspondence made a short report, from which we extract the following:

“Your committee deem it not improper to invite the special attention of the Grand Lodge to an evil which exists to an alarming extent among the Craftsmen of this Masonic jurisdiction. They allude to non-affiliated Masons, and to Masons who, though nominally members,

never or very rarely attend the meetings of the Lodge. This subject was presented at your last annual communication in manner as follows: 'Non-affiliated Masons, or those who have ceased to be members of Lodges, but still are entitled to the benefits and privileges of the Order, are exciting a good deal of attention. Some Lodges have gone so far as to impose a tax on them. "The right to be free from taxation unless the individual is represented," or the political axiom, that "taxation and representation go together," we consider to be as well settled a Masonic as a political truth, and we cannot conceive that any such right exists. Nevertheless, we see the evil and deplore it. There are too many of these drones, who do not work, pay no taxes, and yet claim the right to the benefits of the Order.' "

Masonry in this State is evidently in the ascendant. We wish them God speed.—[Junior Ed.]

WHERE SHALL WE FIND A TRUE COPY OF THE ANCIENT CONSTITUTIONS OF MASONRY?

BY THE EDITOR.

[CONTINUED.]

FROM ANDERSON.—(THE OLD CHARGES.)

" V. Of the Management of the Craft in Working.

" All Masons shall work honestly on working days, that they may live creditably on holy days; and the time appointed by the law of the land or confirmed by custom shall be observed.

" The most expert of the Fellow Craftsmen shall be chosen or appointed the Master or overseer of the Lord's work, who is to be called Master by those who work under him. The Craftsmen are to avoid all ill language, and to call each other by no disobliging name, but Brother or Fellow, and to behave themselves courteously within and without the Lodge.

" The Master, knowing himself to be able of cunning, shall under-

take the Lord's work as reasonably as possible, and truly dispend his goods as if they were his own ; nor to give more wages to any Brother or Apprentice, than he really may deserve.

"Both the Master and the Masons, receiving their wages justly, shall be faithful to the Lord, and honestly finish their work, whether *task* or *journey*; nor put the work to *task* that hath been accustomed to *journey*.

"None shall discover envy at the prosperity of a brother, nor supplant him, or put him out of his work, if he be capable to finish the same ; for no man can finish another's work so much, to the Lord's profit unless he be thoroughly acquainted with the design and draughts of him that began it. When a Fellow Craftsman is chosen Warden of the work, under the Master, he shall be true both to Master and Fellows—shall carefully oversee the work in the Master's absence, to the Lord's profit, and his brethren shall obey him.

"All Masons employed, shall weekly receive their wages, without murmuring or mutiny, and not desert the Master till the work is finished.

"A younger brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for increasing and continuing of brotherly love.

"All the tools used in working shall be approved by the Grand Lodge.

"No laborers shall be employed in the proper work of Masonry ; nor shall Masons work with those that are not free, without an urgent necessity ; nor shall they teach laborers and *unaccepted* Masons, as they should teach a Brother or Fellow."

FROM THE AHIMAN REZON.—(CONSTITUTIONS.)

"CHAP. III, SEC. 2.—Of Working.

"All Masons should work faithfully and honestly. All the working hours appointed by law, or confirmed by custom, are to be strictly observed.

"The usual hours of working are, 'from seven o'clock in the evening until ten, between the 25th of March and the 25th of September ; and from six until nine, between the 25th of September and the 25th of March.'

"The Master and Masons shall faithfully finish their work.

“None shall envy a brother’s prosperity, or put him out of his work, if capable of finishing it.

“All Masons shall receive their wages without murmuring. They must avoid all unbecoming modes of expression; and shall call each other Brother, in the Lodge.”

Between the foregoing Sections there is, evidently, this marked difference, that the first was a rule when Masonry was operative as well as speculative, as it regulates the working hours of the *day*; while the Ahiman Rezon presents a modern regulation, suited to the working of Lodges. How ridiculous, to suppose that the Ancient Constitutions, made when the Society of Masons was a society of mechanics, (stone masons and architects,) provided that the hours of labor should be “from seven o’clock in the evening until ten,” &c. As a local regulation for Lodges as now constituted, this rule of the Athol Grand Lodge is well enough; but it will be seen, that even this could not be conveniently complied with in all latitudes; the principle, however, might properly be retained, and the precise hours of labor be regulated by each Grand Lodge. As before intimated, we object to it because it is given in the Ahiman Rezon as one of the ancient or immemorial laws, which is preposterous upon its face.

FROM ANDERSON.—(THE OLD CHARGES.)

“VI. Of Behavior — viz.,

“1. In the Lodge, while constituted, you are not to hold private committees, or separate conversation, without leave from the Master; nor to talk of anything impertinent or unseemly, nor interrupt the Master or Wardens, or any brother speaking to the Master; nor behave yourself ludicrous or jestingly while the Lodge is engaged in what is serious and solemn; nor use any unbecoming language upon any pretence whatsoever, but to pay due reverence to your Master, Wardens, and Fellows, and put them to worship.

“If any complaint be brought, the brother found guilty, shall stand to the award and determination of the Lodge, who are the proper and competent judges of all such controversies, (unless you carry it by appeal to the Grand Lodge,) and to whom they ought to be referred, unless a Lord’s work be hindered the meanwhile, in which case a particular reference may be made; but you must never go to

law about what concerneth Masonry, without an absolute necessity apparent to the Lodge.”

FROM THE AHIMAN REZON.—(CONSTITUTIONS.)

“CHAP. III, SEC. 3.—Of Behavior in the Lodge.

“While the Lodge is open for work, Masons must hold no private conversation or committees, without leave from the Master; nor talk of anything foreign or impertinent, nor interrupt the Master or Wardens, or any brother addressing himself to the chair; nor behave inattentively while the Lodge is engaged in what is serious and solemn; but every brother shall pay due reverence to the Master, the Wardens, and all his Fellows.

“Every brother guilty of a fault shall submit to the Lodge, unless he appeal to the Grand Lodge.

“*No private offenses, or disputes about nations, families, religions, or politics, must be brought within the doors of the Lodge.*”

The difference between the foregoing Sections are, perhaps, not very important, but still it shows a settled purpose of making a difference.

FROM ANDERSON.—(THE OLD CHARGES.)

“VI, 2.—Behavior after the Lodge is over, and the brethren not gone.

“You may enjoy yourselves with innocent mirth, treating one another according to ability; but avoiding all excess, or forcing any brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or doing or saying anything offensive, or that may forbid an easy and free conversation, for that would blast our harmony and defeat our laudable purposes. Therefore, no private piques or quarrels must be brought within the door of the Lodge, far less, any quarrels about religion, nations, or State policy. We being only, as Masons, of the catholic religion above mentioned; we are also, of all nations, tongues, kindreds and languages, and are resolved against all politics, as what never yet conduced to the welfare of the Lodge, nor ever will. This charge has always been strictly enjoined and observed; but especially since the reformation in Britton, or the dissent and secession of these nations from the communion of Rome.”

FROM THE AHIMAN REZON.—(CONSTITUTIONS.)

“CHAP. III, SEC. 4.—Of Behavior after the Lodge is closed.

“When the Lodge is closed, and the labor finished, the brethren, before they depart home to their rest, may enjoy themselves with *innocent* mirth, enlivened and exalted with their own peculiar songs and sublime pieces of music; but avoiding all *excess*, considering each other, in the hours both of labor and festivity, as always free. And therefore no brother is to be hindered from going home when he pleases; for although, after Lodge hours, Masons are as other men, yet if they should fall into excess, the blame, though unjustly, may be cast upon the Fraternity by the ignorant or the envious.”

In the foregoing there is a marked difference, without an improvement.

FROM ANDERSON.—(THE OLD CHARGES.)

“VI, 3.—Behavior when brethren meet without strangers, but not in a Lodge formed.

“You are to salute one another in a courteous manner, as you will be instructed, calling each other Brother; freely giving mutual instruction, as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that respect which is due to any brother were he not a Mason: for, though all Masons are as brethren upon the same *level*, yet Masonry takes no honor from a man that he had before; nay, rather it adds to his honor, especially if he has deserved well of the Brotherhood, who must give honor to whom it is due, and avoid ill manners.”

FROM THE AHIMAN REZON.—(CONSTITUTIONS.)

“CHAP. IV, SEC. 1.—When a number of Brethren happen to meet without any Stranger among them, and not in a Lodge.

“In such case you are to salute each other in a courteous manner, as you are or may be instructed in the Lodge, and freely communicating hints of knowledge, but without disclosing secrets, unless to those who have given long proof of their taciturnity and honor. Masonry divests no man of the honors due to him before, or that may become due after he was made a Mason. On the contrary, it increases respect, teaching us to add to all his other honors those, which, as Masons, we cheerfully pay to an eminent brother, distinguishing him

above all of his rank and station, and serving him readily according to our ability."

Between the foregoing articles, the studied difference in the language is the only thing worthy of notice.

FROM ANDERSON.—(THE OLD CHARGES.)

"VI, 4.—Behavior in presence of strangers *not* Masons.

"You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a discourse, and manage it prudently, for the honor of the Worshipful Fraternity."

FROM THE AHIMAN REZON.—(CONSTITUTIONS.)

"CHAP. IV, SEC. 2.—When in the presence of Strangers, who are not Masons.

"Before those who are not Masons, you must be cautious in your words and carriage, so that the most penetrating stranger shall not be able to discover what is not proper to be intimated. The impertinent and ensnaring questions, or ignorant and idle discourse of those who seek to pry into the secrets and mysteries of the Craft, must be prudently answered and managed, or the discourse wisely diverted to another subject, as your discretion and duty shall direct."

The author of the Ahiman Rezon seems inclined to provide against "impertinent and *ensnaring* questions," and in this his article is rather rich than racy.

FROM ANDERSON.—(THE OLD CHARGES.)

"VI, 5.—Behavior at home, and in your neighborhood.

"You are to act as becomes a moral and wise man; particularly, not to let your family, friends and neighbors, know the concerns of the Lodge, &c., but wisely to consult your own honor, and that of the ancient Brotherhood, for reasons not to be mentioned here. You must also consult your health, by not continuing together too late, or too long from home after Lodge hours are past, and by avoiding of gluttony and drunkenness, that your families be not neglected or injured, nor you disabled from working."

FROM THE AHIMAN REZON.—(CONSTITUTIONS.)

“CHAP. IV, SEC. 3.—When at home, and in your neighborhood.

“Masons ought to be moral men. Consequently they should be good husbands, good parents, good sons, and good neighbors ; avoiding all excess injurious to themselves or families, and wise as to all affairs, both of their own household and of the Lodge, for certain reasons known to themselves.”

Here, again, is a difference, for the sake of differing.

FROM ANDERSON.—(THE OLD CHARGES.)

“VI, 6.—Behavior towards a strange Brother.

“You are cautiously to examine him in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant, false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge : but if you discover him to be a true and genuine brother, you are to respect him accordingly ; and if he is in want you must relieve him if you can, or else direct him how he may be relieved ; you must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your ability—only to prefer a poor brother, that is a *good man and true*, before any other poor people in the same circumstances.”

FROM THE AHIMAN REZON.—(CONSTITUTIONS.)

“CHAP. IV, SEC. 4.—Of Behavior towards a Foreign Brother, or Stranger.

“You are cautiously to examine a stranger, or foreign brother, as prudence and the rules of the Craft direct, that you may not be imposed upon by a pretender ; and if you discover any one to be such, you are to reject him, but with proper caution. But such as are found to be true and faithful, you are to respect as brothers, relieving them, if in want, to your utmost power, or directing them how to find relief ; and employing them, if you can, or else recommending them to employment.”

Our last remarks are applicable here.

FROM ANDERSON.—(THE OLD CHARGES.)

“Finally, all these charges you are to observe, and also, those that

shall be communicated to you in *another way* ; cultivating brotherly love, the foundation and cap stone—the cement and glory of this ancient Fraternity ; avoiding all wrangling and quarreling, all slander and backbiting—not permitting others to slander any honest brother, but defending his character, and doing him all good offices, as far as is consistent with your honor and safety, and no farther. And if any of them do you injury, you must apply to your own or his Lodge, and from thence you may appeal to the Grand Lodge, at the quarterly communication, and from thence to the annual Grand Lodge, as has been the ancient laudable conduct of our forefathers in every nation—never taking a legal course but when the case cannot be otherwise decided, and patiently listening to the honest and friendly advice of Master and Fellow, when they would prevent your going to law with strangers, or would excite you to put a speedy period to all law suits, that so you may mind the affair of Masonry with the more alacrity and success. But with respect to Brothers or Fellows at law, the Master and brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending brethren ; and if that submission is impracticable, they must, however, carry on their process or law-suit without wrath and rancour, (not in the common way,) saying or doing nothing which may hinder brotherly love and good offices, to be renewed and continued, that all may see the *benign* influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time. AMEN. SO MOTE IT BE.”

FROM THE AHIMAN REZON.—(CONSTITUTIONS.)

“ CHAP. IV, SEC. 5.—Of Behavior towards a Brother, whether present or absent.


“ Free and Accepted Masons, have ever been charged to avoid all slander of true and faithful brethren, with all malice and unjust resentment, or talking disrespectfully of a brother’s person or performance. Nor must they suffer any to spread unjust reproaches or calumnies against a brother behind his back, nor to injure him in his fortune, occupation or character ; but they shall defend such a brother, and give him notice of any danger or injury wherewith he may be threatened, to enable him to escape the same, as far as is consistent with honor, prudence, and the safety of religion, morality, and the State, but no farther.

“SEC. 6. — Concerning Differences and Law-suits, if any such should unhappily arise among Brethren.

“If a brother do you injury, or if you have any difference with him about any worldly or temporal business, or interest, apply first to your own or his Lodge, to have the matter in dispute adjusted by the brethren. And if either party be not satisfied with the determination of the Lodge, an appeal may be made to the Grand Lodge; and you are never to enter into a law-suit, until the matter cannot be decided as above. And if it be a matter that wholly concerns Masonry, law-suits are to be entirely avoided, and the good advice of prudent brethren is to be followed, as they are the best referees of such differences.

“But where references are either impracticable or unsuccessful, and courts of law or equity must at last decide, you must still follow the general rules of Masonry, avoiding all wrath, malice, rancour and personal ill will, in carrying on the suit with a brother; neither saying or doing anything to prevent the continuance or renewal of that brotherly love and friendship, which are the glory and cement of this ancient Fraternity.

“Thus shall we show to all the world the benign influences of Masonry, as wise, true and faithful brethren have done from the beginning of time, and as all who shall follow us, and would be thought worthy of that name, will continue to do.

“ These charges, and such others as shall be given to you in a way that cannot be written, you are strictly and conscientiously to observe; and, that they may be the better observed, they should be read or made known to new brethren at their making, and at other times, as the Master shall direct. Amen!”

[To be concluded in our next.]

REPUTATION.—Regard your good name as the richest jewel you can possibly be possessed of — for credit is like fire, when once you have kindled it you may easily preserve it, but if you once extinguish it, you will find it an arduous task to rekindle it again.—[Easy Guide, &c.

For the "Signet and Mirror."

"MASONIC MISCELLANY" AND NAPHTALI LODGE:

A REPLY.

Bro. MITCHELL: Notwithstanding my great aversion to writing when Free Masonry is the subject, by your permission I will pen a few thoughts in relation to the positions assumed by our talented Bro. Mackey, of the *Masonic Miscellany*, in his review of the acts of Naphtali Lodge, No. 25, of this city, in the case of Excelsior Lodge, No. 195, of the city of New York, and one R. Keiler.

Whilst the members of Naphtali Lodge desire to cultivate friendship and harmony with all our brethren throughout the world, we also hold that our obligations are paramount to either friendship or prejudice. We cannot, therefore—nay, we dare not—fellowship any man as a Mason, who, as Bro. Mackey says, was "surreptitiously foisted upon us." The light has not yet dawned upon us from the East, (that great source of light,) to enable us to draw any distinction between a *Mason made fraudulently, by stealth*, and whose name is inserted by *forgery* on the Masonic record, (as Bro. Mackey admits Keiler to have been,) and one that is *clandestinely* made. We dare not therefore fellowship Keiler, or consent, as Bro. Mackey suggests, to do the dirty but legitimate work of Excelsior Lodge, and expel him from the Fraternity, even if it were lawful to try a Mason for acts committed before he was made. We do not, however, admit that Keiler has made any approximation towards the high title of Free Mason.

Bro. Mackey says, "it was a legal making, because Excelsior Lodge is a *just and legally constituted* Lodge, working under a warrant from the Grand Lodge of New York."

I answer: therefore *Pythagoras* Lodge is a "just and legally constituted Lodge," because it was planted in the city of New York by the Grand Lodge of Hamburg, which is a "just and legally constituted" Grand Lodge. And why may not the same law of deductions apply with equal force to the acts of Naphtali Lodge? for it also is a "just and legally constituted Lodge," working under a charter from the Grand Lodge of Missouri.

But in fact, the argument of Bro. Mackey must fall by the weight of its own absurdity — it is mere assumption, from which no prudent deductions can possibly be drawn, and finds its counterpart only in the great love of harmony which Bro. Mackey desires to see cultivated amongst the Craft, which is so commendable in all — yet, when purchased at the sacrifice of principle, debases rather than exalts our beloved Institution.

Again, Bro. Mackey says, "Unless Naphtali Lodge shall prefer charges and expel Keiler — *Brother Keiler*" [as he calls him] "must continue to be regarded as a legally made Mason; and Naphtali Lodge by refusing to admit him will not unmake him, but will at every refusal involve itself in error, by trespassing on the inalienable Masonic right of visitation."

Come, let us reason together about this inalienable Masonic right of *visitation*, which has been so often abused, and as it would seem so little understood. What is it? Reduced to common Masonic sense, as our beautiful ritual unfolds at the opening of every Lodge, it is nothing more than the right (inalienable if you please) to enter the Lodge by *permission* of the W. Master. Resting on the simple language of our ritual, Naphtali Lodge has reserved to itself the power of its *inalienable right* to say, through its Master, without fear of "*involving itself in error*," who shall and who shall not enter its body, as visitors or members.

In the Constitutions enacted as early as 1786, it is specifically decreed, that "no person *can ever* be made a Mason without previous notice and due inquiry into his character." Was due inquiry made in the case of Keiler? Bro. Mackey and Excelsior Lodge may answer in the affirmative; but his long residence in the city of St. Louis, and his short absence of only five weeks from the time he left until his return—as He *vainly* supposed a just and upright Mason — rendered the performance of this imperative and indispensable duty on the part of Excelsior Lodge, in order to legal making, impossible.

This first step (and without which, "no person can ever be made a Mason," being altogether disregarded by Excelsior Lodge, as time and circumstances clearly prove, it follows, therefore, as a necessary consequence, that Keiler has never been made a Mason in due and ancient form as required by our ritual. And the attempt of Excelsior Lodge in his behalf, was but a *secret* innovation on the "body of

Masonry," which stamps his making, if made at all, as *secret* or *clandestine* in as strong a sense as though Excelsior Lodge was not a "just and legally constituted Lodge." This may have been done ignorantly and thus escape the force of *mora perjury*, but all the circumstances in the case conspire to stamp it as wilful.

The remedy, therefore, rests alone with the Grand Lodge of New York and its subordinate Excelsior, and there we are content to leave it, with the hope that they will perform their plain duty in the premises. And, without any desire to dictate, we suggest that they refund to Keiler the thirty pieces of silver — the price of the violated law in his behalf; declare their own unconstitutional act null and void, and publish Keiler to the Masonic world as an impostor, who, for the time and occasion, as they say, represented himself as a Prussian, residing at a hotel in the city of New York, just about to leave the city on his further travels. This is the only remedy for this extraordinary case. This, and this alone, can cure the evil of the present, and effectually guard the portals of the Order in the future. Are our brethren in New York equal to the task? If so, the dawn of a better day is approaching, when the beautiful ritual of our Order shall more extensively reflect "Peace on earth and good will to men."

JOS. FOSTER, W. Master,
Naphtali Lodge, No. 25, St. Louis, Mo.

From the "Ancient Landmark," (Mt. Clemens, Mich.)

TRANSIENT CANDIDATES.

UNDER the above head, our cotemporary of the *Miscellany*, by Br. A. G. Mackey, holds that Naphtali Lodge of St. Louis is bound to prefer charges and proceed to suspend or expel the unworthy individual who lately visited New York, and while there, received the degrees in Masonry, and returned to impose himself on the brethren of St. Louis. There is no brother in the Union, whose opinions are entitled to greater weight than those of Br. Mackey, but his argument in this

case, like most arguments based on unsound premises, fails in its usually convincing force. We hold, that, under the present conventional and Constitutional regulations of American ~~Free~~ Masonry, a Lodge in New York has no more right to admit to membership persons resident in Missouri, than the said Lodge would have to remove *en masse* to St. Louis and there by virtue of her warrant exercise the prerogatives of a subordinate Lodge. To admit any other doctrine will ultimately prove subversive to the peace and harmony of the Order everywhere, but more particularly in the United States.

Are we to be told that the moral offscouring of a western community may travel East and return with a certificate carrying with it *prima facie* evidence of a moral character elevated as that of a Mason should, and is presumed to be, and we have no way to avoid the contamination except by the exercise of Masonic discipline, always a disagreeable and often a neglected duty?

In nine cases out of ten, difficulties follow as a result of neglect or *want of power* to discipline in subordinate Lodges; and yet we are told that eastern Lodges may work our population all up into Masons, and we, forsooth, have the consolation of knowing that we may go to work and spend half our time, and perhaps more than half of our money, in reading them all out again—a farce which cannot admit of a sensible argument.

If we, out of regard to our moral standing, do not choose to receive unworthy men, we should at least be allowed the poor privilege of letting them alone. We can never sanction a system, or practice, which, in its results, will keep us constantly “Churching” men with whom we prefer and have a right to *have nothing to do*.

Br. Mackey, in a previous number of the *Miscellany*, speaking of the acts of the Grand Master of California, says :

“It is probable that the Grand Master acted in this instance in good faith, supposing that he was exercising his undoubted privilege of making Masons at sight. In fact, we have reasons for believing that he acted conscientiously in the premises. But, notwithstanding this excuse, there is no doubt that the act was altogether unconstitutional and illegal, and that the person so made is, to all intents and purposes, a clandestine made Mason.”

The Grand Lodge of Michigan prohibits the initiation of candidates

from beyond the geographical centre between contiguous Lodges. A Lodge in Detroit cannot and does not confer degrees on persons residing in Mt. Clemens; and yet if the doctrine of N. York be correct, a Lodge in N. York enjoys privileges debarred to a Lodge in Detroit.

Our brother admits the unmasonic character of the transaction, and yet contends that the Mason so made is a good Mason, and must be recognized as such by Naphtali Lodge; while in California a brother illegally made must be considered as clandestine.

Br. Mackey proves just enough in one case, and not enough in the other.

We believe them both clandestine and that we can treat them in no other way, consistently with the just rights of the West.

From the (Boston) "Olive Branch."

ALICE NORMAN.

BY MRS. M. A. DENISON.

CHAPTER V.

ANNA LEE sat in her pretty boudoir buried in thought, her feet cuddling down in the luxuriant cushion that was attached by velvet cords to her rocking chair.

She was not very happy. A soft beauty lingered still on her face, and although more than thirty years had somewhat changed her, not a silver thread laid upon the rich auburn tresses, carefully smoothed back from her white brow. Anna Lee was called handsome; she had lovers in plenty — her gold might win them any day: but she was not happy. A stately home, wealth in abundance, devoted servants, hosts of friends, were hers, yet she could not be happy.

Some way, strange fancies had possessed her lately; her dreams were disturbed; memory, too faithful for her comfort, mocked her waking reveries:—she knew there was a little tender child somewhere,

whose head ought to be sheltered beneath her roof ; nay, whose head ought to rest upon her bosom as sacredly as upon that of the new mouldering form of its dead mother, were she alive.

This afternoon, these thoughts had tormented her till she could hardly endure them ; well was it for her, when the servant ushered in a pale clerk, who laid something wrapped in delicate paper at her side ; in another moment she was admiring the glossy and costly satins that had been sent for her selection from one of the heaviest firms up Broadway.

Suddenly, tripping feet came dancing along, a roguish face peeped in at the door, and beautiful Willy, certain of a welcome, moved daintily over the rich carpet, and stood near Anna Lee. He had evidently something of importance to say, and no sooner had the clerk departed, taking with him all save one piece of the pearly fabric, than he began with,

“ Willy saw a dead lady.”

“ Where ? ” asked Anna in a quick tone.

“ In the churchyard ; a poor dead lady ; Luly knew her.”

“ Who could it have been ? ” mused she, with a vague presentiment.

“ They put her in the grave ; in the great hole ; ” continued the boy, pleased at his auditor’s curiosity. “ Luly cried ; Luly called her aunt, poor aunt, and Luly talked to the poor man, she did.”

The white hand of Anna Lee grasped the crimson bell rope ; she pulled it violently.

“ Lucilla, I do not wish you to disgrace yourself and me,” she began in a quick, angry tone, almost before the fair young creature had entered her presence ; “ Willy tells me you have been to the churchyard with him to see a woman buried ; such gloomy sights are not fit for my child, and when you *do* attend funerals, please to select others than those of paupers. And more : when Willy goes with you, perhaps it would be better to speak more cautiously of your *distinguished* relatives ; children are apt to tell of what they have seen and heard, and the intelligence I have learned from him is not very creditable to you.”

Lucilla, gentle-hearted creature, was too full of grief to vindicate herself ; she only murmured, “ I did not think I was doing harm, indeed I pitied poor Mr. ——— ”

“ Hush, let me never hear that name,” exclaimed Anna Lee, in an

indignant tone. "Remember that it is forbidden to speak of him or his; *remember!* Now tell Alice to get the bandeaux from the milliner's; I ordered them yesterday; and take this vail to your chamber, and trim the edges carefully."

With quivering lip, and tears standing in her eyes, the sensitive girl gathered the rich Mechlin lace over her arm and left the room. "Oh! I am so glad," she murmured, "that I am not forbidden to see that dear little baby; but I must never take Willy again—how could he be so naughty?"

Naughty or not, the child was hanging round her neck in a little while after, begging her not to cry; he didn't mean to be a tell-tale, he didn't *once* think aunty would scold his darling little mother, he didn't; he was ever so sorry, he was. So Lucilla gave him the kiss of reconciliation, and pressing off the glossy curls from his forehead, she simply enforced one of the great lessons of the divine Jesus, never to forget the poor, whom we have always with us, and never, never to despise the meanest dependent.

Meantime, a quiet sort of preparation for some grand event was going on in that mansion of luxury. In the great kitchen an extra cook bustled about, full of the dignity of one who knows she can command two dollars a day and found! Spices scented the air, great bread-pans creamed to the brim with snowy flour, and huge bowls of milk, not to speak of raisins, currants, sugar, rolling pins, cake cutters, and so forth, were spread profusely over the cleanly scoured shelves. In the oven, which cook sometimes opened to snuff the hot air, reeking with sweets, that she might judge whether her chief exploit would be worthy of her genius, stood a mammoth wedding cake. The reader has guessed rightly, a wedding *was* on the tapis; Anna Lee was to be the bride.

Her chosen husband was invariably by her side in the morning, while afternoons were devoted to dress-makers and other artists of fashion, who came to consult with Miss Anna.

Mr. Warland was just the reverse of what we would expect as the choice of the fastidious Anna Lee.

A game of chess was his litany, cards his staple of prayers, elaborate compliments his profession, and Anna Lee, after her fortune and himself, the supreme object of his devotion.

Many times during the day did Miss Anna's maid steal up stairs with some privileged friend, and display to her wondering eyes all the splendors of the bridal chamber: the elaborately embroidered robes, the wedding dress, the fairy slippers, the costly veil, and far more costly bonnet: as satisfied with the oft-repeated "well, if I ever did see anything so beautiful in all my life before," as her humble heart could be.

Well, the day appointed came; carriage after carriage rattled up and stopped before the old Trinity; wealth, fashion and loveliness, youth and decrepitude, happiness and misery, bore on their trappings, whether costly or beggarly, into the time-honored edifice: and when the bride and bridegroom came, a murmur of pleasure ran round the densely crowded church.

Anna Lee certainly looked exquisitely lovely; she had never, in her most festive moments, bore such regal beauty on her brow: much she owed to art, for she had determined to make an impression; hence her attire, though severely simple in detail, altogether, through her faultless taste, seemed well fitted for the queen of a realm; and the veil which floated over tresses that in their arrangement had cost hours of patient labor, and these the valuable time of an eminent *tonseur*, graced well her stately form.

Twelve bridesmaids and groomsmen followed, the last of whom were Lucilla and Willy: the former so painfully blushing, that her sweet face was downcast most of the time; the latter in a magnificent tunic, while on his forefinger, which the child sometimes admiringly held up to his own gaze, sparkled a large diamond—it was the ring which his poor mother had worn. His glad black eyes moved wonderingly over the immense congregation, and in his undaunted air and haughty toss of the head might be seen the embryo will that would yet assert its supremacy over all obstacles that might clog his path, to whatever he determined to pursue.

Once during the ceremony a mortal paleness overspread the cheek of the bride; perchance a spirit finger knocked at the door of her heart, and a spirit voice bade her remember the poor young thing, hardly more than a child in years, who had borne a father's curse for the sake of one she loved too well—too well; and a vision might have come there, of a desolate death-bed, or the sunny locks of some little child, its blue infant eyes so fraught with meaning, and yet so mean-

ingless in worldly wisdom point of view, and recalled the bitter words of the poor, wretched Norman, "but for this heartlessness, woman, you will be fearfully repaid." Strange musings for such an hour—strange, that pride should be so inflexible, the love of money so deeply enrooted.

"I could hardly restrain my tears," lisped a high-bred lady in brocade, as the splendid pageant dissolved in the busy ranks of Broadway; "it was so affecting."

An old man, passing by with a friend, caught up her remark. "Affecting," he muttered sneeringly, "yes, it does affect one amazingly to see a hundred thousand joined on to a cool million, and all enjoyed without labor, without care."

"Which was the millionaire?" asked his friend.

"The gentleman."

"And he is—pray, who is he?"

"Who?" what a question—you have not forgotten old Warland?"

"The rich distiller?"

"The same."

"He whose miserable death was in the mouth of every newsboy in New York? and this was his son."

"He destroyed his own life, poor wretch, and his eager heirs divided the three millions without shedding a tear to his memory; his end should have been a most impressive lesson; it did not prove so. Their duty was fulfilled when they erected a beautiful and costly monument to his memory, though for which of his vices I am ignorant."

"I, for one, then, envy neither bride nor groom; in the course of my short life I have seen such ill-gotten riches melt away, or become the cause of the most rotten evils."

"Pshaw! do you imagine there is the least chance that this immense fortune will melt away as you call it, for at least two generations? and even then not without most lavish expenditure."

"The wicked flourish like a green bay tree, you know that application by David," said the young man musingly.

"You are always ready with Scripture, which after all is the best consolation a man can have, I suppose; for it seems to hit the case always. But you see there is a chance of more money coming. The little boy, you remember, has over half a million in trust for him, and

if daughters are the issue of this marriage, why! young Master William Van Nelt is to be the victim of skillful maneuvering, if I foresee aright."

"Was there not another Lee girl, a little thing?"

"Yes, but she married against old Lee's will, and he disinherited her, and gave her nothing but his curse to commence life with. Nobody knows where she is, I presume pride has kept her away from her sister."

"Poor thing! and she may be suffering and in poverty."

"Nothing else more likely, for she married an adventurer."

No! not suffering in mortal sorrows, and with mortal pangs, but a radiant angel, shining in the high courts of heaven—she is beyond all trial.

CHAPTER VI.

It was a narrow court, but cleanly, and at certain hours of the day a few sunbeams did contrive to creep through between the tall houses, and play about the little children that from morning till night made the air resound with their merry shouts.

They were all the children of very poor people; there was not one there with a silken frock, or even a gingham gown; and but one wore the common luxuries of shoes and stockings.

That one, although she joined hands with the brown urchins, and romped with the white-headed girls, was as superior to the others in beauty of feature and gracefulness of form, as it was possible to conceive. Her little frocks were fitted with more regard to taste than those of the rest; but the crowning loveliness was in the luxuriant tresses that hung far below her waist, curled over and shaded in gold and brown, and like the sunshine and the hills forever changing yet forever beautiful.

She was evidently a pet with somebody, and that somebody soon came running out, smoothing her red and soapy hands against her apron, her broad face looking as anxious as such a ruddy, cheerful face could look.

"Why Ally," she exclaimed, catching at the outstretched hand of the little beauty, "didn't you promise Eloise that you would sit still on the step if she would put on your little red boots? Naughty darling, naughty Alice, the pretty morocco shoes will be all worn out, and then who will go to church of Sundays?"

During this speech she had carried the little rosy thing, clinging tightly round her neck, to the upper part of the court, and seated her again on the low wooden step. Very demurely the child promised that she would be as still as a mouse, and never once get up, even if the children coaxed her; so when the girl returned to her work, casting many a fond glance behind, the merry creature began clapping her hands, and in a sort of rude poetry (for her thoughts flowed naturally into measure) she see-sawed and sung, "I'm five years old, and Elly has to wash, and I've got a new pair of red morocco shoes."

Presently she espied something glittering on the ground; for full a dozen seconds, and in childish doubt as to the propriety of her leaving the step, she gazed there, her tiny hands held apart, and then edging off by little and little she crept to the spot and picked up the bit of shining metal, that an old tinker had left. At this moment the sound of music was heard, faintly, in the distance, and all the children ran shouting and screaming towards the street. Promise, morocco shoes, Elly and all, were forgotten, and away bounded the child, her eyes dilated, and her cheeks flushed; for, though so young, she was a soul-worshiper of music.

And oh! was there ever a more glorious sight to the child's delighted view, than that grand company as it came marching past, the epaulets glittering, the plumes waving? Never, never. Alice was in ecstasies, and danced and shouted, and as the music came clanging by, her movements were so wild with excitement, that she fell to the pavement, and but for a lady who had been watching the little wight, might have been seriously injured.

"You are a beauty," said the woman, brushing the homely frock, and parting the tangled ringlets.

"Yes'm," said Alice, demurely.

"See here, Florette, isn't this child handsome?" she asked of another who seemed waiting till the crowd had passed.

"Yes; what a profusion of curls! whose child can she be? What great gazelle eyes! who are you, little girl?"

"I'm Alice," murmured the child in a sort of plaintive tone, the thumb and finger of each hand working into the sides of her frock; and she looked shyly downward. "I've got a pair of new shoes," she exclaimed again, with animation, pointing towards them with an admiring glance.

"Yes, I see; who gave them to you?" asked the lady in a caressing tone.

"Elly—Elly washes—and I'm five years old—and she gave me the pretty shoes."

"Florette, wouldn't she make a divine little sylph?"

"Oh! perfect; she would soon learn to dance, too. What a beautiful chest! what fine arms! and such a dear little hand! and she is so lovely, so *uncommonly* lovely! — Dupont might make his fortune with her."

"I declare! I'll try to get her. She is evidently the child of some poor person, and for a good price—where do you live, little one?"

"Way back, in the court; do you want to see Elly? have you got some washing for her?" — and prattling merrily, little Alice led the showily dressed women up the narrow court.

[To be Continued.]

EDITOR'S TABLE.

THE year 1852 has passed away, with all its hopes and fears, its joys and sorrows — and we are called upon to announce the birth of 1853. The old year struggled manfully, but could not conquer Time, that great leveler, who, in his onward march to eternity, halts not for a moment. We part from the Old Year with regret, having journeyed together towards the same goal. We are reminded that he has reached the end of his pilgrimage but a short time before us: let those of us who remain on this side of that gulf, passable only through the gates of death, see to it that, when called on, we be prepared for that voyage which all mankind are compelled to take. But, these are gloomy thoughts with which to usher in the new year. We will, therefore, offer our heartfelt thanks — first, to our Heavenly Father, for having thus far favored us with health and contentment, and humbly ask for a continuance of these blessings. As a citizen, we invoke the protection of Heaven for this free and happy land of ours. To our patrons, we wish peace, plenty and prosperity; and whilst we thank them for

RE

ha
ral
lito
To
he
ws
ht
lar,
py

De
ste
on,
Sol

ou
fra
ter
er.
ed,
ppi
ch
act

AI

116
of
nir
of
wo
nes
ion
t th
se v

of our deceased brother, who have lost a kind and affectionate husband, and the best of friends.

2nd. That we all deplore his death; and that in it, society has lost a most valuable citizen—the Masonic fraternity, an estimable, efficient and worthy member—and we all, a warm and devoted friend. As a Mason, he was pure, zealous and faithful, and ever devoted to the Order. As a friend, always true, frank, kind and generous. As a citizen, prompt and efficient in the discharge of his duty. As a charitable man, the widow and the orphan can testify that he never turned a deaf ear to distress, nor sent them away empty.

3rd. That, as a tribute of respect to the memory of our departed brother, the members of this Lodge will wear the usual badge of mourning for thirty days.

4th. That the above preamble and resolutions be spread in full upon the records of this Lodge, and a copy transmitted to the family of the deceased; and also to the "Western Eagle" and "Masonic Signet," for publication.

CHAS. D. COOK, Secretary, Pro tem.

Died, in the city of Pensacola, Fla., on Sunday the 10th October, 1852, JOHN JENKINS, aged about forty-seven years. The deceased was a native of Ireland. In the death of this amiable gentleman, the Masonic fraternity has lost a zealous and worthy member, and society a frank and generous friend. In the last illness of the deceased, he mentioned the only relative he has in this country is a sister, and that she resides somewhere in the vicinity of St. Louis, Mo.—her name is not now recollected.

NAVAL LODGE, No. 24, WARRINGTON, Florida, }
11th October, 1852.

On motion of Brother Past Master Wm. Morrill, it was unanimously

Resolved, As a token of respect for the many virtues of our deceased Brother, John Jenkins, that the Lodge room be put in mourning for the space of thirty days.

Resolved, That the demise of our worthy Brother, John Jenkins, be published in the "Masonic Signet," published in the city of St. Louis, Mo.

By order of the Lodge,

LYMAN W. ROWLEY, Secretary.

PORT GIBSON, Mississippi.

At a regular meeting of Washington Lodge, No. 3, A. F. and A. Masons, held on Saturday evening, October 9th, the following resolutions were unanimously adopted:

Whereas, It has pleased Almighty God, in the dispensation of his providence, to remove from our midst our worthy Brother, B. W. THOMSON: Therefore,

Resolved, That in the death of our Brother, B. W. Thomson, we have lost one of our most esteemed and worthy brothers, the loss of whom we most deeply deplore.

Resolved, That we most sincerely sympathize with the family of our beloved brother, and devoutly commend them to the kind care of Him, who has promised to be the father of the fatherless and a husband to the widow.

Resolved, That, as a mark of our esteem for our deceased brother, we will wear the usual badge of mourning for the space of thirty days.

Resolved, That the Secretary spread these resolutions upon our record, and request the editors of the "Southern Reveille," "Port Gibson Herald," "Masonic Signet," and "Moore's Magazine," to publish the same.

Signed: R. C. McCAY, }
J. A. LIGHT, } Committee.
D. McDUGALL, }

R. C. McCAY, Secretary.

NEW MADRID LODGE, (Mo.,) No: 108, Nov. 12, 1852.

Resolved, That this Lodge has heard with deep regret of the death of our beloved brother, AUGUSTUS LESIEUR, at his home at Point Pleasant.

Resolved, That in the death of Brother Lesieur, New Madrid Lodge hath lost one of its most zealous, consistent and beloved members; and the community in which he was an upright, peaceable and useful citizen.

Resolved, That, in obedience to the request of our departed brother, and as a token of high esteem in which he was held by this Lodge, we will attend his funeral in person and consign his body to the tomb with the funeral rites of our Order.

Resolved, That the Secretary of this Lodge communicate these resolutions to the family of our deceased brother, with a letter of condolence and assurance of the sympathy of this Lodge in her bereavement, and the constant readiness of each member to serve her and minister unto her in her afflictions in any possible manner.

That the brethren wear the usual badge of mourning for thirty days.

That the Secretary furnish the "Journal of the Times" and the "Madisonian" each with a copy of these resolutions for publication.

G. AD. LESIEUR, Secretary.

CLINTON LODGE, (Ill.,) No. 19, A. F. A. M.

Resolved, That the Supreme Grand Master, to call from his earthly labors our brother, CHARLES G. BROOKS, who died, surrounded by his family on the 13th of November, 1852; and desiring to give expression to our sympathy in said dispensation: Therefore,

in the death of Brother Brooks, this Lodge has lost a devoted and useful member, a kind husband and an indulgent parent, and society, a great loss.

To tender to the family of the deceased our sincere sympathies on their bereavement.

To mark of respect for our deceased brother, the members of this Lodge to wear the usual badge of mourning for thirty days.

To transmit a copy of these resolutions to the family of our brother to the "Signet," for publication.

W. H. McMURPHY, Secretary.

BOLIVAR, Polk County, Mo., November 19, 1852.

Bolivar Lodge, U. D., of Free and Accepted Masons, held on the 19th of November, 1852, the following preamble and resolutions and unanimously adopted:

Resolved, With deep regret the death of our beloved and useful member, WM. C. CAMPBELL, who emigrated from this county as a victim to that fell destroyer the cholera on his cross-country trip, his upright conduct, his manly bearing and generous disposition to many friends and acquaintances in this section

Resolved, That in the death of Brother Campbell, this Lodge has lost one of its most valued members, and the Order of Free Masons, a bright

God, and feel most sensibly our heavy bereavement, while we acknowledge it to be our duty to bow in humble submission to the will of the Great Architect of the Universe.

Resolved, 2nd. That, in the death of Brother Bowmer, the community has lost a just and upright member, and we a much esteemed brother, whose memory and virtues we will long cherish.

Resolved, 3rd. That we do sincerely sympathize with the family and friends of our deceased brother, in their solemn and afflicting bereavement; and in token of our sorrow we will wear the usual badge of mourning for thirty days.

Resolved, 4th. That the Secretary be requested to deliver a copy of these resolutions to the bereaved family of the deceased; and to the "Masonic Signet" and "Howard County Banner," with the request that they publish the same.

CALEB E. WILCOXON, *Secretary*.

TABLE OF CONTENTS.

History of Free Masonry	129
.....	140

WE closed our
causes which led
The facts set fo
is to err; yea,
every man is a
would ask, after
espouse the doctri
Do not the ever
association the po
and balances?
strongly develop
having admitted
had no law behin
pose was all this

THE SIGNET AND MIRROR.

VIII. ST. LOUIS, FEBRUARY, 1853.

NO. 4.

HISTORY OF FREE MASONRY — NO. LVIII.

BY THE EDITOR.

MASONRY IN NEW YORK—CONTINUED.

ed our last number with Brother Atwood's history of the
ch led to the formation of the St. John's Grand Lodge.
et forth, but too clearly show how prone poor human nature
ea, more, it tends to strengthen the odious doctrine that
a tyrant to whom sufficient power is given. Who, we
ter carefully reading the history alluded to, can longer
ctrine that the Grand Master "is absolutely supreme"?
ents of 1837 clearly show that even in the Masonic
powers of every officer should be restricted by checks
Here is a case where the one-man power was so
ed, that an attempt was made to exercise it after
substance that he had no authority to act—that he
which to shield himself. And for what good pur-

We are not advised of there being at the time any
that officer's unceremonious and heartless inter-
owed? If we take one part of the statement as
ally and no part of it has been questioned; it
s were taken to punish some of the brethren
tion, contrary to the direct vote of the Grand
nce that upon the motion to refer the matter
Lodge, with instructions to prefer charges,
e negatived, and though upon the third trial
pted, the proposition was rejected by a ma-
confess our inability to account for the con-

earliest period possible. But when we remember that he ~~was~~ ^{consistently} and that he made no objections to it, but on the contrary decided that it was a matter beyond his control, we can but regard the course which he afterwards took as being in the highest degree dishonorable. But even his illiberal course was not so remarkable as was that pursued by the Grand Lodge. We shudder for the safety of individual character when it is made known that a Grand Lodge will suffer its presiding officer falsely to state the vote of his Grand Lodge. We tremble for the cause of Masonry, when a Grand Lodge will expel a Mason without meting out to him even-handed justice.

We must say, that in our intercourse with Lodges and Grand Lodges, we have never known so glaring an outrage to be perpetrated as that to which we here refer. The brethren charged with disobedience of the D. G. Master's order, were treated with unheard of harshness and palpable injustice, and this treatment goes far to extenuate the improper, illegal, and therefore unjustifiable course,

Grand Lodges

Not long after that body appointed a Lodge of New York difficulties. But the presence of a Grand communication

At another time a Lodge sent in a New York requiring existing?" This officer of that body not permitted to by members of the ciliation without Thus repulsed

Y

ati
nt
w
y
nd
ion
ed
ar
nde
in
m
w

zat
tte
wis
on,
ed
ly
he
a
to
res
net
era
rai

oi
ga
in
r
ga
d
rac
ing
s
ry
In

trated within the walls of a Grand Lodge room.

From the re-organization of Masonry in New York under the Aithol Grand Lodge in 1782 down to 1849, Past Masters had been recognized as life members of the Grand Lodge, by constitutional regulations. It appears that, at the Grand annual communication of the Grand Lodge, in June, 1848, a majority of the subordinate Lodges, then represented, believed that the harmony and well-being of Masonry in New York required that Past Masters should no longer be permitted to exercise so unlimited a privilege in the law-making body; and with a view to remedy this supposed evil, brought forward and passed an amendment to the Constitution, to the effect that in future only the last Past Master of each Lodge should be entitled to the privilege of a seat and vote in the Grand Lodge. This proposed amendment could not take effect until it was sent out to all the Lodges and approved of by a majority of them, or until passed a second time by the Grand Lodge at its annual June communication.

or the day spe
by law.

At an early
(first Tuesday
delegates and
of the seats in
about one-third
remotely from
took the vacant
or said near th
o'clock, the Gra
raised demandin
being the highes
Grand Master w
time of openin
consent that it

37

P

ed

of

ag

lut

lie

3 2

ar

7 1

vid

ing

7 1

100

ev

19

380

Gr

in

vh

ld

r't

h

od,

res

nd

od

ed

sit

101

st

tra

he

l t

hi

1 C

tte

L

1

1

1

1

1

1

1

1

rose and commenced delivering his annual report, as by law he was
duty. He had barely commenced speaking, when those who occupied
seats in front of him commenced yelling and otherwise making a loud
noise, so that it was impossible for him to proceed. The Grand Mas-
ter promptly used that emblem of power to which, in all time past,
good and bad Masons had ever yielded obedience; but, alas! its
magic power was no longer felt in the city of New York. The Grand
Master made several attempts to read his report, but each time his
voice was drowned by cries and yells. Anon, one of the rioters made
a motion that the minutes of the March quarterly communication
should be read; this, the Grand Master pronounced out of order at
that time, he having risen to make his official report. Upon this
decision the mob party commenced calling in a loud tone of voice for
the reading of the minutes of the quarterly communication of the
Grand Stewards' Lodge. The Grand Master continued to call to
order by that means known and venerated by all good Masons, but

R

ec

in

of

l

ad

up

te

for

Te

ap

l

rn

e

he

vo

a

th

ch

to

h

(a

i

as

re

th

oc

ll

ir

ds

h

a

o

ot

tl

tl

w

seated, and claimed to assume the station of chairman of the meeting.

During the whole of this time the Grand Master was vainly endeavoring by all means in his power to restore order.

In the midst of this confusion and disorder, the revolutionists went through the ceremony of electing Isaac Philips Grand Master, and the other officers of a Grand Lodge, by show of hands. In these irregular and unprecedented proceedings, the representatives of twenty-seven Lodges, situated in New York and Brooklyn, participated; and thus was the pretended re-organization of the Grand Lodge effected in the presence of the representatives of about seventy-five Lodges.

During the prevalence of these illegal proceedings, the Grand Secretary, R. R. Boyd, very justly became alarmed for the safety of the Grand Lodge funds, just received from the subordinate Lodges. He very correctly concluded, that men who, calling themselves Masons, could thus violate every principle connected with the good order of the Society, and set at naught the authority of the presiding officer, were capable of doing almost anything, he therefore intrusted the money (about two thousand dollars) to a friend, with a request that he would privately convey it to a place of safe deposit; but his movement was discovered, and straightway the box was seized and by violence wrested from the brother who had charge of it. A portion of the party proceeded to the Secretary's office, forced an entrance, and took possession of the archives of the Grand Lodge, including the seal, books, &c. &c. They also took the books from the Grand Secretary's table, and forcibly carried them off. Mr. Philips adjourned his so-called Grand Lodge until the next evening. During all this time, Grand Master Willard, and the other Grand officers present, continued to occupy their proper stations, and soon after the departure of the rioters regularly adjourned the Grand Lodge until next morning.

At the appointed time the Grand Lodge assembled at the same house, but found that the Philips' party had taken possession of the hall, having previously, it seems, rented the hall of the owner. The Grand Lodge, however, opened in a room of the same building, called the roll, and after having provided a room in which to hold the future meetings, regularly adjourned the Grand Lodge, to meet at the room so procured in the afternoon of the same day; and from day to day, with sixty or seventy Lodges represented, attended to the regular

c
ed
id
Co
we
od
ssc
od
bei
Zo
st.
lw
orn
ute
ue
r
mc
sti
vi
ste
ns
dg
est
ng
ne
rea
ist
nc
ut.
k
an
ga.
an
ave
it
sfi
ow
ffie
f.



an appeal is made to them to heal the breach and restore harmony in that jurisdiction. The other Grand Lodges seem not to pause and reflect upon the consequences of their request; they seem not to remember the Divine injunction, that repentance shall precede forgiveness; they forget that, every time gross unmasonic conduct is met by propositions for such a compromise as will operate as a reward for evil doing, encouragement is given to others who may fail to carry any favorite measure, to rebel against the legitimate authority and set up for themselves. The Philips' Grand Lodge still retains the two thousand dollars forcibly taken from the custody of the legal Grand Lodge; they have not acknowledged their error, but on the contrary they persist in pleading justification, and in denouncing and attacking the motives of every respectable and influential brother who took an active part to procure the amendment spoken of. We ardently desire to see a reconciliation of all difficulties, and a union of all good Masons, in New York; but we do not desire this at the sacrifice of principle. We wish to see the doors of the Grand Lodge kept open for the return of all penitents who will give evidence by their works that their penitence comes from the heart; but we are utterly opposed to forgiving a wrong while the evil doer is reaping the reward of that wrong; and still more are we opposed to having wrong doers return by offering them honorable stations. Let the Philips' party dissolve their spurious Grand Lodge, return the money illegally and unmasonically obtained, and then seek admission into the Grand Lodge by an open and manly acknowledgment of their errors; and this they will soon do if they are not left to expect admission on very different terms. They are now denounced, and cut off from Masonic intercourse, almost everywhere. What good can result by their keeping up their organization, and increasing their numbers, if, indeed, they shall be able to do so? Good men will not desire to be made Masons in Lodges whose members are not permitted to visit in other jurisdictions.

We will now return to the further history of St. John's Grand Lodge, and briefly allude to its final dissolution, and then close our history of Masonry in New York—in our next number.

HE DOETH ALL THINGS WELL.

I REMEMBER how I loved her
When a little guileless child,
As I saw her in the cradle,
And she looked on me and smiled.
My cup of happiness was full,
My joy, no words can tell,
And I blessed the glorious Giver,
Who doeth all things well.

Months passed—the bud of promise
Was unfolding every hour,
I thought that earth had never smiled
Upon a fairer flower :
So beautiful, it well might grace
The bower where angels dwell,
And waft its fragrance to His throne
Who doeth all things well.

Years fled—that little sister
Was dear as life to me ;
And woke in my unconscious heart,
A wild idolatry !
I worshiped at an early shrine,
Lured by some magic spell,
Forgetful of the praise of Him
Who doeth all things well.

She was the lovely day-star
That round my pathway shone,
Amid this gloomy vale of tears
Through which I journeyed on !
Its radiance had obscured the light
Which round His throne doth dwell,
And wandered far away from Him
Who doeth all things well.

That star went down in sorrow !
Yet it shineth sweetly now,
In the bright and dazzling coronet
That decks the Saviour's brow.
She bowed to the Destroyer,
Whose shafts none may repel ;
But we know, for God has told us,
He doeth all things well.

I remember well my sorrow,
As I stood beside her bed,
And the deep and heartfelt anguish
When they told me she was dead:
And oh! that cup of bitterness!—
Let not my heart rebel—
He gave—He took—He can restore—
He doeth all things well.

GRAND LODGE OF TENNESSEE.

THE Grand Lodge of Tennessee held its annual communication in the city of Nashville, commencing on Monday the 4th day of October last, and closing its labors on the Friday following.

There are one hundred and sixty chartered Lodges in this jurisdiction, having five thousand, nine hundred and seventy-four members; there was made since the last communication, one hundred and ninety-seven Master Masons; one hundred and twenty-two Lodges were represented, and one hundred and fifty-six paid dues.

M. W. A. C. Fuller, G. M., delivered an able and interesting address, from which we extract the following:

“In all my correspondence with the subordinate Lodges, I have taken occasion to urge upon them more strict investigation into the character and qualifications of applicants for the honors of brotherhood. We see Masonry prosperous everywhere—the tide of popularity has rapidly elevated our institution to its present high standing, and the part of true wisdom requires us to be exceedingly careful in scrutinizing the character of those who are to be associated with us. Remissness in this respect will inevitably lead us in the way of destruction. I am gratified, however, to say, that my admonitions have not been without their influence, and although there is an improvement, yet let me urge upon the members of Lodges to be still more strict in their investigations.

“While it affords me the greatest pleasure to inform you of the prosperous state of the Order, both within our own immediate jurisdic-

tion and elsewhere, which I doubt not will be cheering to the heart of every loyal lover of the Craft, I regret to say we also have cause for mourning. Every picture has its dark shading as well as brightest coloring. The fairest of summer days may end in clouds and storms. Who is he that, rising in the morning radiant with anticipations of happiness, can safely say that his evening will not be overshadowed with misery and darkness? Every day, yea every hour, brings its changes, following each other in rapid succession. Joy and sorrow, health and disease, life and death, are our constant companions this side of the grave. Decay is written upon all things, and happy is he who shall treasure up in his heart of hearts the great and important lesson thus taught by the works of nature to the children of mortality. The life of man is only as a vapor, fruitful with vain desires and imaginings—it is seen to-day, with another sun it disappeareth forever.

“My brethren, in common with others, we too have cause for sorrow. A ‘bright, particular star,’ has been stricken forever from the galaxy of our worthies. Death has entered the ranks of the Fraternity, and removed from the sphere of his earthly labors one whom you have frequently delighted to honor. The ‘broken column’—an expressive symbol to every Mason—has been planted in our midst. Our esteemed friend and brother, EDMUND DILLAHUNTY, Past Grand Master, has been summoned by the Supreme Architect of heaven and earth from time to eternity; and while we sorrow for the loss we have sustained, let us bow with resignation to the decree that has called our departed brother hence, and forget not that we too must sooner or later follow him to that ‘undiscovered country from whose bourne no traveler e’er returns.’ Although sudden and unexpected, the dreaded messenger of the grave found our illustrious brother fully prepared for the great change. He truly departed in peace on the morning of the 3rd day of February last, and his remains were deposited in the tomb by the Masonic Fraternity, and the solemn services our ritual enjoins on similar occasions were performed by your Grand Master in person, assisted by a large number of sorrowing brethren, who had assembled to testify their respect for the memory of the deceased. Pure in character, exalted in morals, a sincere Christian, Bro. Dillahunt possessed the confidence and esteem of all who knew him. Overflowing with love to all, his Masonic brethren received a peculiar share of his fraternal regards, and we mourn his loss, not however without the

hope of hereafter seeing him again, standing among those just ones whose habitation is 'that house not made with hands, eternal in the heavens.' His end was as calm and peaceful as his life had been eminently useful. Honored by the State, revered by his brethren, his memory will long be cherished for the bright example his life affords to all to imitate his virtuous career, so that when 'life's fitful fever is o'er,' we may like him trustingly resign our bodies to the embrace of the grave, and as surely look forward to that haven of eternal happiness where 'weary pilgrims' rest from their labors and are at rest forever. You will undoubtedly avail yourselves of a suitable occasion to express your appreciation for the memory of one who was ever a friend to the friendless, and an eminent patron of our Order. We miss his bodily presence in our assemblies, but the spirit that actuated him to deeds of benevolence still survives. Let us therefore imitate his virtues, forget all except what was great and noble in his character, and cherish his memory as a sacred inheritance."

We learn that R. W. J. S. Dashiell, who has for so long a period discharged the duties of Grand Secretary, declined a re-election. He was an efficient officer, and we take pleasure in transferring to our pages the following extract from his valedictory :

"Your Grand Secretary further states to the Grand Lodge, that since its last session, his situation in life makes it imperatively necessary for him to decline a longer continuance in the honorable office he now holds. Entering upon the discharge of the duties of Grand Secretary on the decease of our much lamented Brother, Moses Stevens, which occurred on the 2nd day of March, 1840, through your kindness I have had the honor to fill this distinguished office to the present time; and now that I am about to separate from you in my present official capacity, it affords me pleasure to look back and contemplate the many delightful and instructive meetings I have been permitted to enjoy with so many distinguished brethren from all parts of our State; and yet these pleasing associations have often been interrupted by the hand of death, and many of our brethren during my long service have closed their labors on earth and entered upon the realities of another world. Still I have been mercifully spared to record the proceedings of those who have succeeded them. How far I have discharged the great trust your confidence has reposed in me from time to time, you,

my brethren, are the best judges. If, in my long service with you, I have done that which I ought not to have done, or have left undone that which I ought to have done, I feel well assured you will allow the mantle of charity to cover my failings so far as prudence and justice will permit. I can only say, I have endeavored to discharge my duty to the best of my skill and ability, and whatever errors I have committed have been of the head and not of the heart. However, it is a pleasure to me to look back and mark the progress of our time-honored institution since my induction into the office of Grand Secretary. When I entered upon the discharge of the duties of the office, not more than eight Lodges were represented in this body, and yet that little handful of pilgrims were seen wending their way for several succeeding years to our beloved Temple to lay their offerings upon the altar of charity and good will towards their fellow men. Unwearied in their exertions they have gone on, until that little band has gathered strength and now numbers an army of one hundred and sixty Lodges. This certainly must be gratifying to every representative present, and forcibly reminds us that by patience and perseverance all things may be accomplished. And now, with this bright prospect before us, I regret exceedingly that I am compelled to retire from your service. You have long and repeatedly shown your kindness and confidence in in me, by unanimously re-electing me to this post for twelve consecutive years. This ought to satisfy the ambition of any reasonable man, and my most ardent hope is that you will select from the many competent brethren in your midst one better qualified to fill the office of Grand Secretary, and it will at any and all times afford me much pleasure to give any information within my reach respecting the affairs of the office.

“In conclusion, brethren, permit me to return to you my most heartfelt thanks for your long and continued confidence, and to express the hope that my name may be found worthy of your remembrance and a place upon your records; and when our earthly Grand Lodge is closed, may we all be permitted to meet in the Grand Lodge above and find our names recorded in the Book of Life without a stain upon a single page in the history of our lives.”

The following interesting ceremonies on the presentation of a jewel to P. G. M. Tannehill will, we have no doubt, be read with interest by every member of the Order. To no Mason, now living, is the Craft

in Tennessee so much indebted as to this venerable brother ; and we have an abiding confidence that his declining years will be cheered by the sympathies of his brethren. We may, in a future number, give to our readers an interesting episode in the life of this distinguished Mason ; for the present, we will content ourselves with the following :

“ Bro. A. M. Hughes offered the following :

“Resolved, That, in testimony of the respect entertained for the eminent services and distinguished abilities of our beloved Brother, Wilkins Tannehill, P. G. M., this Grand Lodge requests him to accept a Past Grand Master’s jewel.

“ Resolved, That the M. W. Grand Master procure a suitable jewel, and present the same to Bro. Tannehill in the name of the Grand Lodge.

“ The resolutions were unanimously adopted.

“ A suitable jewel having been procured, and information given that Bro. Tannehill was about to enter, the M. W. Grand Master appointed Bros. J. M. Gilbert and David Shropshire (the oldest brethren present) a committee to conduct Bro. Tannehill into the Lodge room, when he was addressed by the M. W. Grand Master as follows :

“ Bro. TANNEHILL : I have been requested by a unanimous vote of your brethren, in Grand Lodge assembled, to present you in their name this Past Grand Master’s jewel, as a token of the esteem in which your eminent services in the cause of Free Masonry are held by the Fraternity in this jurisdiction. You have long been actively engaged in disseminating the pure principles of the Order, and to your unceasing labors may be attributed in a great degree the prosperity now enjoyed by our subordinate Lodges.

“ I feel peculiar pride in being made the agent of the Grand Lodge on the present occasion, not only that it is the unanimous request of my brethren, but because I have known and can fully appreciate your laborious efforts in behalf of our beloved Institution, and I know of no one more worthy of the cordial esteem of its members. In their name, then, I request you to accept this appropriate mark of their approbation, and let the emblems engraved thereon remind you of the fraternal regard which prompted the gift. May the All-seeing Eye ever watch over and guard you from every danger, and may you fully enjoy the precious promises recorded in the Great Light of Masonry. May He who is a strong tower of defense to all who put their trust in Him, be ever present to bless you.

“ Take this jewel, my brother, and when life’s weary pilgrimage

with you shall be brought to a close, let it be a highly prized legacy to your children; and when they look upon it, may they be reminded that the memory of the just man is ever blessed, and stimulate them to practice the virtues of their venerated sire.

“To which Bro. Tannehill replied :

“MOST WORSHIPFUL GRAND MASTER: The presentation of this beautiful emblematic jewel, so unexpected and unlooked for on my part, and the complimentary and courteous terms in which you, Most Worshipful, have been pleased to communicate the resolution of the Grand Lodge, are so overwhelming and embarrassing, my bosom swells with emotions I cannot command words adequately to express.

“Although in the presentation you ‘do me honor overmuch,’ I receive this jewel with unfeigned gratitude, as a testimonial of the approbation of the Grand Lodge of my past Masonic life, and of my efforts to disseminate the noble principles which have characterized our Order through a long series of ages—principles which commend themselves to my heart, and my conscience approves. I will wear it on all suitable occasions with pride and pleasure, and will transmit it, as you desire, to my children, as a testimony of the esteem and regard of my brethren. When I look upon it in after days, it will recall many pleasing and interesting reminiscences of my long and intimate connection with this Ancient and Honorable Fraternity: and when I contemplate its form, and its emblematic devices, it will revive in my memory the most prominent principles of our Institution, which have been so appropriately alluded to by you, Most Worshipful Sir, which I trust will stimulate me to pursue with renewed ardor the great tenets of our profession, founded as they are upon the precepts and injunctions of Eternal Truth laid down in the ‘Great Light of Masonry’—precepts which should be the guide of every Mason, and which lead to everlasting happiness in the world to come, whither we are all hastening.

“Most Worshipful Sir and Brethren, my earthly pilgrimage is fast drawing to a close—my days of usefulness are past—and I cannot hope to repay the many acts of kindness and consideration I have received at your hands. The infirmities of age and the inroads of disease have shattered my constitution and enfeebled my frame. I now feel that I am but a decayed and withered branch of the glorious.

VOL. VIII—14.

tree of Free Masonry, which has spread over islands and continents wherever civilization has displayed its banner, scattering the beneficent fruits of Charity, Friendship, and Brotherly Love. Under its shadow I have calmly reposed in days of prosperity, and have enjoyed its shelter when depressed by adverse fortune.

"Whatever may be my future lot in life—whether my days be few or many—whether they be adverse or prosperous:—I shall look back upon this day as the proudest of my life, and I shall bear with me to the last moment of conscious existence the recollection of the numerous acts of kindness and the manifestations of respect I have received at your hands.

"In a few days we will separate, never, perhaps, to meet again on earth. May you, brethren, enjoy peace and happiness in this world! May your future life be guided by the spirit of our Order, ever bearing in mind that 'death is inevitable—the fame of virtue immortal.'

"I again tender you my heartfelt thanks for this beautiful evidence of your regards."

The report of the committee on the death of P. G. M. Dillahunt, is a just tribute of respect to the memory of a good man and Mason, and we readily give it a place in our pages :

"The following report was received and read :

"ON THE DEATH OF EDMUND DILLAHUNTY, P. G. M.

"The committee to whom was referred so much of the address of the M. W. Grand Master, as relates to the death of Brother Edmund Dillahunt, Past Grand Master of this Grand Lodge, with instructions to report what action shall be taken by the Grand Lodge in token of their respect for his memory, have had the subject under consideration, and submit the following report :

"Your committee do not find that it was ever a custom among the ancient members of our Order, nor do they believe it accords with the feelings of the Fraternity at the present day, to imitate the example of those who have sought to perpetuate the memory of their illustrious dead by the erection of massive columns of marble or brass. Masonry, in all its workings, has ever been unobtrusive and retiring; and while in dispensing her charities she lets not her left hand know what her right hand doeth, so in her testimonials of regard for those departed worthies who have honored her institutions by their wisdom

and illustrated her precepts by their example, she prefers a tribute at the altar of the *inner*, to those demonstrations that only strike the senses of the *outward* man. A simple and imperfect expression, therefore, of the feelings of every true Mason in Tennessee in reference to this sad dispensation, to be laid away in a durable form among the records of the Lodge, that they may be seen and read by coming generations, when those whose hearts are now the seat of these feelings shall have passed away, is all your committee propose.

“That truthful portrait which so appropriately adorns the walls of our hall, and which has been looked upon with so much pride, mingled with so much sorrow, by every member in attendance at our present meeting, placed there, as it is, by order of this Grand Lodge at its last communication, testifies in the strongest manner to the esteem in which Brother Dillahunt was held by the Fraternity of Tennessee when living, and the heart-felt sorrow with which the intelligence of his death penetrated the bosom of every Mason, evince their brotherly love, now he is dead.

“To Bro. Dillahunt, more than any one else, (except it may be that father of the Order in this State, P. G. M. Wilkins Tannehill,) is Masonry in Tennessee indebted for her present unexampled prosperity. In those days of Masonic adversity which ‘tried men’s souls,’ he stood forth almost solitary and alone, the unwavering friend and eloquent advocate of our Order. Elected Grand Master shortly after that time, when thick darkness had enshrouded our entire Masonic horizon, and when the few lights that still flickered dimly around our altars were situated at points so distant as to afford each other little or no mutual aid, he immediately applied himself to the work of reviving old and starting up new Lodges with a zeal and energy never surpassed in the history of Masonic labors. In the midst of accumulated public and private business, he visited nearly every Lodge in the State, and wherever he went new life and vigor were at once infused into the work, so that when he retired from that office which he had held with so much honor to himself and profit to the Fraternity, one continuous blaze of Masonic light illuminated our State throughout its length and its breadth. The impetus given Masonry by him, awakened such a lively interest in the cause as has placed Tennessee, within the last few years, among the very foremost States of the Union in Masonic prosperity. Nor is it as a Mason, alone, that we remember Bro. Dilla-

hunts with feelings of so much lively interest. In the private relations of life, the affectionate husband, the faithful friend, the devoted Christian; in his public duties, the true and trusty advocate—the firm, the enlightened and independent judge; his bright example challenged the admiration, and his kind heart won for him the best and strongest love of all who knew him. His efficient labors in promoting the cause of education generally, and as one of the principal founders of Jackson College, in particular, will cause generations yet unborn to rise up and call him blessed. His bold and manly advocacy of the cause of Temperance, the wide-spread influence of his example and labors, standing as he confessedly did the very foremost in the temperance movement in Tennessee, will hand down his name to the lovers of temperance and morality to the latest hour of recorded time.

“But it is appointed to man once to die. In the midst of his usefulness, and while prosecuting with unequalled industry his diversified labors on earth, Bro. Dillahunty was summoned to partake of those *refreshments* in that ‘house not made with hands eternal in the heavens,’ prepared by our Grand Master above, for those who, like our departed brother, have been true to themselves, to their brethren, and their God. Yet the pain with which our sorrowing hearts have been stricken by the removal from our presence forever of the brother whom we mourn, is greatly alleviated by the confident hope that he is now a worthy member of that Lodge ‘where the wicked cease from troubling and the weary are at rest.’ And our loss is greatly repaired by the influence of his bright example, and the fond recollections of his many virtues, which cluster around the hearts of his surviving brethren — recollections to which they will cling, and which it will be their melancholy pleasure to cherish till time with them shall be no more.

“Your committee, therefore, recommend the adoption by the Grand Lodge of the following resolutions:

“Resolved, That we deeply lament the irreparable loss we have sustained in the removal by death from our brotherhood of our late Past Grand Master, Edmund Dillahunty, so long a worthy and distinguished member of our Order. He died as he had lived, an honor to himself, a blessing to the community, a patriot, a statesman, a philanthropist, and a Christian. In his death the State has lost one of her noblest children; the bench, one of its ablest jurists; the social circle, one of its brightest ornaments; and all the moral and benevolent enterprises of the day, their most talented and devoted advocate and friend.

“Resolved, That the Grand Secretary of this Grand Lodge be instructed to transmit,

under the seal of the Grand Lodge of Tennessee, a copy of this slight tribute of our respect and esteem to the family of our late deceased brother, with the assurance of our heart-felt sympathy in their heavy bereavement.

“T. W. TURLEY,
J. P. CAMPBELL,
J. A. RICHARDSON.

“The foregoing report was unanimously adopted.”

Bro. C. A. Fuller from the Committee on Foreign Correspondence made a report, from which we extract the following comments on a resolution of the Grand Lodge of California, in relation to non-affiliated Masons. Bro. Fuller says :

“The right of every brother to withdraw from membership is unquestionable, but it is unjust to those who contribute to the funds of a Lodge that the same should be expended for the benefit of brethren who neglect or refuse to bear their share in the burthens of a Lodge, when their means will permit them to do so without any disadvantage to themselves.”

We deny that the right of brethren to withdraw from membership in a Lodge is unquestionable, and we fraternally ask for the authority guaranteeing such right. We have frequently heard brethren, some of whom ought to have known better, contend that Masons had a right to demit from Lodges when they pleased, and that by so doing they forfeited no right which they before enjoyed of a general character—that taxing such was unconstitutional, &c. To all such we submit the following from Anderson’s Constitutions :

“ART. VI. No set or number of brethren shall withdraw or separate themselves from the *Lodge* in which they were made, or were afterwards admitted members, unless the *Lodge* become too numerous; nor even then, without a dispensation from the GRAND MASTER or *Deputy*: and when thus separated, they must either immediately join themselves to such other *Lodges* that they shall like best, or else obtain the GRAND MASTER’S *warrant* to join in forming a *new* Lodge, to be regularly constituted in good time.”

See also *Masonic Signet*, 2nd Vol., page 144.

We now ask whether the law, as laid down in the above article of the Ancient Constitutions, has any claims to our obedience? and if it has, whether our brethren are justified by the teachings of Masonry in advocating a contrary doctrine?

The Grand Lodge of Missouri has a law in accordance with the above, and we hope to see the time when every Grand Lodge in the United States will insist on the strict enforcement of this salutary regulation.—[Junior Ed.

THE OUTCAST.

BY MRS. PHEBE CAREY.

She died at the middle of night—
And brother nor sister, lover nor friend,
Came not near her their aid to lend,
Ere the spirit took its flight.

She died at the middle of night—
Food and raiment she had no more,
And the fire had died on the hearth before—
'Twas a pitiful, pitiful sight.

She died at the middle of night—
No napkin pressed back the parted lips:
No weeper, watching the eyes' eclipse,
Covered them up from sight.

She died at the middle of night—
And there was no taper beside the dead:
But the stars through the broken roof o'erhead,
Shone with a solemn light.

She died at the middle of night—
And the winter snow spread a winding sheet
Over the body from head to feet,
Dainty, and soft, and white.

She died in the middle of night—
But if she heard, ere her hour was o'er,
"I have not condemned thee—sin no more,"
She lives where the day is bright.

M. W. B. D. HYAM, G. M., AND THE GRAND LODGE OF CALIFORNIA.

WE have received the proceedings of a called communication of the Grand Lodge of California, assembled for the investigation of certain charges preferred by California Lodge, No. 1, affecting the Masonic character of the Grand Master of that State. Connected with the proceedings is a communication from the Grand Master, in which he attempts a defense of the acts charged against him. In order that our readers may understand somewhat of this novel, and we believe unprecedented case, we insert the charges, as also the resolutions adopted by the Grand Lodge, together with so much of the defense as we deem necessary.

The following are the charges :

“ Besides other imputations that have been presented to the committee's notice, injurious to the Masonic standing of the Grand Master, the following allegations are embraced in the complaint of California Lodge :

“ 1st. That Grand Master B. D. Hyam, on the night of the 25th June last, assembled several Master Masons in a house not devoted to Masonic uses, and there conferred the three degrees of Masonry upon an individual who had been duly rejected as a candidate, on the 3rd day of the same month, in California Lodge, No. 1, in the presence of the Grand Master ; and that those degrees were given purposely in a covert manner and in a spirit of malice toward the Lodge in which the candidate had been so rejected.

“ 2d. That the Grand Master, on another occasion and in a similar manner, conferred the Masonic degrees upon a candidate who had been rejected in Mountain Shade Lodge, No. 18, receiving a fee of one hundred dollars therefor.

3rd. That on another occasion, in the near vicinity of working Lodges, the Grand Master, in known opposition to the desires of the Fraternity, and without any good reason, much less necessity for so doing, made Masons at will, receiving fees for the work and appropriating them to his own use.

“ 4th. That the Grand Master has entered a working Lodge as a

visitor, interfered with its proceedings, refused to obey the gavel, when called to order, and treat the Master with the respect due to his office, used language unworthy a brother, and otherwise conducted in an unmasonic manner."

The following are the resolutions adopted :

"Resolved, That Grand Master B. D. Hyam has, since his elevation to the office of Grand Master, been guilty of conduct unbecoming his high station and tending materially to disturb the harmony and prosperity of the Fraternity within his jurisdiction, and has therefore merited the unqualified reprehension of this Grand Lodge.

"Resolved, That upon his return to this State, from which he is now temporarily absent, Grand Master Hyam be requested to permit the Right Worshipful Deputy Grand Master to discharge the functions of Grand Master during the remainder of the present Masonic year.

"Resolved, That the Grand Lodge request each Lodge under its jurisdiction to appoint a committee to notify Grand Master Hyam of the proceedings of this convocation, and induce him to comply with the terms of the foregoing resolution."

The following is from the Grand Master's defense:

"It is true Mr. H. M. Lewis was rejected by that Lodge in my presence.

"It is true Mr. C. D. Aiken was rejected by Mountain Shade Lodge, No. 18, and afterwards made by me.

"It is further true, I made two other Masons at Goodyear's Bar, some six or seven miles distant from the seat, and beyond the jurisdiction of that Lodge, and received fees for the three latter, as the report of the 'called meeting' set forth. But to all these 'CHARGES' an unequivocal explanation can be given.

"The committee, or part thereof, to whom Mr. Lewis' application was referred, informed me, 'THAT HE SHOULD BE BLACK-BALLED,' and influences used to effect it on the ballot.

"It was done, and for what cause? Forsooth, because he had changed or rather transposed his name, prior to leaving the Atlantic for this State in 1849, from H. Lewis Moses to H. Moses Lewis.

"The persons most interested in him, some days after furnished me with a petition respectably signed, as herewith shown, (see petition No. 1,) soliciting me to make him a Mason, and among the signers are some whose Masonic knowledge gave them assurances, they were acting no way in violation of those sacred duties which form the line and rule of their actions, and not contravening either a prescribed or constitutional right. Due care was taken by me to investigate his character, (as by documents appended 2 and 3,) and to his credit be

it said, the tongue of rumor cannot trumpet forth aught against his fair fame, and I felt satisfied he was a good citizen.

"When convened on the night of the 25th of June, I had, in common with *all* the signers to the petition, and *others* who were in attendance to assist, a desire to perform the ceremony in the hall devoted to Masonry, but it was occupied by another Lodge, as the 'report of proceedings' bears testimony to, and it was concluded to adjourn to a place to carry it out, of all others the most sanctified for the purpose, and where I convened an '*occasional Lodge*,' and being assured by **ALL PRESENT** (some ten or twelve brothers) that **THEY** were willing to proceed, that I concluded to comply with the request.

"In this, can any evidence be adduced that I have committed an act of '**TYRANNY**' or '**MALICE**' against California Lodge, No. 1; or of '**WANTONLY ABUSING THE GREAT POWER AND TRUST REPOSED IN ME**'? or '**VIOLATED MY MASONIC OBLIGATIONS, IN ACTING CONTRARY TO THE KNOWN WISHES OF THE FRATERNITY IN DISTURBING THEIR PEACE, HARMONY OR PROSPERITY**'? or '**ACTED IN BAD FAITH TO CALIFORNIA LODGE, NO. 1, AND THE FRATERNITY IN THEIR JURISDICTION**'?

"In the case of Mr. C. D. Aiken, while on an official visit to Mountain Shade Lodge, No. 18, about two hundred and fifty miles from this city, application was made to me by several members thereof, to instruct them by what procedure the negative vote could be taken from the applicant aforesaid, the brother who blackballed him being desirous of retracting his objections, and the Lodge of seeing him among its members. My reply was simple, and I instructed them, if the brother (Green) stated his desires in open Lodge, when we met at night, and it received the concurrence of the members, there could be no obstacle.

"It accordingly was done, *in open Lodge*, by Bro. Green. The W. M., officers, and a large attendance of members being present, (Bro. Loder, of New York, also in Lodge, see his statement Doc. No. 4,) the retraction was made, when I was solicited to make him (Mr. C. D. Aiken) in open Lodge, then and there assembled; as much to exemplify my work, as to enable the Fraternity to have him made by virtue of my presence and authority.

"And where again, would I ask, is there any evidence of '*tyranny*' or '*malice*' to an individual Lodge, or of '*wantonly abusing the*

which should always be, when a brother stands charged, charge even were tenable, and be based on such solid facts, as to be able to bear the most rigid scrutiny, without a possible chance of being contradicted.

“Numerous brethren (some twenty, or more,) residing at Good-year’s Bar, beyond the jurisdiction of Mountain Shade Lodge, No. 18, in a body solicited me to make two worthy men, who were, as I understood them, about to leave their region for the South, (and where no Lodge existed,) during my presence among them, and they were made in an ‘*occasional Lodge*’ by me, in the presence of twenty or more brothers, and by their ‘*unanimous desire and consent.*’ Among these brethren were several of long standing, and intimate acquaintance with the ‘landmarks’ of the Order, whose hair had grown gray in the service thereof, and who had lived and served under its banners at a time when ‘*Masons’s souls were tried,*’ and ‘*who have borne the heat and burthen of the day.*’ In this I can see no injury to the Craft, no wrong done, or that ‘*IN KNOWN OPPOSITION TO THE DESIRES OF THE FRATERNITY, AND WITHOUT ANY GOOD REASON, MUCH LESS NECESSITY FOR SO DOING, HAVE I DONE AUGHT EVIDENCING ‘TYRANNY’ OR ‘MALICE,*’

“It would have been more in keeping with that strict ‘*Charity*’ which the secrets of our noble Order inculcate, to have awaited the result of my year’s labor, and of the report I have, by constitutional provisions, to yield at our next annual sessions. The appropriation thereby shall never rise in judgment against me, and I conscientiously believe, I have the ‘*constitutional and inherent right*’ to be allowed some little discriminating power therein, and it would have been sufficient in season next May, when my report was made, for any brother to have carped and caviled at my acts, before arriving at conclusive construction that ‘*they would be in any wise misappropriated*’ or ‘*applied to my own use.*’

“The W. M. and others of California Lodge, No. 1, if they have maturely weighed their copy of report of their committee, will not, I feel assured, be abashed when I remind them, that about ten or eleven months ago, and just prior to W. M. Knott’s elevation to the East, that very Lodge solicited the interposition of my ‘*official power,*’ to permit them to progress by dispensation, in conferring the degrees on Bro. J. King of Wm., who had been ‘*blackballed*’ in their Lodge for the second degree; and which I granted, on Bro. R. F. Knott declaring in open Lodge that he withdrew the objections held by him against the young brother. By all parity of reasoning, if I am wrong in permitting Mountain Shade Lodge, No. 18, to solicit me similarly, and by their ‘*unanimous request*’ making Mr. C. D. Aiken, so also, must I have transcended my duties in permitting Bro. J. King of Wm. to have progressed in California Lodge, No. 1; and yet, strange to say, he (Bro. King) is one who is to sit on judgment on me, for an act perfectly analogous, and the bearings of which I much fear he is not capable of digesting. Of the right of California Lodge, No. 1, to sit in judgment on the acts of its Grand Master, I am at a loss I must confess to know, and desire to be instructed, where that power is derived, as I find nothing written, oral, or constitutional, whereby that authority is vested in them: and if any Lodge is endeavoring or attempting to act ‘*the Censor of Masonry*’ in this State, I would fraternally suggest to it to pause, and proceed no further in a task that inevitably must be injurious to itself and detrimental to the best interests of the Order.

“On page 8th, ‘called meeting,’ the following resolution (4th) requires some explanation from me. It is true I entered a working Lodge (California, No. 1,) during its sessions on the first Thursday

presume has read, '*THE GRAND MASTER HAS FULL AUTHORITY AND RIGHT, NOT ONLY TO BE PRESENT, BUT ALSO TO PRESIDE IN EVERY LODGE, WITH THE MASTER OF THE LODGE ON HIS LEFT HAND,*' and by the 10th declaration of assent to the ancient charges on a Master's installation, I wonder how any W. M. should act in so direct contradiction to what he promises, as the narrative will hereafter set forth.

"Assuming this doctrine to be correct as to the '*rights of the Grand Master,*' and that he can exercise them on all occasions on entering a Lodge '*officially*' or otherwise, I cannot discover how I can be, or how I am to be considered a '*visitor,*' at any time that I visit any Lodge in my jurisdiction, and unless solicited, invariably allow the W. M. to preside; or on what grounds the resolutions 4th, on page 8th, is predicated, with no further testimony before my brethren '*that any overt act*' had been committed by me. But if the report does not set forth facts that would offend the sensibilities of those who have taken so active a part against me, and whose names naturally must have been brought before the bar of Masonic opinion, I will not shrink from the responsibility of unvailing the mystification with which this resolution is enshrouded, nor endeavor to fall back at

in regard to the correctness of the applicant's statement, prefacing the subject with good and cogent reasons for my so doing. On this, Brother W. D. Fair rose, and called the '*Grand Master*' to order. The W. M. '*came down with his gavel.*' I appealed to the good sense of the Lodge, but I regret to say without avail. The W. M. replied to me, and the unmasonic and unworthy language, which it is hinted I used, was, I am constrained to say, made the theme of the W. M. and sundry other brothers, who I cannot claim as friendly disposed toward me. There is abundant proof to the veracity of this statement, by brothers of that Lodge who were present.

"On the calm and deliberate reflection of the quiet of my chamber during that night, I saw no alternative but to suspend from his office the offender (the W. M.) against a well established landmark, and this I too plainly see is the groundwork of all that has transpired subsequently. Had the wiser and calmer counsels of the Senior Warden, Bro. P. W. Shepherd, prevailed, much that unfortunately transpired that night would have been obviated, and the interposition of my lawful authority rendered unnecessary.

"But I, to protect the trust reposed in me, by those who considered me worthy and eligible to perform the duties thereof, which, if fearlessly carried out, it would appear, is only to involve a Grand Master into receiving the violent and bitter denunciations of those he would at all times feel pleasure in communing with, and therefore was constrained to suspend the W. M. To convince the Fraternity in this city, I had no desire to mar the prosperity of any Lodge, I reinstated him a few days afterwards, and then fervently hoped *all* the past had been buried in oblivion, and washed out by the waters of Lethe. But, alas! very few days elapsed, before a '*convention*,' so called, of affiliated and '*non-affiliated*' brothers, met, to use the expression of one of its members, '*to skin me alive!*'

"This informal meeting, without the slightest semblance of authority or Masonic form, met the 27th June, at 2 o'clock, P. M., to deliberate on the '*outrage*' I had committed, by making Mr. W. M. Lewis at sight. It is true I was informed orally, that the meeting was to be held, but having so recently noticed the unguarded language that was used towards me, I hesitated to meet with them: firstly, I knew not by what authority it convened; and, secondly, I deemed it subserving the best ends and intentions of the Order by keeping absent.

departure for the Atlantic States (say next morn) my presence and explanation might set all right.

"Doing violence to my own feelings I acquiesced, but in this I committed a *great wrong* to myself. I explained, expounded the Constitutions, old and local, but naught that I could adduce would satisfy—*nothing but my resignation would suffice*, and resolutions passed, 'that a copy of their proceedings should be transmitted to all Grand Lodges in the world.' Whether they were so or not, I know not.

"I am not aware that I could be held amenable to the body aforesaid, for any official act committed by me, or that 'non-affiliated' brothers could, by any reasoning, be allowed to sit in judgment on me, or vote '*en masse*' on any motion incident to the said meeting. '*Yet so it was!*'

"But the committee of the called sessions of the Grand Lodge, threw out accusations broad-cast against me. They say, '*the evidences of the truth are conclusive.*' '*The facts were substantially admitted by the party accused,*' *Confession made, &c. &c.*' page 8th.

"I truly regret that my brethren, taking advantage of my absence—(leaving as I did, to gather around my fireside her—alas! now no more—to whom I owed a more sacred duty than Free Masonry, and

opportunity of that they will done me.

"Of the *fe*
'*despotic*' *a*
sire may not
the members
entertained, f

pronounced,) less have no the late unfor less, fraternal placed in their ate the offenses reprehend with

"To the im sides other i have preferred ment' on me keeping with N were, and not sessed of the

Al

f
ad
un
da
da
up
to
tl
I
t
ls

lis
n
n
e
I
er
k
e,
o
ll
er

a
t
re
et
t
n
g
rd
o
b

m
y

SATION OR IMPUTATION' that can be leveled against me, but can be proven to be the effect either of invidious malice, or a desire to injure me, if possible, in the estimation of my Masonic friends and brethren. Not an imputation or accusation, when deprived of the feeling that surrounds it, but will appear so puerile, as to recoil on the originator, and share the fate of those brought forward last May. *'A sound conscience is a wall of brass.'*

"It is a remarkable, yet nevertheless a true, fact, that of *all* the numerous Lodges that have been ushered into existence in this State since 1850, and of which many were given birth to by me, and visited by me, both as G. M. and D. G. M., naught has ever intervened to mar those fraternal and friendly feelings or relations that should at all times exist in the Fraternity, more especially between the Grand officers and those of subordinate Lodges with their respective members: but it is too well known by me, and too apparent to many in this State, as will also be seen by brothers elsewhere, that the source of all Masonic difficulties has arisen in California Lodge, No. 1, and not, I solemnly declare, from my seeking. And if, when present in any Lodge, errors are committed, or unconstitutional proceedings resorted to by it, I must and do contend, that I, as well as any brother, whether an officer or not, has the undoubted right secured to him by virtue of his office, or his rights as a Mason, to correct them, and, if pertinaciously persisted in, to interpose that authority which will prevent a recurrence. In this opinion I feel assured I shall be borne out by ALL the Grand Lodges in the world. But, forsooth, because that authority is exercised when needed, I am to be DENOUNCED, and the Craft thrown into confusion.

"Having reviewed all these matters, I must now offer some views on the called meeting of the Grand Lodge in August last. I am led to the conclusion of different decisions than those offered by the committee of that body, and of the indorsation thereof by their '*acceptance.*' If I understand 'FREE MASONRY,' I know of no argument that can be adduced whereby we are permitted to infringe on any of '*those constitutional landmarks*' co-equal and co-existing with the foundation of the Order, and which makes it so universal in its application wherever practiced or instituted; and that although this age may be a progressive one, and various brothers be at all times ready to advance views antagonistical to those '*EARLY LANDMARKS*'

1

V.

o

d

rt

k

a

c

d

he

re

8

—

i

ha

t

,

ge

g

ar

ill

,

av

ar

b

h

o

h

e.

r

w

ha

ra

b

on

ri

t

g

Lodge, should be unwilling to retract, but rather prefer to throw on me the task of explaining my true position, or were fearful on my return, that I would pursue them in revenge, and act in the way that would indeed bring down the indignant feeling and due reprobation of the 'Masonic world,' were I weak enough to allow my passions to run beyond the '*bounds of subjection.*' "

It will be seen, by the foregoing, that the Grand Master of California claims to have acted "by the inherent rights of a Grand Master from time immemorial — by the opinions of sister Grand Lodges — by the Ancient Constitutions — and by the opinion of able Masonic writers and commentators." We wish the Grand Master had been more specific with his authorities. For example, who was the first Grand Master that exercised the right of making Masons at will; we would be much pleased if he had given the constitution, or the page, on which it may be found where the right of "making Masons at will" is taught, as a right inherent in a Grand Master. Is this constitution to be found in Anderson or Preston? is this doctrine recognized in the History of the Grand Lodge of England, from its re-organization to the present time? or have we to go back to those written landmarks of the Order, the Ancient Charges, which have come down to us from so early a period that their origin is lost in obscurity. We have searched them carefully, and in them find nothing which justifies such doctrine.

That *one* Grand Lodge in America recognizes the right of a Grand Master to make Masons at will, and that in so doing he may dispense with assistance, is too true: and we have no doubt the doctrines recognized in that jurisdiction have had considerable influence on the course which the Grand Master of California has thought proper to pursue.

There is also *a* Masonic writer in this country who approves of the doctrine of inherent right, as above claimed; but we deny that such a doctrine is taught or recognized by the Traditions or Constitutions of Ancient Craft Masonry; and outside of these, no other secret constitutions or laws, affecting or regulating rites called Masonic, can be recognized as authority.

The Grand Master appears to lay much stress on the terms, "special," "called" and "occasional Lodges," which may be found in the History of the Grand Lodge of England.

We respectfully submit that, the fact, that occasional Lodges were held in England and Masons made therein, forms no criterion for the action of the Grand Masters in the several States of this confederacy. To our readers who are acquainted with the history of England, it will at once appear that, owing to the existence of a monarchical government in that country, and the reverence with which all classes of the community were taught to look on royalty, a commingling of the crowned head or princes of the blood royal with the people was deemed derogatory, tending (as a writer of the last century has it) to weaken that profound awe and respect with which every member of the royal family should be regarded. That such sentiments should have any influence in the affairs of Masonry we regret; but it is a fact, which we think cannot be controverted, that the wish of royal personages to connect themselves with Masonry, after its revival in 1717, first gave rise to occasional Lodges.

The first of these Lodges held in England, was under the Grand Mastership of Lord Lovel, in 1731, in which Francis, Duke of Lorraine, afterwards Emperor of Germany, was "advanced to the third degree;" as was also, at the same time, Thomas Pelham, Duke of Newcastle. In 1757, Frederick, Prince of Wales, father to George II, was made at an occasional Lodge convened for the purpose, over which Dr. Desaguliers, D. G. M., presided, assisted by several other brethren. In 1766, the Dukes of Gloucester and Cumberland, brothers to George III, were made in occasional Lodges, over which Lord Anney, G. M., and his Deputy, Gen'l Salter, presided. In 1787, the Prince of Wales, afterwards George IV, was made at an occasional Lodge, over which his uncle, the Duke of Cumberland, Grand Master, presided: and in the same year, the Duke of York, brother to the Prince of Wales, was made at an occasional Lodge over which the Grand Master presided.

It will be seen that, at all of the above so called occasional Lodges, the Grand Master for the time being, or his Deputy, presided, assisted by one or more Grand officers, and members of the Grand Lodge; they were, we believe, to all intents called or occasional meetings of the Grand Lodge, convened for the especial purpose of making one of the royal princes, (for all thus made, with the exception of the Duke of Lorraine and Newcastle, were members of the reigning dynasty,) and for reasons of State, it might have been deemed impolitic to make them in a subordinate Lodge. When we call to mind the

If we are correct in our views, in relation to occasional Lodges, and the reasons why they had been called into existence, what arguments can be adduced why such Lodges should be called in this country?

But what connection do those Lodges bear to the one held by the Grand Master of California, for the making of Mr. H. M. Lewis? Why none whatever. An individual petitions a chartered Lodge for initiation — his petition is rejected — and the Grand Master, on the written request of some eight or ten Masons, members of different Lodges, makes this rejected man a Mason, convening an occasional Lodge for the purpose; and when questioned on this illegal and unmasonic act, attempts to justify himself by claiming it as an *inherent right* in him, as Grand Master, to make Masons at will.

We have read many a labored argument, advocating the inherent rights of G. Masters to make Masons at will. We have also, in our day, read equally labored as well as learned treatises on the divine right of kings. We believe in neither. And whilst we would not, if we could, deprive a Grand Master of a single right with which he is invested by the constitutions and usages of the Order, we should be loth to recognize in him powers of such a nature as would place him above and beyond the reach of those to whom he owed his elevation. All men are tyrants if possessed of unlimited power; and the safety, well-being and perpetuity of our Institution, require that every officer of the Order should be within reach of our laws. We are induced to

submit that the propriety of it, inherent right or number of Grand Lodges, degrees in A power is a gr

We do not against him but we believe laws and usages, the duty, opportunity of on the consequence and when too acknowledging rights—two fe

Again, this Lodge—waive continue the called to order

We hold time could be bound to obey

f l

vis

th

l, p

be

f a

me.

f l

y c

ma

wit

ster

reg

por

sor

th

G

ice

fas

, a

lid

van

ght

ed t

ws

e c

of

rig

—

g l

l A

any

he .

led

to

ien

ht

the *Signet*; to the pages of which he has written at length. We have reason to believe his opinions on these subjects remain unchanged.

As the Grand Master may wish to ascertain the opinions of the Grand Lodge of Missouri, on the right of making Masons at will, we submit the following resolutions, appended to the report of the Committee on Foreign Correspondence, (of which the Editor of the *Signet* was Chairman,) and adopted by the Grand Lodge at its annual communication in May, 1850 :

"Resolved, 1. That any legally constituted Grand Lodge has the right to confer either or all the three first degrees in Masonry ; but it is inexpedient to exercise that right.

"Resolved, 2. That under the present system of Grand Lodges, the Grand Master has not the right to make Masons at sight, nor convene a Lodge for that purpose, unless said power is given him by the Grand Lodge over which he presides."—[Proceedings, 1850. "Masonic Signet," Vol. III, p. 125.

—[Junior Ed.

REFLECTION.—Every man deeply engaged in business, if all regard

WHERE SHALL WE FIND A TRUE COPY OF THE ANCIENT CONSTITUTIONS OF MASONRY?

BY THE EDITOR.

[CONCLUDED.]

WE have now given every word of the "Old Charges" or Ancient Constitutions contained in Anderson, and we have skipped about and brought forward everything from the Ahiman Rezon which bears any resemblance to the original; and yet we have not given the one-half of what, in that book, is called the Ancient Constitutions. Not thinking it proper to insert the balance here, we will mention the subjects treated of under separate heads—viz., Private Duties—Instructions for Candidates—Proposing Candidates—The Candidate—Secretary of a Lodge—Treasurer—Deacons—Stewards—Tyler—Number to be Initiated; *Of Grand Lodges in General*—The Election of Grand Master and other Grand Officers, down to Pursuivant, including Grand Visitations; and then the author branches out upon the business of the Grand Lodge, &c. &c.

Now, who can fail to see that what has generally been regarded as the Ancient Constitutions of Masonry, in the Ahiman Rezon, is nothing more nor less than the Constitution for the government of the Athol Grand Lodge, adopted in 1772, more than fifty years after the compilation of Anderson. We believe nearly all the Grand Lodges in the United States have a code of laws which they call the constitution, and another code called the by-laws; and thus it was with the Athol Grand Lodge; they extracted as much from the Ancient Constitutions as suited their purposes, and added thereto rules that had never been heard of as constituting portions of the fundamental law. This Constitution, as drawn up by Dermott, and adopted by his Grand Lodge, was sent out and made the paramount law of all the Provincial Grand Lodges established by that body; and hence, in all the States of this Union where the Ahiman Rezon has been re-published, it was not only looked upon as containing truly the Ancient Charges, but for many years it seems not to have been known that any higher authority existed. Indeed, if we may judge by the extensive quotations made

nevertheless contains all the principal features of the code furnished by Cole, or rather the Grand Lodge of Maryland. Except the additions spoken of, Smith's Ahiman Rezon is evidently taken from Dermott's of 1772, and doubtless was the first re-publication of that work in the United States. We may add, that the copy we have is the same which was, by the Grand Lodge, dedicated to Gen'l Washington, at which time Dr. Smith was Grand Secretary and certifies the dedication. And we take pleasure in further adding, that the edition of this old work ordered to be published by the Grand Lodge of Pennsylvania in 1826, *excludes every word of the Ancient Constitutions, so called, of 1783*, and in lieu thereof, a true copy of the Ancient Charges word for word as they are found in Anderson is inserted. Pennsylvania, therefore, for more than a quarter of a century, has been governed by the true, unalterable landmarks of Masonry; and, but for the name Ahiman Rezon, no one would conclude from the present Constitutions in use in that Grand Lodge, that there had ever been any connection with or similarity to the spurious or Athol Grand Lodge. But we proceed to make the extracts from the old copy of 1783:

"Sec. 1.—Concerning God and RELIGION.

"Whoever from love of knowledge, interest, or curiosity, desires to be a Mason, is to know that as his foundation and great corner-stone,

CHARGED to
agree; leavin
ular modes an
good men an
ious names o
precept of 'C
would that all
"Thus, si
great articles
the brethren
into one body
distance; the
tions of RELIG

From the for
amplifying, or
the one or the
taught by our
mon, and that
Masons in the
originally call
whether there w
tians and anoth

U

dic

m

ie

n.

ee

H.

e

re

t

es

to

nc

l

hir

n

in

th

ur

m

o

f

s

al

N

la

w

al

wo

fo

c

ni

or

s

e

fellows would refuse to associate or converse with him in private, while he continues in his crimes; that neither offense nor umbrage may be given to lawful government. But such a person is still considered as a Mason, his character as such being indefeasible; and hopes are to be entertained that the rules of the Craft may again prevail with him over every evil counsel and device that may have led him astray.

“From this quiet and meek temper of true *Masons*, and their constant desire to adorn the countries where they reside with all useful arts, crafts and improvements, they have been, from the earliest ages, encouraged and protected by the wisest rulers of States and Commonwealths, who have likewise thought it an honor to have their names enrolled among the Fraternity. And thus *Masonry*, having always flourished most in the most flourishing and peaceable times of every country, and having often suffered in a particular manner through the calamitous effects of war, bloodshed and devastation, the Craftsmen are therefore the more strongly engaged to act agreeable to the rules of their Art, in following *peace and love*, as far as possible, with all men.”

It will be seen that the foregoing is very similar to, though a little more full than, the same article in Cole.

we extracted
responsibility
thought proper
Dermott's Ahimsa
that used by O
qualifications.

It will be re
calls the old a
few extracts f
found in And

(“The O

“OLD REGULATIONS
authority and r
every Lodge, w
order his Grand
ens of particula
for the Grand
Wardens of the
Wardens *pro te*

“NEW REGULATIONS
ahimsa 2

occupation, or some visible way of acquiring an honest livelihood, and of working in his Craft, as becomes the members of this most ancient and honorable Fraternity, who ought not only to earn what is sufficient for themselves and families, but likewise something to spare for works of charity, and for supporting the ancient grandeur and dignity of the Royal Craft. Every person desiring admission must also be upright in body, not deformed or dismembered at the time of making, but of hale and entire limbs as a MAN ought to be.' ”

The above is marked by the author as a quotation, and the others we extracted are not so marked ; we infer that the author took the responsibility to use his own language, and add such things as he thought proper ; but we suppose the last article is word for word from Dermott's Ahiman Rezon. The language is the same, we believe, as that used by Cole—they are certainly the same in relation to physical qualifications.

It will be remembered that Cole publishes in juxtaposition, what he calls the old and new regulations. We shall now proceed to make a few extracts from these, and compare them with the regulations as found in Anderson :

FROM THE AHIMAN REZON.

(“ The General Regulations of the Free and Accepted Masons.”)

“ OLD REGULATIONS—I. The Grand Master or Deputy has full authority and right, not only to be present, but also to preside in every Lodge, with the Master of the Lodge on his left hand : and to order his Grand Wardens to attend him, who are not to act as Wardens of particular Lodges, but in his presence, and at his command ; for the Grand Master, while in a particular Lodge, may command the Wardens of that Lodge, or any other Master Masons, to act as his Wardens *pro tempore*.”

“ NEW REGULATIONS—I. That is only when the Grand Wardens are absent, for the Grand Master cannot deprive them of their office without shewing cause, fairly appearing to the Grand Lodge, according to the old regulation XVIII ; so that if they are present in a particular Lodge with the Grand Master, they must act as Wardens there.

“ Some Grand Lodges have ordered that none but the Grand Master, his Deputy and Wardens, (who are the only Grand officers,)

“ANCIENT CONSTITUTIONS—ART. 1. The Grand Lodge is formed by, the Masters and Wardens of all the particular Lodges upon record, with the Grand Master at their head, the Deputy on his left hand, and the Grand Wardens in their proper places.—(*Old Regulations.*)

“All who have been, or shall be, Grand Masters, shall be members of, and vote in, all Grand Lodges.—(*N. R., Nov. 21st, 1724.*)

“All who have been, or shall be, Deputy Grand Masters, shall be members of, and vote in, all Grand Lodges.—(*N. R., Feb. 28th, 1725.*)

“All who have been, or shall be, Grand Wardens, shall be members of, and vote in, all Grand Lodges.—(*N. R., May 10th, 1727.*)

“The Grand Treasurer, for the time being, shall be a member of the Grand Lodge. (*See Grand Treasurer, Article 2.*)

“In like manner, the Grand Secretary shall be a member of the Grand Lodge, by virtue of his office, and shall vote in everything except in choosing Grand officers.—(*Old Regulation.*)”

It will be seen, that the edition of Anderson from which we are extracting, was published in 1756. By the term “*Old Regulations*,” the author (Entick) evidently means those that were adopted at the formation of the Grand Lodge in 1717, and ordered to be published in 1722, as it will be seen that the dates of the enactment of the new

Lodge ever a
that was a few
the action of
country were
accomplish th
course, to the
morial Consti
“The persons
men—free, a
original. Th
immemorial C
Lodge, nor th
remove any one
articles in the
the first article
the following, v

FROM
“OLD REGU
formed by, th
upon record, w
left hand, and
“These

co

s, i

ht

rov

ollic

no

' c

t i

re

it

e of

se

lik

por

th

ge

, ”

a l

ins

d L

se

of

mi

cte

tun

Gr

(G

rar

of

the

eir

co

is

hal

ith

the

, w

opi

“ All matters in the Grand Lodge are determined by a majority of votes, each member having one vote, and the Grand Master two votes; unless the Grand Lodge leave any particular thing to the determination of the Grand Master, for the sake of expedition.”

“ NEW REGULATIONS—XII. There must be no less than the Masters and Wardens of five regular Lodges, together with one or all of the Grand officers at their head, to form a Grand Lodge.

“ No new Lodge is owned, nor their officers admitted into the Grand Lodge, unless it be regularly constituted and registered.

“ All who have been, or shall be, Grand Masters, shall be members of, and vote in, all Grand Lodges.

“ All who have been, or shall be, Deputy Grand Masters, shall be members of, and vote in, all Grand Lodges.*

“ All who have been, or shall be, Grand Wardens, shall be members of, and vote in, all Grand Lodges.

“ Masters or Wardens of particular Lodges, shall never attend the Grand Lodge without their jewels, except upon giving good and sufficient reasons.

“ If any officer of a particular Lodge cannot attend, he may send a brother of his Lodge, that has been in that or a higher office before, with his jewel and clothing, to supply his room and support the honor of his Lodge.”

From the above it appears that Past Masters were not given a seat in Grand Lodge of *Ancient* Masons of London, at its formation; nor does it appear that such a privilege was given in the new regulations as quoted.

In looking ten pages further on in Cole's Ahiman Rezon, we find an end to the old and new regulations thus expressed — “ End of the Old Regulations.” Immediately below which, we find the following:

FROM THE AHIMAN REZON.—(GENERAL REGULATIONS.)

(“ Regulations for the Government of the Grand Lodge, during the time of Public Business.”)

“ XVIII—1. That no brothers be admitted into the Grand Lodge, but the immediate members thereof—viz., the four present and all former Grand officers, the Treasurer and Secretary; the Masters,

“ * Past Masters of warranted Lodges on record, are allowed this privilege, whilst they continue to be members of any regular Lodge.”

Wardens, and Past Masters, of all regular Lodges, except a brother who is a petitioner, or a witness in some case, or one called in by motion.”

Thus we learn that Past Masters had seats in the Athol Grand Lodge, but as before stated we have no means of knowing at what time this regulation was made; it appears, however, that it was not made at the formation of that Grand Lodge. The Article in Anderson, resembling the one last above quoted from the Ahiman Rezon, is as follows :

FROM ANDERSON.—(ANCIENT CONSTITUTIONS.)

“ART. 3.—No brother shall be admitted into the Grand Lodge but those that are the known members thereof — viz., the *four present* and all former Grand officers, the Treasurer and Secretary; the Masters and Wardens of all regular Lodges, the Masters and Wardens and nine more of the Stewards’ Lodge; except a brother who is a petitioner, or a witness in some case, or one called in by a motion.—(N. R. See *Stewards, Articles 6–9, and Provincial Grand Masters.*)”

We think we have now given our readers enough to satisfy them that there are great and important differences between Anderson’s Constitutions and the Ahiman Rezon; and, as both these works cannot be relied on as furnishing the paramount Masonic law, it becomes a matter of the first importance to determine which book shall govern the Fraternity at large. And can it be that this subject is even debatable? Will any Mason take the garbled publication of 1772, adopted by the spurious Grand Lodge of London, without any special effort, so far as we are informed, to inquire into the antiquity or authenticity of the old laws, in preference to that code which was being collated and perfected under the direction of the most learned men from 1717 to 1723, and then for the first time published for the benefit of Masonry throughout the world? If any are in doubt, we beg them to inquire what the “United Grand Lodge of England” has done with this notable book, the Ahiman Rezon. If at the Union in 1813, it had been believed that Anderson’s compilation was radically defective, and that the Ahiman Rezon was the better work, that Grand body would most certainly have thrown away Anderson and

adopted the Ahiman Rezon : but what is the fact? Why that Anderson's Constitutions is the only authority relied upon in England. We respectfully ask whether the Ahiman Rezon is regarded as authority in any part of the world where Anderson's Constitutions are known? We mean to cast no reflection by this inquiry. We believe that in some Grand Lodges in the United States a copy of Anderson's Constitutions has never been seen. But few copies of it were brought to this country; and no wonder, when it cost thirty or forty* dollars, while a copy of the Ahiman Rezon, believed to contain the same law, could at any time be had for a dollar or two. The truth is, that until within a few years the Masons generally, in this country, had no opportunity of knowing what were really the Constitutions of Masonry. Unfortunately, there have been no pains taken by the Grand Lodges generally to acquire knowledge upon this subject; and it is not to be wondered that the Ahiman Rezon should be regarded as the standard authority, when authors of Masonic manuals have, within a few years, given their readers the "budget of blunders" found in that book, as the true Ancient Constitutions of Masonry. The past may be excused, but there is no longer an apology for the brother Mason, who is sufficiently informed to write a book, to commit such an error. It is the especial duty of Masonic editors to publish far and wide the truth in relation to this matter. What is fundamental law in one Grand Lodge, should be the fundamental law throughout the world: and we are resolved to agitate this subject, if we are capable of doing so, until every Grand Lodge in the United States shall be forced to see what are truly the Ancient Constitutions of Masonry—the *written ancient landmarks*.

We leave the subject for the present, simply adding that our readers can find the Ancient Charges in Anderson's Constitutions, editions of 1722, 1788, 1756, and each edition thereafter we suppose. A true copy may also be found in the Pennsylvania Ahiman Rezon, or Book of Constitutions, published in 1826. A true copy may also be seen in the *Masonic Signet*, Vol I, page 298, published in 1848; in the *Masonic Review*, published in 1850; and in the last edition of the "Craftsman." But we admonish the reader, that the same edition of

* The copy of Anderson from which we re-published the Ancient Constitutions, had written upon one of its pages, "James Eveleth's. Bought in Boston, 12 day of July, 1778. Price £6 4. L. M."

e
t
ut
oi
ni

B

E

rs

t

to

te

h

bie

w

ed

re

ve

3

s

DE

pr

oc

3

oc

l

te

,

"I meant by a handsome consideration a large sum of money, that would enable you to get a good many little comforts, you know, for your sick mother and yourself. We live together, and as we are alone, we would like a little one of her age, and she seems to be just the one we want. Come, my good girl, you should have more regard for the child's welfare; she shall be properly clothed and educated, and you shall be well paid, besides."

"What is it?" piped a feeble voice from the adjoining apartment.

Eloise started to her feet, the big round tears now rapidly rolling down her cheeks; she hurried into the little room, and letting her head fall on the coarse pillow, she sobbed, "Oh, mother, they want our little Alice; tell them no—tell them no!"

Who would recognize in the lengthened and sharpened features, the bony hands, and long, attenuated form stretched out under the scant bed-covering, our good old German friend of yore?—she who had so generously taken an additional burden upon herself, to ease a sorrowing and repentant heart.

"Eloise, don't sorrow so, girl," she murmured faintly; "perhaps God has sent us this help and this trial—if it is for little Alice's good. Tell the ladies to come in here, Eloise."

They entered, and with many soft and flattering words told their intentions, and made their promises. The poor woman had the pros-

"Oh, if
mured the
from her ca
and arrange
she would g
know she w
I do, what!
coarse hand
the child.

After a
ture through
rich sunshine
white dress
checks and ey
handsome for
tears; "she
all that, but
sure of that.
moment reco
promised, to
meet them, w
With all...

1

it

in

t

is

all

o i

oi

as

to

if

i

s

w

re

sw

o i

te

l,

un

nt

ra

sh

bt

re

e

ki

,

nd

h

sr

as

na

ti

sh

l

to



and laughing, and talking about herself with as much importance as the veriest coquette.

But what did these women want of this innocent, this angelic little being? Ah, had the German known what, she would have suffered death rather than have placed the child where contamination with vice was almost certain.

They intended to train her for a dancing girl; to teach her to stand on one toe and pirouette, for the brutal amusement of brutal natures—for no other but such can realize the smallest moiety of pleasure in witnessing these shameless performances.

They were going to dress her in short clothes, with spangles and glittering laces, arraying her, lamb-like, for the sacrifice. They counted that her wonderful beauty would gain her a reputation surpassing that of all other dancers; and it was with eager eyes they gloated upon the bright glances, and soft, fair skin of the little one; speculating on the pleasure they should take in superintending her lessons, and arraying her in splendid garments. The ballet master of a theatre in New York had taken a great interest in the matter, and intended to appropriate a large sum towards her education. But let us see how Providence directed.

The carriage stopped before a small, plain house, and the two ascended with Alice, now languid and fatigued with the unusual excitement she had undergone. They carried her in, and she was soon soundly asleep on a little bed, while the two dancers stood or sat near her, watching her, as a miser would watch his treasure. When the child awoke, she asked for Eloise, and they brought her beautiful toys, that she might for awhile forget her old home. Delighted with her new accessions, Alice was happy for awhile, but at intervals during the day she would cry for her Elly, and they could only pacify her by promising to take her home pretty soon. Meanwhile, they fitted her with gay, rich dresses, for on the morrow they were to carry her before Mr. Dupont, the ballet master.

On the following morning, the poor child, now heartily home-sick, called more loudly than ever for the washerwoman and her daughter; and they promised her that she should go in the carriage that very day, and see her friends again.


“May I stay?” asked Alice, her little grieving lips drawn together, and quivering.

E

We
nt'
ns
litt

ises
the
le
ed

he
onl
ec.
r-f
iou
's
dev
th
her
tch
co
an
tq
ut
ho
igh
n
pe
rn
me
he
e
ner
to
do
'l.
re:
p



Alice sprang from her seat, and turned her head languidly, — joy, joy, there was no one to be seen; the rope fell from her hands, and almost at a bound she was at and beyond the gate. Fleet as a deer she ran on and on, winding every corner, her long curls streaming on the wind, her eyes shining with hope, and an eager expression lighting up her sweet face with a beauty strange and almost superhuman. On, on, over wide streets, along which loaded drays were constantly threading, through and by groups of curious pedestrians, who held up their hands in astonishment; springing nimbly on and over bales of goods that obstructed her path, she continued her course, till, poor child, she stopped from sheer exhaustion; and then, shading her eyes from the western glow that crimsoned the horizon opposite, she saw a sight at once novel and startling. Tall spars that seemed to pierce the very sky, and strange, great masses spreading darkly before her, and wide, wide waters sparkling as far as her vision could reach. Poor little Alice, where was she? She gazed with an undefinable feeling more immediately before her; several dark-browed sailors in foreign dress stood at some distance jabbering in Italian; they seemed very forbidding and savage creatures; and a sinking fear took possession of her little heart, a dreadful sensation, a terror such as only childhood can experience, she tottered a few steps aside, and

Instantly she raised her head, and her eyes encountered such a compassionate and noble face. Two clear brown eyes looked into the inmost depths of her own, and the little girl, assured by the real sympathy she saw, hushed her weeping, and holding out both hands, said, imploringly, "Will *you* carry me to Elly?"

"Yes, I will if I can," said the lad, assisting her to rise, then brushing the dirt from her dress. "I wish," he continued, looking around with boyish importance, "I wish one of you would call me a carriage."

The manner, more than the request, induced a general laugh among the rude sailors and draymen, some of them intimating that coaches cost money, and that he had better use his feet for a carriage.

The boy's cheek crimsoned, and his eyes sparkled with resentment; thrusting his hand impatiently in his pocket, he drew forth a purse, and emptying its contents, displayed several pieces of gold. The men became instantly demure, and one hurried with alacrity to call a passing hack. Leading little Alice, who clung tightly to him, by the hand, the youth entered the carriage with her, directing the coachman to set them down at 104 Broadway.

"And won't you take me right straight to my home?" asked Alice, seesawing to the motion of the carriage, and still retaining a tight hold of his hand.

"Just as soon as I can find out where you live, Alice. You've got a pretty name, I think. My name is William."

"Is it?" said the child artlessly. "Well, you won't take me to the ladies that carried me off from Elly, will you, William?" she continued, with increasing confidence.

"No, little Alice, if you are a kidnapped child," he answered, with importance, "nobody but those to whom you belong shall have you."

"Kidnapped, what does that mean?" asked Alice, curiously.

"Why, don't you know? It means a child that is stolen from her father and mother, and carried off by strangers."

The little girl still looked puzzled, but that moment the carriage stopped. The steps were let down, and Alice was ascending a flight of beautiful marble steps.

"Is this your house?" she asked, as the boy passed with her through a grand entrance, hung with rare paintings, and covered with

a carpet of the finest texture ; and as he led her on up the stairs, she prattled away as if she had been accustomed to such scenes all her life.

At length a door opened abruptly, and a slight, graceful creature, some four years old, stood on the threshold, her glad smile instantly changing into a look of surprise.

"See, Anna darling, I've brought you a pet," said William, urging his new found acquisition forward ; "see here, aunt Anna," he continued, hurrying into the room where sat Mrs. Warland, once Anna Lee.

"Who *have* you got ?" she exclaimed, with a glance of admiration ; "what a charming little creature ! Who is she ?"

"She was lost, I expect," answered the boy, throwing himself upon the low lounge, and surveying the child critically ; "I guess, aunt Anna, she is some rich person's child, don't you ? See what a pretty silk dress she has got, and everything about her is so nice. Oh, isn't she a sweet little thing ?"

"She is certainly a beautiful creature," replied Mrs. Warland, gazing first at her sparkling face, then at the plainer but gentle and delicate face of her own little girl ; "it is a pleasing contrast to see them together — the one with such soft, blonde hair, the other with such luxuriant brown locks. Yes, she is evidently the child of some aristocrat."

"Are you going home with me now ?" asked Alice, pulling with her dimpled hand at his sleeve ; "come, I want to see Elly."

"Wait a minute, dear little girl," replied William, leading her to the window ; "there ! a carriage is just stopping—I shouldn't wonder if that is Lucilla. You must wait and see Lucilla ; she has been gone into the country. You will love her very much."

"Is it *my* Lucilla ?" asked Alice, eagerly.

"Why, what a funny little girl you are ! I expect, by and by, you will call me your William. No, it's Lucilla that lives here all the time ; she is aunt Anna's niece. Hark ! she is coming up stairs."

"Oh, Lucilla, how glad I am you've come back !" exclaimed the boy, springing forward ; but with a shout of greater delight, the little stranger clapped her hands, exclaiming, "It's my Lucilla ! it's *my* Lucilla !"

"Why, Alice !—how came Alice here ?" asked the young lady,

to

d

d

m

er

d

t

t.

la

y

i

le

be

no

y

y

th

ga

at

uo

on

es

t

ce

ir

a

in

ng

pa

no

ci

ti

th

w

in

"Her father!" sneered the angry woman. "Yes, what kind of a father has *he* proved? A wretch, a vagabond upon the earth."

"And just because she was an orphan, with no near kin to care for her, to instruct her, to keep her from the snares that wonderful beauty may weave for her, I felt drawn towards my lonely little cousin. I always have, and I always will, God helping me, do all I can for her, sweet child."

"You cannot have my money, then, for any such purpose," retorted Mrs. Warland; "you know well enough that you are entirely dependent upon me—that but for my charity—"

"No more, if you please, aunt Anna," said the fair girl, meekly but firmly, drawing her slender figure proudly up; "I have heard those words till my self-respect can brook them no more; I have sought and found means to support myself since I have been gone on this short visit; I will stay here no longer in dependence, since I am not necessary to you. Come, little Alice, you shall go back to your poor home, and we will see what can be done for you. Good-bye, aunt Anna; I wish we could have parted differently;" and with her eyes full of tears, she took Alice by the hand, and left the room hastily, followed by William, who declared that if she went he would go too.

Mrs. Warland fell back in faint hysterics when she was left alone. Poor woman, her conscience accused her terribly, at the same time that Avarice with his golden bars wedged up every recess in her heart, and shut out all feeling for her sister's lovely babe; besides, the child was too beautiful! and the future! and Willy's noble fortune! to enjoy which she was training her own little Annie. And yet the vivid past rose up to curse her, and once more she heard a deep voice repeat, "But for this heartlessness, woman, you will be fearfully repaid!"

Again sweet Alice was on her way, destined to have her share of coach riding, and it was but a short time before the party alighted, the little one jumping and laughing—almost in ecstasy at the thought of seeing her benefactress again.

"Does she live here?" asked William in surprise, as he heard one and another of the little group of girls whisper, "that's Alice;" "why, I couldn't have imagined it."

They entered the plain room; the good washerwoman sat by the window propped up by pillows; on seeing her child, she screamed in-

OR

ul

ter

f

nt,

oh

th

e,

le

l,

e

e

it

vh

rin

se

wc

e c

it

-t

y

d

un

in

alc

s

ser

to

!

hi

no

,”

v v

wl

les

l

How did you get here darling? O! I see, there's Miss Lucilla—and—I hope you'll excuse me," she stammered, turning and curtseying.

"We have nothing to excuse," said Lucilla, the tears gathering in her eyes at this artless outgushing of real affection. "And now, good friends," she continued, "keep your secret about the money, and I will endeavor to aid you as far as my judgment will go. I am to take a school in L—— next week, it is a pretty place to live in, and I think I will find you some neat, small cottage for a cheap rent, where you can feel happy and contented, and then dear little Alice shall come to me for instruction."

"O! won't that be so nice?" exclaimed Eloise, almost in raptures; "won't it be so nice to live in the country, where everything is so beautiful?—mother, you'll get well right away."

The poor mother smiled faintly; perhaps she felt the warning at her heart that those who are near heaven sometimes do: and when Lucilla looked searchingly upon her, she saw the traces of a disease that never loosens its relentless hold, and she knew that the mother was doomed.

[To be Continued.]

of the signed
writers, as also
hold some of the
place to the fol
who has been a
present time, a
of the views of

Brother Mr
genuine Mason
try and religion
work in disabus
assumptions of n

Some of the
Free Masons, a
Masonic literat
the rescue of S
errantry.

The brethren
speak in terms

EDITOR'S TABLE.

WE have received several communications, as also questions on Masonic usage and jurisprudence, which, for want of space, we are compelled to lay over until next month; some of them were received too late for the present number. We hope the correspondents of the *Signet* will bear with us awhile; we will endeavor to attend to them in the next number.

We have thus far refrained from publishing complimentary notices of the *Signet*, received by us, but we think a due regard for the writers, as also for the editor, require that we should no longer withhold some of the kind things said by his readers; we, therefore, give place to the following communication from an intelligent Mason—one who has been a reader of the *Signet* from its commencement to the present time, and who consequently writes with a thorough knowledge of the views of the editor.

GRAND GULF, Miss., Dec. 17, 1852.

BROTHER MITCHELL: Many thanks for your fearless defense of genuine Masonry, against the absurd idea, that Masonry, lux, geometry and religion, are synonymous terms. The *Signet* is doing a good work in disabusing the public mind, on the subject of the monstrous assumptions of numerous misguided Masonic writers.

Some of the attempts that have been made upon the credulity of Free Masons, are truly astounding. You are doing a service for *Masonic* literature, very similar to that performed by Cervantes for the rescue of *Spanish* literature from the extravagances of knight errantry.

The brethren in this part of the country, so far as I can learn, speak in terms of high commendation of the position you occupy on the subjects above referred to.

Yours fraternally,

J. C. PATRICK.

To be likened to the inimitable author of Don Quixote, is, we think, no ordinary compliment — especially, when we take into consideration the vast influence which his writings exercised over all classes of the Spanish nation.

We also make one or two selections from newspapers published in Montgomery, Ala., which show their appreciation of the course pursued by the editor. In speaking of an address delivered by the editor before the Grand Lodge, the *Alabama Journal* has the following:

"FESTIVAL OF THE GRAND LODGE. — Yesterday [Dec. 9] was the day designated for the annual ceremonial for installing the newly elected officers of the Grand Lodge, which proceedings were accomplished with the usual forms. The Lodge proceeded in procession, headed by a band of music, from Masonic Hall to Military Hall, where they were addressed in a series of most eloquent and impressive remarks, by J. W. S. Mitchell, P. G. M. of the Grand Lodge of Missouri.

"The address was highly instructive in relation to the origin and history of the Order. His knowledge of the antiquities of Masonry enabled him to settle many doubtful points which have sprung up in the Order, from the writings of men who have sought to carry the origin of the Order beyond its institution by Solomon. He placed in a clear light the want of any reasonable authority or evidence to sustain those who have attempted to argue that its origin was pre-diluvian.

"After the ceremonial of the installation, &c., the members proceeded to their hall, and from thence, at 3 o'clock, to Estelle Hall, where a dinner had been tendered the body by a number of our citizens. The repast, which was furnished on short notice, by Mr. James Maston, of the *Rialto*, we learn was substantial, as well as elegant, and highly satisfactory to all.

"We will publish a list of the newly elected officers of the Grand Lodge and Grand Chapter to-morrow, if we can obtain them."

Upon the same subject the *Montgomery Times* discourses as follows:

"MASONIC.—At Military Hall, on Thursday, we were privileged to meet with the Grand Lodge of Ala. Bro. J. W. S. Mitchell, Past Grand Master of the Grand Lodge of Missouri, made an address upon Masonry. We should do ourself as great an injustice, as the occasion and speaker, did we not say he sustained himself and the Order in the fullest manner. His effort was practical and rational,

will ever cherish an affection for him and endeavor to imitate his virtues.

Resolved, That the above preamble and resolutions be spread on the record of this Lodge, and that the Secretary furnish a copy to the deceased brother's widow and parents, and have the same published in the "Decatur Gazette," and "Masonic Signal."

B. H. CASSELL, Secretary.

At a called meeting of Grand Gulf Lodge, No. 41, of Free and Accepted Masons, held at this Hall, in the town of Grand Gulf, Miss., on Friday the 26th of November, 1852, the following preamble and resolutions were unanimously adopted:

Whereas, It has pleased God, in his inscrutable wisdom, to remove from among us our aged and beloved Brother, LEVIN DISHARON.

Resolved, That we deeply sympathize with his bereaved relatives in this afflictive dispensation; and while we deplore the loss of our brother, whose remains we have this day followed to the grave, we would point his weeping friends to the divine



11

History of Free Masonry.....	193
Poetry—He Doeth All Things Well.....	203
“ The Outcast.....	214
Grand Lodge of Tennessee.....	204
M. W. B. D. Hyam, G. M., and the Grand Lodge of California.....	215
Where shall we find a true copy of the Ancient Constitutions of Masonry?.....	231
Alice Norman—A Tale.....	241
Editor’s Table.....	253
Obituary.....	255

THE SIGNET AND MIRROR.

VOL. VIII.

ST. LOUIS, MARCH, 1853.

NO. 5.

HISTORY OF FREE MASONRY — NO. LIX.

BY THE EDITOR.

MASONRY IN NEW YORK—CONCLUDED.

Soon after the rupture in 1849, both the Grand Lodges of New York, and the Phillips Grand Lodge, seemed to be seized with a new-born love for St. John's Grand Lodge, each body desiring to form a union with it, and for a time it was supposed this object would be speedily effected by the Grand Lodge of New York; but about the time it was believed this Grand Lodge would accept the propositions of the St. John's Grand Lodge, the latter withdrew, or suspended negotiations, on the ground that it was not satisfactorily shown whether the Willard or Phillips organization was the legal one. Thus matters stood until the Annual Communication of the Grand Lodge of New York, in June 1850, when Right W. P. G. Master Willard presented the following resolution, which was adopted:

Resolved, That a Committee of five be appointed to receive any propositions or suggestions that may be presented to them, by any member of this Grand Lodge, or others, with a view to the harmony of feeling to the whole Fraternity of this State, and that the Committee use their discretion as to laying the same before the Grand Lodge."

On the next day, the Committee reported the following propositions:

"1st. Recognition of Lodges subordinate to St. John's Grand Lodge, as regular Masonic bodies.

2d. That their members are lawful Masons.

3d. That they (the Lodges) be put on the Registry of the Grand Lodge of the State of New York.

4th. That each and every of such Lodges, may at any time, with their own consent, come under the jurisdiction of the Grand Lodge of the State of New York.

VOL. VIII—17.

5th. That if St. John's Grand Lodge shall, on or before the next June communication, by a vote of their body, decide to give up their organization as a Grand Lodge, and proffer themselves to the Grand Lodge of the State of New York—their Grand officers and Past Grand officers, shall be received and admitted as Past Grand officers of the Grand Lodge of the State of New York.

We, the undersigned, pledge ourselves to carry the above propositions into effect, if adopted by the Grand Lodge of the State of New York.

HENRY C. ATWOOD, G. M.
DAN'L SICKELS, J. G. W.
ROBERT MACOY, G. Secretary.
DAVID COCHRANE, G. L.

Resolved, That the Grand Lodge of the State of New York do agree to the foregoing propositions.

SALEM TOWN.
JOHN L. LEWIS,
JARVIS M. HATCH,
THOMAS DUGAN,
J. S. PERRY."

On motion, the report was accepted, and the resolution unanimously adopted. These propositions were also unanimously ratified by St. John's Grand Lodge.

The above terms being agreed upon, the two Grand bodies set about making preparations to carry out the amicable adjustment of all difficulties, and this being accomplished, the 27th of December, 1850, was mutually agreed upon as the day on which the union should be consummated in ample form.

That this memorable event may not be forgotten, we transfer to our pages an account of the union, as published by the Grand Lodge of New York, simply premising, that while we greatly rejoice at the amicable settlement of any or all difficulties which may unfortunately arise among Masons, we doubt the consistency of making a jubilee, and claiming "glory" for a union between bodies so lately the open and bitter revilers of each other. We fear, moreover, that these "glorious unions" are to apt too predispose and offer inducements to the restless and dissatisfied to bring about disunions, and create spurious organizations. We question the policy or justice of that Masonic body who denounces another as spurious and clandestine, and then proffers high places and distinguished honors to the very individuals so denounced, without some evidence of repentance and reformation. In short, we think, that if the conduct of brother Masons has been so grossly unmasonic as to call for their expulsion, *they* should not be permitted to dictate the terms upon which they are to be restored. These remarks are not intended to cast reproach upon the late officers

ly
se,
our
A
or
Q
nu
E
e l
Jo
Te
d

lli:
)ff
sc
ha
ad
re
o
I
nu
3e
ers
o
ar
cte

ly
C
nc
ce:
gr
th
.
vit
br
d

sive prayer, imploring the blessing of the Supreme Architect of the Universe, on the good work of Peace, Harmony, and Love, in which we were about to engage.

A hymn was then sung in admirable style, by an efficient choir, conducted by Stephen Leach, Esq., accompanied by Bro. W. B. Rockwood, on Cahart & Needham's Patent Melodeon.

While these ceremonies were progressing, St. John's Grand Lodge, and its subordinate Lodges, assembled at the Grand Lodge Room, 274 Grand street, and moved in procession, accompanied by Dodworth's and Shelton's Brass Bands, to *Tripler Hall*.

Their approach was heralded by a flourish of trumpets. Being duly announced and admitted, they were received with the *public Grand honors*.

The whole scene, at this time was truly magnificent and intensely exciting. Each tier of the immense saloon was densely crowded by the youth and beauty of our city. The stage, considerably enlarged beyond its ordinary dimensions, was occupied by the Grand officers; the officers of the Grand Lodges of Connecticut and New Jersey; the invited guests from our sister States, and other brothers of high rank in the Order. On one side of the Grand Master rested the Sacred Ark with the Cherubims, and on the other side the Holy Bible, Square and Compasses, resting on a crimson cushion. The members of the subordinate Lodges, attended by their officers, were ranged along the floor of the Hall.

At this moment, the trumpets sounded—the doors were thrown open; St. John's Grand Lodge entered the Grand Saloon, in most admirable order, escorted by the Sir Knights Templars of Palestine Encampment, and followed by its subordinate bodies, and marching with military precision, filed off to their respective positions. The four Bands continued to play in union several soul-stirring pieces of music. The entire area and platform of this immense saloon, was now thronged with between three and four thousand Masons. The numerous flags and banners, bearing aloft various striking Masonic emblems and devices—the gorgeous Regalia of the Grand officers, their glittering jewels—the appropriate and beautiful clothing of the officers and members of the Blue Lodges, contrasting with the bright scarlet of the Royal Arch Mason, and the antique costume of the Templar—combined to form a Masonic pageant never equaled in the New, and probably never surpassed in the Old World.

u

ea

ih

y

tes

u

w

S

r

N

on

or

te

ad

ic

ea

ly

in

l

e

n

o

be

o

h

oc

p

o

th

re

in

y

I

on

on

za

together to renew their pledges of love and fidelity — to re-kindle their zeal — to confirm their faith. There is many a joyous meeting at this moment, where hands are clasped and hearts are knit, in true Masonic friendship; but there is not one more joyous than this. The happy countenances before and around me, speak this more forcibly than any words of mine. Who can look upon a scene like this, and not realize, in all its fullness “how good and how pleasant it is for brethren to dwell together in unity. It is like precious ointment upon the head, that ran down upon the beard, even Aaron’s beard, that went down to the skirts of his garment — as the dew of Hermon, and as the dew that descended upon the mountains of Zion.”

Thanks to the Supreme Architect, who has imbued our hearts with the spirit of unity, and has disposed the minds of the brethren, that with one accord, they have come up to this house to-day, to honor his holy name by obeying his commands. Glory be to God on High, (response of the brethren, “So mote it be, Amen!”)

My Brother: I am but the organ of others. There are hundreds of hearts around us, beating responsive to mine, when I again, most cordially, bid you a fraternal welcome. I extend to you the grip of fellowship, and receive you amongst us, as a Past Grand Master of the Grand Lodge of the State of New York.”

A round of cheers of welcome were here given by the Grand Lodge and subordinates, and each brother grasping his fellow by the right hand in fraternal embrace, consummated this glorious union. The scene of cordial greeting and mutual congratulations that ensued, baffles description. Few could control their feelings — a tear of joy gushed from many an eye, and trickled down over many a manly and honest face. Such a scene, to have been at all appreciated, must have been witnessed. It was an epoch in Masonry ever to be remembered.

Grand Master Atwood then called for Grand Standard Bearer Hyatt, of St. John’s Grand Lodge, who came forward and received the custody of the Banner of St. John’s, with the injunction to protect it as faithfully as he had heretofore defended it. This the Grand Standard Bearer promised to do, and the Grand Master addressed the members of the Lodges on the subject of the dissolution about to take place. He enforced upon their minds the necessity of obedience to all the mandates of the Grand Lodge under whose jurisdiction they were about to place themselves. In conclusion, he said — “Under the

OR

t.
id
er
s c
r u
per
ne
ea
en

ntæ
d

s V
r
M
rar
ich
or
t a
th
V
ver
d l

OF
lg
u.
a
ins
ers
un
go
po
to
ch
ll
gl

a pilgrimage, joyous to some, yet wearisome at times, to all ; in all its stages, youth, manhood, and old age, changing and uncertain. Yet on this journey, however dreary—to each one, however desponding—there appear green spots, as welcome; as are the oases of the desert to the panting caravan—where the sparkling waters and cool herbage, invite to refreshment and repose. Here the weary spirit loves to linger, renewing its vigor for the journey onward. Here, like the good old Patriarch, we erect a pillar of remembrance, in token that God hath dealt kindly with us. These are the way-marks along the travel-path of life, to which memory often returns in seasons of danger and distress, and brings back fresh courage for the conflict. Now to such a green spot have we come to-day. Such a way-mark are we about erecting on the pathway of time. We have halted, two bands of Pilgrims, at the clear and pure fountains of truth and charity—and, for a brief period, rest by the still waters. How refreshing thus to meet and interchange friendly greeting. How delightful to know that such union is not but for a day or hour, but that when the signal is given for the march onward, we are to journey together, through the rest of our pilgrimage, lightening each other's toils, sharing each other's burdens.

This is indeed a glorious day for Masonry—doubly glorious, for she appears again before the world, after years of seclusion, clad in the white robe of brotherly kindness and charity. O, there are spirits looking down upon this scene, from the realms above, who are rejoicing with joy unspeakable, at this joyous spectacle. They, living, believed the day was not far distant, when, all differences forgotten, this union would be effected—that the hour would come when atonement would be made for the wrongs of Masonry. They died in this faith. It had supported them through many a day of trial, when the heart was ready to sink beneath the load of obloquy and reproach which their persecutors, some in ignorance, but more in malice, heaped upon them. The hour has come, and I stand before you the official head of this united body, with a swelling and grateful heart, but with a tongue too feeble to do justice to the occasion. This is indeed a glorious day, one which will long be remembered in our annals—whose tale will be told to our children's children. I would not mar its pleasures by narrating by-gone difficulties—difficulties which I trust are to be buried in oblivion. It is sufficient to know and feel that we are one—

RY

acti
y l
bles
he
, k
-y
e t
ar r
t is
e t
udg
ak
lize
ion
is
ow
f M
ev
ver
nisi
l f
e g
The
re
ar
cle
ion
ruc
ter
fr
s to
th
ses
ici
ide
er

in

taught him the cardinal doctrines of Masonry. He was taught unbounded love for all things created, and holy reverence for the Being who created them. Purity and holiness were attributes of the mind. As the blood coursed through his veins, untainted by disease — so thought traversed the brain and moved the soul, unpoisoned by the touch of evil. As the Earth poured forth her treasures, unbidden, for his corporeal nature—so Heaven, through ministering angels, supplied, direct, his spiritual aliment. Man walked forth in the image of his Maker, perfect in form, in feature, and in mind. There was harmony in all things: the carol of the bird, the splash of the waterfall, the roar of the lion, the bleat of the lamb. The softest zephyrs stirred the forest leaves, and the moonbeam was unbroken as it rested on the streamlet. Beauteous and gladsome was the face of nature — all things were subjected to the dominion of man's will — all made subservient to his interests and enjoyment. He felt no physical pain — he suffered no mental anguish; the burning heat and the biting cold — the excitement of hope and the bitterness of disappointment, were alike unknown to him. A created being, he held converse with his God. Yet he felt a void within — a want unsupplied. Humanity yearned after human sympathy. "It is not good for man to be alone!" So an help-meet was provided — the family relations were established — and thus was foreshadowed what to the end of time is to be a necessity of humanity.

The world grew older, and sons and daughters became its denizens. The wing of the evil one had overshadowed the pure and perfect one. The carol of the bird is hushed by the snare of the fowler. The lion no longer crouches at the feet of his master. The thunder of God's wrath had been heard crashing amid the forest trees, and the lightning of his eye had withered the tall cedars. The heart of man had become a volcano of passions, which, ever and anon, burst forth in devastating fury. Ambition looked forth for a field to play her part in, and the hand of man had been raised against his brother. How changed — how changed the face of nature, once so beauteous and gladsome. The trail of the serpent has left its mark upon all things created; yet still men cling together, as those who have a community of interest and feeling. Patriarch and people, chieftain and tribe, are one and undivided. They feel pressing upon them, as with an iron hand, a necessity of humanity. "It is not good for man to be alone."

ix

T

y

z

ive

see

.

nu

th

t

re

fe

rt.

not

Ma

its

are

be

ou

'u

.

on

wi

y

rn

nc

h.

se.

us

ad

lai

las

v

es,

nts

ger

nat

ab

'p

construction of the Great Temple. It was reared under the immediate supervision of the Almighty. Day by day it advanced in beauty and grandeur; no sound of the graving tool or workman's hammer heard, for the stones were brought fashioned from the quarries of Zeradatha; until after seven years of labor, the sunlight gleamed from its burnished dome and spires. Three Grand Masters presided over the work, and three thousand three hundred overseers, eighty thousand fellow-crafts, and seventy thousand entered apprentices assisted. With what feelings of pure but grateful satisfaction must this mighty multitude have assembled to witness its dedication; when the Grand Master, Solomon, clothed in his sacred vestments, blessed the people, and stretching forth his hands to Heaven, uttered that supplication for mercy on his brethren in their hour of need, so beautiful and touching from its earnest simplicity — "Hear thou in Heaven, thy dwelling place, and when thou hearest, forgive." What a deep sense of God's presence must have filled every bosom, when the fire came down from Heaven and the glory of the Lord filled the place. How fervent their emotions, as with their faces bowed to the ground, they worshipped and praised the God of Israel, saying — "The Lord, he is God, for his mercy endureth forever."

This was the first grand assemblage of Masons. Up to this period we can trace with certainty the existence of our Order. Along the track of history, both sacred and profane, we have glimpses of its progress. As the foot-prints in the rock enable the Naturalist to determine the existence and character of the antideluvian animals, so does a trait, a word, or a symbol, in the historic records which have come down to us from antiquity, exhibit Masonry. Although all this cannot be explained to the uninitiated, it is clear and distinct to the mind of the intelligent Mason.

The Temple completed, this great body of Operative Masons was dispersed. They traveled into various lands, constructing temples and palaces, and disseminating moral and intellectual light. This is neither the time nor place to enter into an examination of the connection of Masonry with the Egyptian rites. The remains of buildings in Egypt at the present day, prove that architecture had, in that land, reached, at a very early age, a high state of perfection. There is but little doubt that Egyptian architects assisted at the building of the Temple. From the similarity between some portions of their ceremonials and

doctrines, it is probable that Masonry borrowed somewhat from the Egyptian Mysteries, but that they were identical with each other, we have no proof and but little reason for belief. Immediately subsequent to the completion of the Temple, a sect existed in Judea, called Essenes, which was unquestionably Masonic.

It would be tedious and unprofitable to follow Masonry in her course through the world, to the present time. She flourished, especially during the middle ages, under the protection of the Jesuits, throughout Europe—and again declined, when cast off and anathemized by the Popes, as opposed to their tyrānny and superstition. She found a resting place in Great Britain, into which she was introduced by the architects who founded the abbey of Kilwinning. From England, Masonry was given back to the Continental Kingdoms, probably by the adherents of James II, who, on the abdication of that monarch, took refuge with him in France. In spite of persecution, she has continued to flourish there, and has numbered among her votaries, the greatest, the wisest, and the best. Prince and subject serve at the same altar.

In the year 1730, Lodges were created in different parts of America, and provincial charters granted by the Grand Lodge of England. Such is the origin of our own Grand Lodge. We originally held a charter from the Grand Lodge of England, and worked under the same, until on the Declaration of our Independence as a country, we also assumed an independent position in the Masonic world, as the Grand Lodge of the State of New York. Her course has been a most prosperous one, though at times obstructed by opposition and persecution. A Tompkins, a Clinton, a Lewis, and a host of worthies, admired and respected by the world for their virtues and talents, have at various periods, occupied distinguished positions among us. They lived and died firm and consistent Masons.

But let us turn to a subject of far more interest, to such an audience as I have before me—of far greater importance to us, as Masons—a brief consideration of the cardinal principles of Masonry. These are the test of her excellence—by these she must stand or fall. Within the wall of a Lodge, the inquiring spirit finds meet companions. There dwells in a degree, that unity of spirit, which in a perfect state, is only found in the heavenly Temple. The seeker after truth enters our portals. He may come fretted by worldly disappointment, bowed

down by misfortune, oppressed by care. He may feel solitary amid the crowds which throng the thoroughfare. He listens to the words of kindness and truth, which meets him at every step. A chord is touched—strange—that chord has been sounding ever since his birth, yet he has not heard it. The discords of the world have overpowered it. But he hears it now—and as it thrills through his frame, he begins to feel how good and pleasant a thing it is for brethren to dwell together in unity. He discovers that friendship is something more than a name—that deep within the recesses of the heart, lie emotions which only need to be warmed into life by contact with kindred spirits. He realizes the true nobility of his nature. The intellectual and moral functions are brought into healthful action. As an individual, he is conscious that a change has come over his spiritual nature. The genius of Masonry has touched with her wand his stony heart, and the living waters have gushed forth, making his barren wilderness blossom as the rose. He no longer walks solitary amid the multitude. For in each countenance he sees a something which draws him, as by a magnetic influence, to itself. He looks upon all as brethren, and is bound to all by the strong ties of brotherhood. His unruly passions are subdued, and the gentler emotions roused into activity and life.

As the colors of the spectrum, though of varied brilliancy and intensity, when blended, produce a clear, unsullied white, so the feelings of the heart, though of varied depth and power, are united and harmonized by the medium of Masonry, and brotherly kindness and charity are the characteristics developed—brotherly love and charity, the cardinal principles of Masonry.

How endearing the title of friend; what a charm in the very name of friendship. How the mind turns at once to the domestic circle, for it is here that friendship is seen in its beauty and intensity. The wife's devotion has ever been the theme of the poet's song and minstrel's strain, and filial love has been promised a blessing in its fulfilment. Desolate indeed must be that heart which cannot look back to the early quiet joys of home. O, the remembrance of a mother's love hath often come back to the lone wanderer, like a long-forgotten strain to cheer him in his loneliness and soothe his wearied spirit; and feelings of bitterness at the world's heartlessness, have given place to kindlier emotions, as he thought of his earliest, his truest friend.

Throughout all animate creation is this principle recognized. The humble ant shows attachment to its fellow-laborer, and the honney-bee will allow no intruder in its hive. They are all drawn to each other, by instinct if you please, but in reality by a love of their own species, implanted in them by an all-wise God, for their own good. And so up through the scale of created beings is the ruling principle evident, increasing gradually in power, until in man, under the guidance of reason, it is displayed in its full development.

It is the basis of patriotism — that love of country which nerves the arm, and fires the heart, to protect our native soil from the step of the invader, our hearth-stone from the touch of the oppressor. It imparts hope to the exile, when some home-melody strikes his ear with all its loved associations. High and low, rich and poor, acknowledge its power. It heightens the pleasures of the palace and alleviates the misery of the hovel. Even the vicious, whose hearts have been worn away by the constant droppings of evil, are subject to its influence. What noble instances of heroism has it produced. It has supported the dying martyr in his agony, and cheered the prisoner in his solitude. It was seen at the cross, when amid revilings and reproaches, the faithful band of disciples stood by and witnessed the last agony. It guided the lone woman at early dawn to the sepulchre, to see where they had laid their friend and Master. O, it is the golden thread which runs through the web of human life, imparting to it its strength and beauty.

We claim not for Masons that they alone exhibit, in all its fulness, this divine principle, but we do assume that the lessons of wisdom presented night after night, and day after day, to the eye and ear of the youthful Mason, have a direct and powerful tendency to induce those kind feelings — that earnest desire to benefit his fellow, which belongs to true friendship. We all know and feel the influence of daily associations, how productive they are, either of good or evil. Thus the habit is acquired in our Lodges of thinking well of our neighbor, and this is the first step towards seeking to do him good. We learn to look upon our fellow-man, not as one who can be used to advantage, but as one who has claims upon our sympathy and regard. We are taught to shun moroseness, jealousy and suspicion — and to cultivate courtesy, affability and frankness. Now the heart, thus alive to the gentle feelings — thus full of love and mercy — must be possessed also, of

charity, the distinguishing characteristic of a Master Mason — that wide-world charity which looks abroad upon the whole human family, and recognizes all as brethren — that charity which looks to the moral as well as physical improvement of man — which seeks to clothe him with the armor of righteousness; to present him with the shield of virtue — that charity which desires man's intellectual advancement, and strives to raise him from the degraded condition to which sin has reduced him, and to elevate him nearer to that state of perfection in which he was originally created. How beautiful the description of charity by St. Paul: "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass or tinkling cymbal; and though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not Charity, I am nothing; and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity; but rejoiceth in the truth, believeth all things, hoping all things, endureth all things: and now abideth Faith, Hope and Charity, but the greatest of all these is Charity." How graphic this description — how strictly in consonance with the teachings of Masonry.

The young Mason is taught patience — patience under trials and affliction, patience under obloquy and reproach. If the world taunt him as one whose profession is better than his practice, let him examine and see whether, in some particular, he is not wanting in that strict consistency which should mark his course through life. He must not return taunt for taunt, but rather good for evil. There is, indeed, a point beyond which forbearance ceases to be a virtue, but much may be borne before that point is reached." "Charity suffereth long and is kind." He is taught humility—to be lowly in his own eyes, serving the Lord. If God has endowed him with superior gifts, he is to use them for the benefit of his brethren; but not, by unnecessary display, to endeavor to excite jealousy and envy. True merit is never obtrusive, nor does it ever go without its reward. The lowliest flower often exhales the sweetest perfume, and is the especial object of the Naturalist's care.

OR

; I

of

ier

ow

l

the

we

o c

be

dr

s c

gl

e a

th

t

a

it

ni

e

s ;

ov

p

a

e.

ow

he

ed

ex

it

ul,

;

of

en

rn

ity

oi

“If there be among you a poor man, one of thy brethren, thou shalt not harden thy heart, nor shut thy hand from thy poor brother, but thou shalt open thy hand, and shalt surely lend him sufficient for his need, in that which he wanteth. Thou shalt surely give him, and thine heart shalt not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee, in all thy works, and in all that thou puttest thy hand unto. When thou cuttest down thy harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, the fatherless and the widow, that the Lord thy God may bless thee in all the works of thy hands. When thou beatest thy olive tree, thou shalt not go over the boughs again; it shall be for the stranger, the fatherless, and the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterwards; it shall be for the stranger, the fatherless, and the widow. I command thee to do this thing.”

How blessed is charity — as thus exercised, doubly blessed! For it blesses him that gives and him that takes. To the man whose mind is indeed aright, there is no pleasure so great as the consciousness of having done a good action. The incense of prayer and praise is doubly fragrant when perfumed by deeds of benevolence and kindness. Oh, how much we all need a brother's helping hand! We start on life's voyage down the stream of time — the banks are strewn with flowers — we do not see the hidden thorns — we do not inhale the lurking poison — we glide on gently, the distant mountains bright with hope, and all beyond an expected Paradise. But will the stream be always smooth? Shall we not feel the thorns? Shall we not inhale the poison? How cross the mountains? The pilgrim's staff may break in ascending their rugged heights. How welcome, then, a brother's hand to ease us a little of our burden.

I cannot permit an occasion like the present to pass without alluding to a charge which has been advanced against Free Masonry. She has been declared antagonistic to revealed religion. She has been accused of teaching a refined system of Deism. How utterly baseless the charge, we who are initiated in her mysteries, are conscious. The pious and good of all ages, who have served at her altar, and whose praise has been known in all the churches, should certainly be received by the world as surety that the assertion is utterly without foundation. It is true, that as Free Masons, we are not sectarian. As such, we

are only required to acknowledge an All-wise and Omnipotent Deity. Our Order is a social and intellectual, not strictly a religious one. The revealed word of God, however, is the Mason's rule of life. His commands, as therein made known, he is enjoined to observe. We respect, but do not interfere with each other's peculiarities of belief. The Jew and the Christian here sit side by side, both worshipping the same God of Abraham, and of Isaac, and of Jacob. They are both taught and both believe that God is love — infinite, unchangeable, everlasting — that "pure religion before God and the Father is this, to visit the fatherless and the widow in their affliction, and to keep themselves unspotted from the world."

Masonry opposed to revealed religion! She has been — she is her handmaid — not the rash usurper of her seat. Each has its own peculiar province, and both act in perfect harmony, religion implants new principles in the heart. Masonry, by judicious culture, fertilizes the soil in which the seed is sown, that it may ripen into grain, and bring forth an abundant harvest. God works by means, and Masonry has been a chosen one to promote man's temporal and eternal interests. Within her walls, and only within her walls, all meet on terms of the strictest harmony. She leads by pleasant paths to the chrystal fountains of truth. We have no waters of Jordan, in which the soul, leprous with sin defilement, can wash and be made whole. We should encroach on the attributes of Deity — we should touch with profane hands his altar, and offer strange fire thereon, did we assert such claims. But does Masonry arrogate too much to herself, when she does claim to be a moral teacher and reformer? Her mission is a noble one and not yet ended. When the promised period shall arrive, of universal peace and harmony — when the lion and lamb shall lie down together, and a little child shall lead them — when an united hallelujah shall swell from all voices, "Glory to God and the Lamb" — when the sword shall be turned into the plow-share and the spear into the pruning hook, and sighing and suffering shall forever cease — then, and not till then, will her mission be ended; for sin and mercy shall be known no more.

It has also been urged against Free Masonry, that she is clothed in mystery. Well, and what then? Do the objectors not know that life itself is a mystery? Are not the operations of nature all mysteries? Are not death and immortality the greatest of mysteries? What finite being pretends or expects to comprehend them, until time shall change

for eternity? Doubtless, for a wise object the Almighty has so ordained it. If the whole excellence of Masonry consisted in strange, mysterious ceremonies, the argument against her utility might be good and valid. But her secrets are but the keys to her treasures, and we offer them to all, on one condition only, that they be found worthy: an unblemished character and a spotless reputation, are the requisites for their possession. Neither wealth nor exalted station, gain for their possessor a more ready entrance within our portals, than humble poverty, accompanied by true merit. We know no distinction of rank or position. The prince and the peasant meet here on a perfect equality.

We have our secrets—they are necessary for our self-preservation. As Masonry is universal, so her language is universal. It is essential that we should be enabled to recognize each other, without the possibility of being deceived; and we are enabled to do so by this universal language. Publish it to the world—make it common to the virtuous and the vicious, and you at once destroy its utility; and by making it familiar and easily attained, insure its destruction. It is to this very mystery that Masonry owes its perpetuity and universality; for it is, perhaps, a weakness in human nature, that men are charmed by mystery. Empires have risen and fallen; whole nations have passed away into comparative oblivion—yet Masonry still stands beautiful and vigorous. The wild winds of kingly despotism, and the surges of popular fury have beaten against her, but in vain; for she was founded on a rock.

She has in all ages, been the pioneer of civilization and refinement. The philanthropist has ever found her a willing assistant, and the missionary has often been indebted to her support. Circumnavigate the globe, and you can scarce touch a spot where the genial influences of Masonry are not seen and felt. In the frozen regions of the North and the sunny lands of the South—throughout the broad expanse, from East to West, her banner is floating. Like the Baptist, she has been the great forerunner—fitting the untutored mind for the reception of greater truths, by teaching her own pure principles—proclaiming everywhere through her mystic rites, “Prepare ye in the desert a highway for our God.”

Brethren of this united Order: the UNION which has for years been the earnest wish of all true Masons, is now consummated; we, who have been divided, are now one. Together we are to walk within the

porches of the Temple—together to tread the Mosaic pavement. Let us not forget that we have a work to perform while the day lasteth:—as the stones were brought ready from the quarries of Zaradatha, fitted and prepared for the builder's use, so our minds are to be prepared in these our earthly sanctuaries, and made as living stones for that building, not made with hands, eternal in the Heavens. Oh! let us, above all, cherish the spirits of unity—let us keep bright and glowing the spirit of brotherly love—that golden chain, which, in its magic circle, links heart to heart.”

This eloquent production was listened to with breathless attention by the vast multitude present, and frequently interrupted by warm plaudits.

A hymn was then sung by the Choir, accompanied by the Melodeon and Dodworth's Band.

A truly beautiful and touching prayer and benediction was pronounced by our gifted and venerable brother, the R. W. and Rev. Salem Town, L. L. D., Grand Chaplain.

The Grand Lodge then re-formed in order of procession, when the united brethren fell into their respective positions, and moved down Broadway to the Park, up Park Row, Chatham street and the Bowery, and down Broadway to Tripler Hall, where the brethren dined together at 6 o'clock, P. M.

GRAND LODGE OF ALABAMA.

MONTGOMERY, Dec. 13th, 1852.

To the Jr. Editor of the Signet—

DEAR BROTHER: The Grand Lodge, Grand Chapter, and Grand Council, have closed their annual communications, and we sit down to give the readers of the *Signet* a brief sketch of what we have here seen, touching the interests of the Fraternity.

The Grand Lodge assembled on the evening of the 6th inst. Soon after its organization, we were honored by an introduction, in ample form, as a P. G. Master of Missouri, when we witnessed the most heart cheering proof of the triumphs and onward march of Free Masonry it has ever been our lot to behold.

The Grand Lodge Hall is a spacious and magnificent room, newly from the hands of an accomplished and skillful artist. The paintings are executed with great taste and skill; and the rich drapery with which the walls are profusely hung, together with the golden ornaments appropriately disposed, render it one of the most imposing and splendid halls in the United States. It is not so large as the hall at Cincinnati, but it is decidedly more beautiful. But beautiful as the hall is, it failed to make so deep and lasting an impression on our mind as did another scene which burst upon our view upon entering. We allude to the fact, that we were greeted by about four hundred Alabama Masons. Who will wonder that our heart leaped with joy at beholding this cloud of witnesses, assembled to bear willing testimony in behalf of our glorious institution, and to devise means to transmit and perpetuate its benign teachings. Should we be asked what class in society these men hail from, we may answer, without boasting, that, as a whole, they constitute the most enlightened and talented body that assembles in the State. Masonry in Alabama is truly in the hands of the best men, and hence we cannot agree with those who apprehend danger from the rapid increase still going on in this jurisdiction. We hold that good men are not likely to admit a great number of bad men to their sacred retreat.

The Grand Master delivered an able and interesting address, and we regret that we were unable to procure a copy, for the benefit of our readers.

The report of the committee on the revised Constitution was eminently able, and which, with some slight amendments, was approved and sent forth to the subordinate Lodges. It will doubtless be adopted with great unanimity at the next communication of the Grand Lodge. This code of laws clearly recognizes the authority of the Ancient Charges, as first collated and published by Anderson, under the authority of the Grand Lodge of England, in 1722. The physical disqualification of candidates is distinctly stated to be, such as would prevent the initiate from *learning and teaching* the rituals, which we regard as the true intent and meaning of the ancient law, which says nothing about the candidate being "upright, as a man ought to be."

Various schemes for Masonic schools were presented, no one of which was accepted. Propositions were also made to begin the work

of building up a Masonic asylum, which also failed. The truth is, that the surplus funds, heretofore accumulated, have been loaned out for a period of six years, and as those contracts cannot be set aside, there is *now* but little money on hand subject to disbursement.

The committee on Expulsions, &c., made an able report, touching the rights of Masons against whom charges of unmasonic conduct are filed. We think, however, that the doctrine therein contained—viz., that all Masons are to be regarded as innocent, until they are tried and convicted—is clearly at variance with the generally received opinions and practice of the Grand Lodges in the United States. We cheerfully admit, that the criminal code of laws for the government and protection of the citizens of our country, contains no feature more salutary and just, than that which presumes the innocence of the accused; and as a mere lawyer, we should be predisposed to apply this rule to accused Masons, while, as the facts exist, we are compelled to believe that the usages of Masonry correctly teach the very reverse. We think it is generally admitted that, from the time charges of gross unmasonic conduct are filed with the Secretary of the Lodge, the brother so charged ceases to hold good Masonic standing, and can no longer visit his own or any other Lodge, except for his defense on trial; and some Grand Lodges refuse even this privilege. Having heretofore investigated this subject somewhat at length in the *Signet*, we propose to do no more now than to suggest a reason or two in behalf of the law. Experience teaches us, that there is greatly more danger that we will bear with the immoral and unmasonic conduct of a brother, beyond the period of its being a virtue to do so, than that we will falsely accuse, by charges and specifications. In other words, that much moral courage is required to bring ourselves to the determination to become the prosecutor; and hence it is, that our sacred rules are too often trampled under foot with impunity, to the injury of our Institution. Again, it is known that no crime is so certain of meeting the severest punishment, as that of falsely and maliciously charging a brother of gross unmasonic conduct; and hence the presumption follows, that no M. Mason will bring charges against another without having at least strong presumptive evidence of his guilt.

It will be remembered that Masonry possesses no power to imprison the accused, or in any other way compel him to attend at his trial; and hence, according to the doctrine of Alabama, he may, while

charges are pending and before the time of trial, demand and receive of his Lodge a diploma or certificate, recommending him to the Fraternity throughout the world as a worthy, true and trusty brother. If the brother's standing is not impaired by the charges, he cannot be deprived of this certificate, which falsely represents him as possessing a character unimpeached and unimpeachable. We fraternally ask whether any Lodge can, consistently with its solemn duty, grant such a certificate? Is not the Lodge bound to look with suspicion upon the moral worth of any brother against whom charges of gross un-masonic conduct are filed? We think it is; and as no brother, believed to be guilty of high crimes, can properly be introduced to disturb the harmony of the Lodge, neither should the brother, solemnly charged, be allowed to exercise the privileges of a member until he removes the foul stain. We have said thus much to awaken inquiry in Alabama, in relation to this important subject.

We endeavored to obtain a copy of the very lucid, chaste and able report of the chairman of the committee on Education, Bro. Lindsey, of Tuscombina, but was not able to do so, we must therefore defer further notice of it until the proceedings of the Grand Lodge are published.

We cannot close this article without expressing our deep sense of gratitude to the Grand Lodge of Alabama, for the distinguished courtesy extended to us, and especially for the terms of commendation of the *Signet*, expressed in a resolution upon that subject. We also beg to add, that the very flattering manner in which (as we are informed) our public address was received, is a source of much consolation, as we did at the time much fear it would be regarded as a failure.

The following are the officers of the Grand Lodge for the ensuing Masonic year:

M. W. David Clopton, of Tuskegee,	G. M.,
" Syd. Smith, of Dayton,	D. G. M.,
R. W. Samuel H. Dixon, of Talladega,	S. G. W.,
" Geo. W. Games, of Mt. Sterling,	J. G. W.,
" Rev. J. H. Willoughy, of Lebanon,	G. C.,
" James M. Brundidge, of Athens,	G. L.,
" Thos. Welch, of Montgomery,	G. T.,
" Amand P. Pfister, of Montgomery,	G. S.,
W. Joshua H. Danford, of Eufaula,	S. G. D.,
" F. M. Perryman, of Weedowee,	J. G. D.,
" Thos. McDougal, of Montgomery,	G. T.

—[Ed.]

From the "Masonic Journal," (Marietta, Ga.)

WAITING FOR ME.

Something whispers there is a maiden,
 Lovely as summer rose,
 With gifts of all the Graces laden,
 And pure as Arctic snows,
 In a Love-charm'd retirement dwelling,
 And beautiful to see—
 All to herself her sweet thoughts telling,
 Patient, waiting for me.

In her person fair there are blended,
 In all their ripen'd bloom,
 Beauties for angels' wear intended—
 Yet worms shall hers consume—
 But still her dear heart, fond and tender,
 What time her years shall be,
 Tends the rare gifts the Heavens send her,
 Constant, waiting for me.

And in her mind, gifts richer, rarer
 Than these a thousand fold,
 Charms, of which she's the modest wearer,
 That never can grow old,
 Are ever budding and improving,
 With fair fertility,
 As she with gentle care and loving,
 Tills them, waiting for me.

But yet, I know not how to name her,
 For we have never met,
 Or if we have, I cannot blame her,
 That we are strangers yet;
 For all these 'dowments rare she weareth
 So very modestly,
 That her the god of Fashion spareth,
 Meekly waiting for me.

And now, though I have never known her,
 This maiden without a name,
 Nor hath my eye e'er rested on her,
 My careless youth to blame,
 Now, as the shades of life grow deeper,
 I long that maid to see,
 For I would not—no, would not keep her
 Longer, waiting for me.

MACKEY *versus* MACKEY.

IMMEDIATELY after returning from the South, our attention was called to a remarkable article in the last September number of the "Masonic Miscellany," upon the subject of York and Scotch Rite Masonry, from the pen of the editor. To our surprise and regret we find that no notice has been taken of it by our cotemporaries. While we cheerfully admit, that it is our duty as a Masonic editor to expose and denounce error in the theory or practice of Masonry, come from what quarter it may, we cannot but think it rather hard that our brethren of the press should seemingly avoid a fair proportion of the responsibility. It is exceedingly unpleasant to us, to find fault with any of the little Spartan band engaged in battling for the cause of Masonry, but it occasionally happens that we are driven to this necessity in the performance of our duty. Sincerely believing this to be our unenviable position in relation to the article above referred to, we proceed to insert it entire, and to subjoin such remarks as in our judgment are imperiously called for.

THE YORK RITE AND THE SCOTCH RITE.

"The extension, within the last few years, of the Scotch Rite, and its favorable acceptance by many of the most distinguished members of the fraternity, are circumstances that have awakened in the minds of some over zealous brethren a fear that it may encroach upon the prosperity of the York Rite, and perhaps at length, in places, extirpate it. But all such fears are utterly groundless—they arise altogether from a misconception of the nature and design of the Scotch Rite, and are to be best combatted by a candid explanation of the history and character of that Rite.

"It is admitted (at least by all English and American Masons, and probably would be by all impartial writers, of every other country,) that the York Rite is the most ancient, the most authentic, and the most simple, as well as consistent, of all the Masonic Rites. But, as it originally existed, it presented to us only the three degrees of what are emphatically called 'Ancient Craft Masonry,' namely, the Entered Apprentice, the Fellow-Craft, and the Master. The more modern definition is, that these include the Order of the Holy Royal Arch. In all probability, we might almost safely say, that without doubt, the Royal Arch, at one time, constituted a part of the Master's degree, and that, about the middle of the last century, it was torn from its appropriate place, as an historical illustration of, and emendation to, that degree, and made a distinct and separate one. Be this as it may, it cannot be denied that the Ancient York Rite consisted only of three degrees, with the Royal Arch as in some way supplementary.* The

*The Grand Lodge of Scotland confines what it calls 'St. John's Masonry' to these first three degrees, without any reference whatever to the Royal Arch, which is not acknowledged by that body. But it must be evident to the scholar that, unless the Royal Arch be included, the Masonic legendary history is not complete.

"Proceeding still farther, the 15th and 16th degrees make him acquainted with many circumstances of Masonic history which were not preserved in the York Rite, and which are yet of so much importance as to be essential to a full exposition of Masonic history.

"In the 17th and 18th degrees, still more brilliant light darts its rays into his mind, Masonry begins to present him with a holier and purer symbolism, and he returns again to the York Rite, to wonder that in its simplicity he did not see its admirable adaptation to the solemn explanations of the Rose Croix.

"From this degree to the thirty-second or sublime Prince of the Royal Secret, he finds in the philosophical degrees an abundance of material for wholesome reflection, and many sublime teachings of truth and morality, all founded on the early lessons he had received, during his initiation into the first principles of Masonry, in the York Rite. The instructions of these higher degrees are not, it is true, so essential to the full understanding of the Masonic system; but they are sufficiently interesting to claim attention and reward the investigation of the Masonic student.

"In all this we see no antagonism to the York Rite—not even a generous rivalry—but rather a coincident pursuit of the same great object: the investigation of Masonic truth. The Scotch Rite, as now practised, begins from the Master Mason. None but Master Masons of the York Rite can become Scotch Rite Masons, and therefore the two Rites mutually aid and illustrate each other. The York Rite furnishes the solid foundation; the Scotch supplies the beautiful superstructure. Hence our illustrious brother, Henry Udall, one of the Sovereign Inspectors and Members of the Supreme Council of England, at a meeting of that body in June last, very truthfully said, that 'the system of sublime and ineffable Masonry does not encroach upon or interfere with craft or symbolic Masonry.'

"We repeat that the Scotch Rite is not antagonistic to the York Rite, but is subsidiary to it. And we are not willing to rest the truth or value of this assertion on our own unsupported authority. Dr. Frederic Dalcho, one of the leading members of the Scotch Rite in this country, in an address delivered as far back as the year 1803, before the Sublime Grand Lodge of Perfection at Charleston, thus defined the relations between the two Rites:

"The Sublime Masons* view the symbolic system with reverence, as forming a test of the character and capacity of the initiated. They are bound by their laws to support and cherish the original principles of that institution; and they watch with a jealous eye all who appear disposed to profane it. It is the door of their sacred Temple, through which all must pass to arrive at perfection. They are equally interested in the splendid establishment of those degrees, and in the union and happiness of their members.'

"We have made these remarks, because, as we have already said, we have understood that some well-meaning but mistaken brethren have been opposed to the extension of the Scotch or Ancient and Accepted Rite, from the fear that it would interfere with the success of the York Rite. We desire to see these objections removed, because we sincerely believe that it is only by a united study of both Rites that a Mason can expect to become thoroughly learned in his profession. A true Masonic scholar must listen to the instructions of both; he must investigate the legends and traditions of both; and he must collate and compare the history and the philosophy of each with the other. Without diligent union of both Rites in his researches, he must always remain a disciple rather than a master in Israel—his learning will, after all, be rather foolishness than

*This is a title, technically used to designate those members of the Scotch Rite who have advanced as far as the 14th degree.

wisdom, and his draughts at the fountain of Masonry may wet his lips, but will never quench his thirst. And we all recollect the maxim of Pope, that

'A little learning is a dangerous thing ;
Drink deep or taste not the Pierian spring.'

The Mason whose knowledge is confined to the York Rite, will be apt to entertain narrow and insufficient views of the sublimity of the Masonic system. Let those views be lightened and enlarged by a zealous study of the Scotch Rite, and in reply to every one who says, In our Masonic studies we belong to the Scotch Rite ; in our Masonic society we belong to the York Rite."

In the foregoing, Bro. Mackey set out by saying that the fears entertained by some over-zealous brethren, that Scotch Rite Masonry will threaten upon the prosperity of the York Rite, are to be best combated by a candid explanation of the history and character of that Rite," which might lead us to hope that he was about to give us, what we have never seen, a *true* history of that so-called Masonic Rite ; but to say the author leaves us quite as much in the dark upon this point as we were before.

As elsewhere stated in the Signet, that there are no Rites in what Masonry is a unit ; a great system of ethics, complete in itself, that everything differing from it, or which was originally not Masonry at all, the assumed name to the contrary notwithstanding ; but for the sake of convenience, we may, on the same occasion, recognize the term Rites, in noticing the position assumed by Mackey.

In the paragraph, the author asserts truly, that originally there were of only three degrees including the Holy Royal Arch. This was admitted, and granting as he does in another place, that the Rite was instituted by King Solomon, we ask, in all seriousness, whether the system of Rites subsequently instituted, can be considered as a copy of the original ? But not feeling it to be our business to discuss the subject here, we beg to call attention to the singular error in the paragraph referred to, that the degrees of Mark Master " have nothing whatsoever to do with the so called." We had supposed that the degree of Mark Master, teaches and inculcates that which was originally taught in the Fellow-Craft ; in short, that it was a copy, a transcript, torn, improperly, from the Fellow-Craft, and that the Mark Master, who left in its stead what is now called the Mark Master, did not originally, and, consequently, does

not now, constitute any part of Masonry, properly speaking. But whether our views, in this respect, are true or false, we are certainly not mistaken in saying that Brother Mackey is the first intelligent Masonic writer, to venture the assertion that the Mark degree has nothing to do with Free Masonry, or, as he says, the York Rite ; and what is even more remarkable, the author does not agree with himself. From an address delivered by Brother Mackey, on the 27th of December, 1850, and published in the succeeding number of the Miscellany, we make the following extract :

“ The degree of Mark Master, which is the fourth in the Masonic series, is historically considered of the utmost importance, since we are informed, that by its influence each operative Mason at the building of the Temple, was known and distinguished, and the disorder and confusion which might otherwise have attended so immense an undertaking was completely prevented.”

In the address from which the foregoing is taken, the author emphatically asserts that “ *the whole system of Free Masonry is divided into seven degrees,*” and he includes the Mark as one of them. How Bro. M. will justify himself in contradicting in September, 1852, what he asserts as true in December, 1850, we are unable to conjecture. Since the speech above referred to was delivered, the Brother has discovered that the Grand Council of the Thirty-third, at Charleston, did, as early as 1802, issue a charter for a Mark Lodge, and as we know he is engaged in an effort to plant Scotch Rite Masonry in the several States, it may be that his preference for that Rite is leading him to claim for it as much of Ancient Craft Masonry as it can obtain the control of. If the fact that the Grand Council issued a charter for a Mark Lodge proves that the Mark degree belongs to the Scotch Rite, the fact that the Grand Council at New Orleans, the Supreme Grand Council of France, and the Grand Orient of France, have issued charters for Lodges of Entered Apprentice, Fellow-Craft and Master Mason, equally proves that these degrees also belong to the Scotch Rite ; and especially when we remember that the Grand Council at New York (acknowledged to be the legitimate one by Bro. Mackey,) not long since asserted that it had the *original right* to control Ancient Craft Masonry, but waived that right in this country, because symbolic Masonry was under the control of Grand Lodges when the Scotch Rite was introduced here.

We are not surprised that the admirers of Scotch Rite Masonry, so called, should seek to get under their control all the degrees of Craft

Masonry, for, if we are not misinformed, the secret constitutions of that Rite require this at their hands, and we cannot conceal the fact that occurrences have transpired since December, 1850, which may have had a powerful influence in producing this "presto change" in the Mackey.

In the article of September, 1852, Brother Mackey calls all the degrees now given as belonging to Ancient Craft Masonry, except the three, "meretricious ornaments," while in his address of 1850, he makes the number to consist of seven, and forcibly illustrates the minuteness and importance of each, in the system of York Rite Masonry.

Brother Mackey alludes to an article published by himself, claiming Grand Council of the Thirty-third, at Charleston, introduced into the country the degrees of Royal and Select Master. If the Signet will turn to the last December number of this paper, they will find a report to the Grand Chapter of Vermont, made by Bro. Tucker, in which the author takes up this subject, and thinks, proves that the assumption of the editor of the paper, without a shadow of foundation, these degrees having been in the United States long before Scotch Rite Masonry. In the address of 1850, Brother Mackey admits that "the substance of the degrees is contained in the Royal Arch." Therefore, to be consistent, he should come out and have some other Scotch Rite and claim that the Royal Arch also belongs to the Scotch Rite. We proceed to notice a still more remarkable theory propagated by Brother Mackey. In September, 1852, he says that the brother who cultivates no more than the degrees of Ancient Craft Masonry, is as a "*spectator passing by paintings without a guide*," whereas, if he cultivates the Scotch Rite degrees, all things will be explained. If we be true we shall feel prepared to agree with him in saying as he does in his speech of 1850, "*progressive science*." Can it be possible that the degrees, some of them claimed to have been instituted in the Great, in the last century, some of them in the fourteenth century, are capable of explaining the great system of Free Masonry, which, he himself, was instituted more than twenty-

eight hundred years ago. Should we, for the sake of argument, grant that these Scotch Rite degrees are Masonic degrees, we have Brother Mackey's admission that they are of modern origin compared with the York Rite. And does he expect his readers to believe that modern Masonry is capable of resurrecting those legends of Ancient Craft Masonry which were buried in the rubbish of the dark ages? Can he believe himself that these last legends were found by Frederick the Great? But why should we spend time in racking our brain to find out what Brother Mackey really believes, when we have it in our power to prove by Brother Mackey himself, that he does not believe his own teachings to be true. From the memorable speech of 1850, we make the following extract :

"Among us, and perhaps three-fourths of the Masonic world, where the right of Ancient York Masonry is practised, the whole system of Free Masonry is divided into seven degrees, which receive the name of Entered Apprentice, Fellow-Craft, Master Mason, Mark, Past and Most Excellent Master ; and finally, of the Holy Royal Arch.* Within these seven degrees, are included all that is really and essentially necessary to be known of the science, the philosophy and morality of Masonry. Other degrees indeed there are, above and beyond these. They are however, but illustrative and explanatory, and by Masonic students may be, and often are, very advantageously cultivated, for the purposes of laudable curiosity and intellectual improvement, just as the metaphysician might study the subtle, but now exploded dialectics of Aristotle, or the theologian amuse himself with the visionary disquisitions of Thomas Aquinas.

"To these seven ancient and universal degrees of Masonry which, like the seven prismatic colors of the rainbow, contain within themselves the whole substance of light, we shall, on this occasion, confine our investigations."

How very full, clear and explicit is the foregoing. There is no hanging back, no doubt entertained, nor even a difficulty suggested. Will the reader now turn back and read again what the author says about the importance of the Scotch Rite degrees in the September article. There he tells us, that the Mason "without this diligent union of both Rites in his researches, must always remain a disciple rather than a master in Israel—his learning will, after all, be rather foolishness than wisdom, and his draughts at the fountain of Masonry may wet his lips, but will never satiate his thirst;" and to enforce this idea, he quotes from Pope, "A little learning is a dangerous thing," &c.; and finally, as a cap sheaf, he adds, "The Mason whose knowledge is confined to the York Rite, will be apt to entertain narrow and insuffi-

"* I have not here inserted the degrees of Royal and Select Master, because I have always contended, and I think elsewhere proved, that they belong to the Scotch and not the York Rite. With us, their substance is contained in the Royal Arch Degree."

... Orleans, under the sanc-
tion of the Grand Orient of France, for many years, controlled the
Grand Lodge of Louisiana, and now openly declares that by the
secret constitutions of the order, every Grand Council is recreant to
its solemn obligations who fails to make an effort to exercise control
over all the degrees in Masonry. We have shown that the Grand
Council at New York (acknowledged to be the legitimate one by Bro.
Mackey,) openly proclaimed the "original right" to control the three
first degrees in Masonry, and only *waived that right*, because they
were under the Grand Lodge system when Scotch Rite Masonry was
introduced into this country, and lastly, we think it will now appear
that Brother Mackey, an officer of the Grand Council of the Thirty-
third, at Charleston, has put up a finger-board so plainly indexed that
even the wayfarer in Masonry cannot be misled thereby.

VOL. VIII—19.

We grant that our "little learning" in Scotch Rite Masonry may be considered a dangerous thing. It might have been better that we had never known anything of the degrees, for we have just learned enough to be able to join in with Bros. Atwood, Cross, and others in declaring the whole thing to be a mere humbug, a trumpery of high sounding titles, a system of degrees fit only to be cultivated, as Bro. Mackey declares, "as the Theologian would amuse himself with the visionary disquisitions of Thomas Aquinas." —Ed.

QUESTIONS OF MASONIC USAGE.

AFFILIATION, SUSPENSIONS, &c.

RODNEY, MISSISSIPPI, December 8, 1852.

DR. J. W. S. MITCHELL—*Dear Sir*: Can a single vote defeat a motion to reinstate a Master Mason who has been suspended? What number of votes are necessary to reject an application for membership of a Master Mason? and what number is required to suspend a Master Mason? I find some difference of opinion among our brethren upon these questions, and various rules prevailing in different Lodges. There should be among Masons but one rule upon these points, and that should be regulated by the *common law*. Give us your views of the *law*, and your authority. I have my own notions, but your views expressed through the "*Signet*," will doubtless be attended with much good. Pardon me for thus trespassing upon your kindness, but really I like, very much to see in the "*Signet*," your decisions of mooted constitutional questions; and permit me to say, that in my opinion, your labors in this respect contribute no little interest to your very valuable journal. Fraternalty, N.

In relation to the first question, we give it as our opinion, that no expelled or indefinitely suspended Mason should be reinstated except with the unanimous consent of all the members present. First, because the fraternal ties formerly existing, have been severed, and they are thrown back on a level with the uninitiated; and second, because every

member is bound to fellowship every other member, and to suffer one to come in against the will of any member, would produce discord and lead perhaps to the withdrawal of the discontented member, and we should never lose sight of the fact that we are bound to respect the feelings of those within in preference to those without.

We have no doubt of the correctness of the above views, and we are satisfied that the general practice is in conformity therewith, but are aware that in a few localities a different practice prevails.

He answer to the second question admits of no doubt. No candidate can be initiated, or a member admitted, except by a unanimous vote. This law is in force throughout the United States, South America excepted, and we sincerely hope this exception will not long

Unanimity is the oldest as well as the safest rule. True, it was abandoned for a short period in England, but the ancient rule has been enacted there, and we know not how any Grand or subordinate Lodge can tolerate any other course. We know there are a few nominal members, who are thorough-going Odd Fellows, have sought to change the Odd Fellows' rule upon this subject into Masonry.

Anderson's Constitution, under the head of "duties of members," makes the following extract:

no man can be accepted a member of a particular Lodge without one month before, given to the Lodge, in order to make due enquiry into the moral and capacity of the candidate, unless by a dispensation.—Old Regulations.

no man can be entered a brother in any particular Lodge, or admitted without the unanimous consent of all the members of that Lodge, the candidate is proposed, and when their consent is formerly asked they are to give their consent in their own prudent way either with or without unanimity. Nor is this inherent privilege a dispensation; because the members of a particular Lodge are to maintain it; and because if a turbulent member should be imposed on the harmony, or hinder the freedom of their communication, or the peace of the Lodge, which ought to be avoided by all true and faithful members.

It is not convenient to insist upon unanimity in several cases; And, therefore, we have allowed the Lodges to admit a member, if not above three degrees, though some Lodges desire no such allowance.—New Regulations.

Vol. Signet, page. 143.)

7. *He admits that there should be a unanimous vote on all questions of initiation, and he will see from the extract that the Lodge must be governed by the same rule.*

8. *And last question, we are bound to admit that*

we know of no ancient regulation having a direct bearing on the subject, but the general practice in this country is to require a majority of two-thirds to suspend or expel. This, we think, is the safest rule; but we agree with Brother N., in saying it is to be deeply regretted that a uniform practice does not prevail. At one time we had reason to hope that a General Grand Lodge would be instituted with power to enforce uniformity of action upon these and kindred subjects; but the prospect now is, that for a long time to come, we are to be left to no other regulating power than the common usage of our Grand Lodges, which might fully answer, were it not that new questions are constantly springing up, and Grand Lodges are proverbially slow in acting upon them.

ED.

THE INALIENABLE RIGHT OF MEMBERS TO BALLOT.

—, MISSOURI, December 28, 1852.

BRO. MITCHELL: We have a case at the present time before our Lodge that we would be pleased to have your opinion on, by private letter, or if you see proper, through the *Signet*.

A Master Mason made application for membership, by petition, in the usual form. The Worshipful Master appointed a committee of three to report on said petition. At the next regular communication of the Lodge, two of said committee, after hearing the objections urged against said petitioner by the third, reported favorable. The objector comes forward and, in open Lodge, states that he will *black-ball* said petitioner if the ballot should be taken. The question then arises, has he the right to black-ball a petitioner when his objections have been heard by the committee and not considered by them sufficient grounds to report unfavorable. Fraternally,

J. McM.

In balloting for candidates for initiation or affiliation, each member of the Lodge has an inalienable right to judge for himself as to the propriety or impropriety of admitting the applicant, and no one has the right to know or impugn his motives. The secret ballot is a sacred privilege which cannot be interfered with, and most certainly the brother who has the magnanimity to express his objections openly cannot be deprived of his right to ballot precisely as his sense of duty dictates. There is no such thing in Masonry as over-ruling the objections which a member may have to the applicant. Of course it is proper to use persuasive means to remove the objection, if it is not apparently

ST
:
lov
lm
eat
ot
to
rn
er
ce
etl
ry

r
th
gu
rig
ny
na
le
is
bl
ber
all
or
Ma
ts
bli
c
ak
go
ou
th
h
s
;

1

would be proper to give publicity to the action of the Lodge. Some Grand Lodges will not permit the subordinates to publish in newspapers and periodicals, suspended or expelled Masons, for the reason that their character should not be thus publicly branded with infamy whilst they are actually engaged in its legal defense ; and there seems to be a just propriety in this. We say then that each Lodge should be at liberty to exercise a sound discretion upon this subject, and in cases where there is no necessity of making the matter public, and where appeals have been taken, it would be proper, by resolution, to prohibit the members from speaking of the action of the Lodge except to brother Masons.

Ed.

PARACLEFTA, ARKANSAS, November, 1852.

Editor Masonic Signet : Is a Master Mason fully competent to preside over a Lodge Under Dispensation, when R. A. Masons are present.

W. S.

Brother W. S. of Paraclifta, asks us whether the Master of a Lodge U. D., who is only a Master Mason, can preside over his Lodge while there are other members of the Lodge who are R. A. Masons present? We answer that he not only has the right but it is clearly his duty to preside over his Lodge under the circumstances alluded to. *We say* that the Past Masters degree furnishes no qualifications to preside over a Lodge. We have again and again said that we could find no Masonry in it, but the Grand Lodges in the United States do not thus regard it; at least it would seem they do not; for they require all Master's presiding over *chartered* Lodges to have the degree, or as some call it the instalation ceremony ; but none of them, we believe, require it as a pre-requisite to preside over a Lodge under dispensation. Now that this is a distinction without a difference, we sincerely believe, for we never could imagine that more light and knowledge was required to preside over a chartered Lodge than one under dispensation, or a limited charter. We know that the impression that only a Past Master can preside over a Lodge is derived from the Ahiman Rezon, but even that spurious book does not allude to a Chapter Past Master — no such thing was then thought of in England, even by the clandestine Grand Lodge. The Past Master there spoken of was one who had actually presided a legal term over a Lodge. But not wishing to pursue this subject further in this connection, we beg to suggest to our correspon-

STU

at b

ha

air

w w

aste

knc

ert

ren

dis

th

ow

IES

N

in c

l,

'anc

te l

one

; in

est

y t

th

h t

wer

esp

ok

ar

sub

ght

onn

fron

nde

Th

nse

ow

not be admitted to membership. Hence there is no difference whether he was expelled by the subordinate or the Grand Lodge, for in neither case can the Grand Lodge compel the subordinate to receive him as a member.

We think in all cases of restoration by a Grand Lodge, membership can only be obtained in a subordinate Lodge, by petition. ED.

MASONIC EMBLEMS ON SIGNS.

ST. JOSEPH, Mo., November 15, 1852.

P. G. M. MITCHELL: Opposite the "City Hotel," on Main street, in this city, there is a matter that, from its incongruities, drew my attention. It is a billiard room sign embellished with Masonic emblems, put up on the side of a doggery door. I did not enquire whether the occupant is a Mason or not, for, full well I knew that he could not be one in spirit. As it is not unfrequently the case to see signs thus embellished, will you have the goodness to give your opinion as to the propriety of it, especially when associated with business forbidden by our Order. Truly yours. Z.

The Grand Lodge of Missouri, (never contemplating the prostitution of Free Masonry to the advancement of so unholy a cause as that of gambling and intemperance) has no laws on its statute books expressly forbidding the use of Masonic emblems, in such manner as is spoken of by our correspondent; but is there a Mason in this or any other State who does not know that such conduct is totally at war with every principle of the Order? We have long been of the opinion, that Masonry is getting to be too popular; and hence the reason why many now-a-days join the institution, in order the more readily to impose upon their credulous and simple minded brethren. For ourselves, we are opposed to, and hereby enter our solemn protest against the use of Masonic emblems as signs, breastpins, &c., being of the opinion that, in a majority of cases, the Mason who thus blazons forth his connec-

out
rou.
at
n, &
dep
idiz

Mas:
O

he
air,
ntin
the
en,
er's
aise
thei
ouril
nure
ith
ugh
idni
mn,
ewa
roye
r str
star
uma
e cl
o r
aze
s th
eep
orce
his
he li

The fire-wrapped roof, the dreadful yell
 Of horses, roasting in their stalls,
 Of firemen, crushed by tumbling walls?
 What are to him the crash and din
 Of slates and rafters falling in,
 The shrieks of houseless females flying,
 The feeble gasp of children dying,
 And the loud wailings of despair,
 That load the suffocating air?
 What are all these to him?—his turn
 By them is served—so—“Let ’em burn!”

What is all this to him!—Why, sir,
 He wakes up people, and they stir,
 And, if they catch the villain, he
 Is tried and hanged;—or used to be.
 Laws may, but justice does not, alter;
 He ’scapes, though he deserves the halter;
 And were he doomed to it again,
 The people all would say—“Amen!”

And yet—now, coolly let’s inquire—
 What does this villain set on fire?
 Boards, shingles, timber, “wood, hay, stubble,”
 The body’s life—an empty bubble,
 “A vapor, that appears” a day,
 Or hour, “then vanisheth away”—
 That’s all. The incendiary felon
 Does nothing more we need to dwell on.

But, he that fills his neighbor’s cup
 With liquid fire, is burning up,
 Not edifices framed of wood,
 Not princely mansions, fair and good,
 But that, for which such mansions rise—
 The heir apparent of the skies—
 MAN, who from heaven derives his birth,
 Man God’s vicegerent here on earth—
 A house, that only God can build,
 A temple, with his Spirit filled,
 A tenement, indeed of clay,
 That holds its dweller, for his day,
 A house that falls, in time, to dust,
 As other earthly dwellings must,
 But, one that holds, if not burnt down,
 The heir of an immortal crown.
 But, let the fire, that fills the cup,
 Be, in that house, well kindled up,
 And strength, and peace, and pure desire,
 And manly purpose feel the fire,
 And Reason stumbles on, and gropes

Darkling 'mid smouldering joys and hopes ;
 And Faith, and every upward aim,
 And heavenward impulse, feed the flame
 And Childhood roams in tatter'd rags,
 And Virtue falls, and Courage flags
 And haggard Want makes Earth his bed,
 And homeless Hunger begs his bread,
 And sottish Dulness mopes along,
 And maniac Mirth bawls out his song,
 And Frenzy stands, with ghastly stare,
 And Madness rends his matted hair,
 And Murder stabs his weeping bride,
 Then dies himself, a suicide !

And yet, what is all this to him,
 Who fills up, to its sparkling brim,
 The glass, that glows with fire,
 Drowned in whose poisonous depths, expire
 Wit, Wisdom, common Manhood even,
 All earthly joy, all hope of heaven ?

Ay, to his inmost self, says he,
 " Well, what of that ? — What's that to me ?
 " What is to me the depth of woe,
 " That follows where my liquors flow ?
 " So long as I the match can get,
 " So long as I the fire may set,
 " So long as I can have my way,
 " So long as those who drink, will pay,
 " So long as they will serve my turn,
 " What is't to me how much they burn ?
 " So long as they, with bank-notes, cram
 " My pockets, I don't care, a d—n —
 " So long as they my coffers swell,
 " Let the poor devils go to hell !

These two Incendiaries stand
 Before you, neighbors, torch in hand —
 Each plies his trade, each fills his purse —
 Tell me — Which of them is the worse ?

HE that has never known adversity, is but half acquainted with others, or with himself. Constant success shows us but one side of the world. For, as it surrounds us only with friends, who will tell us only our merits, so it silences those enemies from whom alone we can learn our defects.

HISTORY OF THE COUNCIL DEGREES IN ALABAMA,

For the Masonic Signet.

GULF PRAIRIE, Brazoria County, Texas, }
December 21, 1852. }

Dr. J. W. S. Mitchell: The supreme jurisdiction of the degrees of Royal and Select Masters seems to be still a mooted question among the Royal Craftsmen, from Maine to Mexico. A late review of the subject by the Correspondence Committee of the Grand Chapter of the State of Vermont, in its report, as published in the *Masonic Signet*, of December 1852, attracted the writer's attention. The frequent discussion of this subject during the last thirty years, have been more a source of amusement to him, than of the profound interest now so seriously manifested in relation to these degrees throughout the United States, for what were supposed in his younger days, the mere bantlings of juvenile pastime. He is not, however, fully certain whether his protracted silence is altogether without censure. The idea of egotism partially connected with the denoument of what little he knew on the subject, deterred him from any explanation, and having emigrated to Texas in the spring of 1830, for many years precluded all correspondence on the subject. Yet the matter was no secret among the R. A. Masons who had taken these degrees, in the State of Alabama, and who attended the meetings of the Grand Chapter of the State, from its foundation in 1822, until the writer left the country. Until after the revolution, there was neither Lodge nor Chapter in Texas.

In 1820, a dispensation for the first Royal Arch Chapter in Alabama was granted to Dugald McFarlane and other Companions, residing near the falls of the Black Warrior, now Tuscaloosa, by the Hon. Dewitt Clinton, G. G. H. P. of the G. G. C. of the United States of America. In order to establish Royal Arch Masonry in the new State of Alabama, Comp. McFarlane, a young enthusiastic craftsman, voluntarily, and at his own expense, procured the warrant to do so, and spent the summer of that year, in the city of Charleston, expressly to obtain as much Masonic information as his capacity and means would secure, for the benefit of his, then, isolated State. Here every facility

or

er

di

e

Ch

n

th

sth

or

it

its

he

for

ow

ina

re

Th

the

la

will

lly

fid

ta

ra

[cl

o (

vel

hi

nat

f

ie

or

in,

re

bli

p

of

ow

opposition, and Chapters in the neighboring States soon followed the salutary example.

In the summer of 1828, the Companions of Tuscaloosa Chapter, were visited by a Comp. Barker, a G. Lecturer, under the patronage of the G. G. Chapter of the U. S. of A., and the Supreme Grand Council of the Thirty-third degree, of the city of Charleston. He came with a bull of censure on his tongue, and in measured terms condemned the arrogant assumption of power to form Councils and G. Councils, as had been done in Alabama, without authority. The innocent Companions, supposing themselves guilty, stood silent and aghast before the agent of the self-constituted G. G. Chapter of the U. S., until he was in turn interrogated and asked, from whence, and when, the authority under which he pretended to act derived its power, in relation to these degrees particularly. This question was easier asked than answered satisfactorily; as he in turn stood abashed before the members of the self-created Grand Council of Alabama, for his temerity, when informed these Councils were formed before the subject of them was known to the G. G. Chapter of the United States at all. After some parley the parties came to a partial understanding for the time being; but Comp. Barker did not get thirty dollars for a Council dispensation. He delivered lectures on the Royal and Select degrees, and the isolated select, so healed, were highly gratified to discover that his form was but little more than an improvement on the old work of the locality. If the latter was not the original, there was, certainly, a surprising coincidence in the original conception of both work and ceremonial. These degrees, every one who took them, supposed were of recent origin. Although there were visitors—R. A. Masons—from every State in the Union, it was a rare occurrence to find one who had ever heard of these degrees, or anything bearing any similitude to them, if we except a slight affinity to the legend of one of the Ineffable degrees. Therefore, there is strong reason to believe that the simple elements of the R. M.'s degree were unknown until a very recent period—perhaps not earlier than 1818–19, at farthest. Jeremiah L. Cross' Masonic Chart gave them the first general impulse. Bro. Thomas Smith Webb does not seem to have known anything of them, or if he did, he regarded them as unworthy of his notice. Bro. Webb, had but lately made a long professional visit to the city of Charleston, when Comp. McFarlane was there. No person of perspi-

nt
is
l
otl
le
pa

w

es
pt
tis

—

”T

!

be

n

su

ae

ho

ay

er

cl

cl

en

rt

us

tc

zo

ed

ci

is

(

sc

GRAND LODGE OF MISSISSIPPI.

THE annual communication of the G. Lodge of Mississippi, which assembled in this city on Monday, the 10th ult., is said to be the largest Masonic convocation that has ever assembled in that State. The following gentlemen were elected and installed Grand officers for the ensuing Masonic year :

M. W. J. W. Speight,	Aberdeen,	G. Master ;
R. W. J. A. Chapman,	Paulding,	G. S. Warden ;
“ R. Cooper,	Raleigh,	G. J. Warden ;
“ Rev. W. Curdy,	Decatur,	G. Chaplain ;
“ W. P. Mellen,	Natchez,	G. Secretary ;
“ B. Yendell,	Jackson,	G. Treasurer ;
W. J. R. Dickens,	Houston,	G. S. Deacon ;
“ G. M. Powell,	Yazoo City,	G. J. Deacon ;
“ M. S. Ward,	Panola,	G. Marshal ;
“ E. B. Harvey,	Ellisville,	G. Pursuivant ;
“ R. S. Roome,	Vicksburg,	G. Swordbearer ;
“ G. W. Johnson,	Jackson,	G. Janitor.

AUTHOR OF THE AHIMAN REZON.

WE have long been of the opinion that the author of the “ Ahiman Rezon ” was a humbug in Masonry, but to what extent, out of this country, he was able to impose upon the fraternity, we were unable to say, save that he figured for a time as Grand Secretary, and afterwards as D. G. Master of the spurious or Athol Grand Lodge.

It will be remembered by the readers of the *Signet*, that the editor has, on several occasions, denounced the production of this man as containing a garbled copy of the Ancient Charges and Constitutions, altered and amended to suit his, and the purposes of the Athol Grand

Lodge. He has also in the preceding numbers of the *Signet*, taken the pains to publish the Charges, and portions of the Constitutions, as found in Anderson, as also what purports to be the Charges and Constitutions as found in the Ahiman Rezon. By comparing the one with the other, those who wish to discriminate between truth and error have now the opportunity. They can easily perceive the additions which this charlatan too successfully engrafted on the written landmarks, and rules of the order as published by him, and which have been received and adopted as the *ancient law*, as well by several Masonic writers as by a majority of the Grand Lodges of this country.

We believe we may claim for the *Signet* the merit of being the first Masonic periodical in America through whose pages the Ancient Charges or Constitutions, as found in Anderson, have been published; we also claim for it as being the first to point out and denounce the errors contained in the above named spurious publication, and believing it to be alike dangerous as well from its birth-place and title, as from its being extensively adopted and quoted as *the* authority on all mooted questions of law and usage, the editor thought he was doing good service to the craft by exposing its worthlessness.

And now by way of a finishing touch to this "Masonic Imposter" of the eighteenth century, we present him to the readers of the *Signet* fresh from the caustic pen of the talented Chairman of the Foreign Correspondence Committee of New York, Bro. J. M. Hatch, and ask them whether such characters as Laurence Dermot and the Ahiman Rezon, are entitled to the confidence and consideration of the fraternity. We again respectfully call on the Masonic editors of the United States to inform their readers where the Ancient Charges and Constitutions are to be found.

Under the head of "Grand Lodge of Florida," Brother Hatch says:

JR. ED.

"Bro. Douglass quotes Laurence Dermot as "an accomplished Mason of the last century," in support of his views. Dermot is a writer of no authority; he belonged to a spurious Grand Lodge, and he does not, in the quotation made, or elsewhere, sustain the views of the three able individuals whose opinions have been cited on this question; but if he did, he is so far from being 'an accomplished Mason,' that he was in his life-time only regarded as an adventurer, who emigrated from Dublin to London, (after being made in Dublin,) in order

VOL. VIII—20.

to better his portionless fortune and gain notoriety. The first he did not effect; the latter he did fully accomplish, at the expense, however, of the peace of the English fraternity for forty years, (1772 to 1813,) and at the cost of being universally looked upon as an interloper among English Masons. He was the greatest Masonic imposter of his own time, and has been the cause of more evil to the craft in the U. S., than any other *British* Mason whatever. Besides, Dermot's book is a mere patch-work, there is nothing original in it but its falsehoods. This may be deemed harsh language, especially of the dead, but it is every word true, and he died unrepentant of the evils he had caused, and the slanders and falsehoods he had uttered, and under an expulsion by the G. Lodge of England, which expulsion was never removed, so that we are at liberty to speak of him as we think, and as the truth requires. Dermot, instead of being an accomplished Mason, adopted and persisted in errors of all sorts; built up a spurious Grand Lodge; introduced the Arch degree into the Lodges; changed the word of the Master Mason; introduced changes in the signs and grips, and new and unheard of signals and words, and new tests on examination; introduced the fallacy of Past Masters having seats as honorary members by courtesy in Grand Lodges, and gave them a right to speak and make motions, and finally a right to vote, in order to keep up the numbers at his meetings; and finally remodeled and greatly changed the written constitution.

“All this he pretended to have received from the Grand Lodge at York, which ceased to work in 1787, gave up its existence in 1788, and deceived by his pretensions, solemnly made over its powers to him, confirming his Grand Lodge constitution, without knowing what it contained. He succeeded in deceiving the Grand Lodges of Ireland and Scotland, and induced them to enter into written correspondence with them. He got a Scotch nobleman, then in Parliament as one of the Scotch Peers, the Duke of Athol, to take the office of Grand Master, and continued it in the same family, descending as that of Dukedom descended; for he could get no English nobleman to accept the honor, although he tendered it to several, who all indignantly refused. He introduced the Royal Arch into Ireland, by conferring it on Irish Masons in London, but the Irish and Scotch Lodges continued to use the old word—the word of York—the one now used. He finally got the Duke of Athol elected Grand Master in Scotland, and on his

visiting the Grand Lodge it was found he was not in possession of the true word, and it had to be imparted to him.

“Dermot, in the mean time, never left London ; but from all these circumstances he gained a wide reputation. Decayed Past Masters flocked to his banner, and helped to fill up his Grand Lodge, attracted by the seat and the vote allowed them, and by the secrets of the Royal Arch, and the pretence of being ancient ; and they, in their turn, attracted others, and especially candidates, with the promise of more secrets than the true Grand Lodge could give ; and in the end, about 1795, his Grand Lodge got the greatest additions and took the lead for a time, say to 1808. In the mean time he sent out deputations to the East Indies and many of the American colonies, especially New York, Boston and Charleston, and by that means introduced his errors into the New World, where they flourished vigorously until 1814, after the union of 1813, in England, when the Master’s word of the ancients was dropped, and the Royal Arch separated from the Lodges. In the mean time he had manufactured the sett degrees of Past Master, Mark M., and Super Excellent M. The system in England is mixed with his novelties to this day ; and through him Templarism was engrafted on the English and Irish Lodges. So great was the success of his humbugs, that his books reached five editions in America, and ten in London, and yet one can neither gather the history or character of the Institution ; all he can get is the character, but not the history of the Grand Lodges of the pretended ancients.”

Timoleon, the Corinthian, was a noble pattern of fraternal love. Being in battle with the Argives, and seeing his brother fall by the wounds he had received, he instantly leaped over his dead body, and with his shield protected it from insult and plunder ; and though severely wounded in the generous enterprise, he would not on any account retreat to a place of safety, till he had seen the corpse carried off the field by his friends.

GRAND ENCAMPMENT OF KENTUCKY.

Sir Knight Allen, from the Committee on Foreign Communications, presented the following report through Sir Knight Chipley, which being read, was concurred in, viz :

“Your Committee on Foreign Communications would respectfully report — That it has received and examined the proceedings of the Grand Encampments for the following States, viz: Connecticut, Vermont, New York, and Maine. Most of them are for the year 1851 ; but as no report on foreign communications was made at the last annual assembly of this Grand Encampment, it devolves upon the present committee to notice those both for 1851 and 1852.

“From the proceedings of the Grand Encampment of Connecticut, held in the city of Hartford, May 16th, A. D. 1851, your committee perceive with pleasure that the prospects of the Orders of Knighthood in that State are highly flattering. Three subordinate Encampments were represented, and the work seems to have been done harmoniously and with proper fraternal feeling. M. E. Sir Horace Goodwin was elected Grand Master, and still continues to preside over that Grand body. In the report of the Committee on Foreign Correspondence, attention is called to the ‘ proceedings of the General Grand Encampment of Knights Templar, for the United States of America, begun and held in Boston, on Tuesday, 10th of September, 1850 ;’ and it is much to be regretted that a copy of those proceedings have not been furnished your committee, as much important business appears to have been transacted during the session, which it would have been profitable to have placed before you. But your committee must content itself with inviting your attention to the following interesting extract from that report: ‘ We will here remark, that an important decision was given at the triennial session, in a point of discipline, which has been heretofore the subject of considerable controversy. The facts are briefly these: A Sir Knight from New York State, belonging to a Blue Lodge that had been expelled for following the so-called Grand Lodge of which Mr. Phillips is the Grand Master, and James C. Herring, Grand Secretary, presented himself as a visitor ; whereupon, a resolution was introduced, to the effect that ‘ *he be not admitted,*’ he

has received and communicated to the following States, viz: Connecticut, Massachusetts, and Maine. Most of them are in the hands of the Grand Encampment, in which case these both for 1851 and 1852. The Grand Encampment of the State of Connecticut, May 16th, A. D. 1851, gave assurance that the prospects of the Order are highly flattering. Three subordinates, and the work seems to have been done in great satisfaction. M. E. St. James, Master, and still continues to preside over a part of the Committee on the subject of the 'proceedings of the General Grand Encampment, for the United States of America, on Tuesday, 11th of September, 1850.' regretted that a copy of those proceedings was not in the hands of the Committee, as much important business was being transacted during the session, which it would have been to have you. But your committee has been on to the following interesting

Encampment and its governing bodies, and that no Masonic intercourse should be held with him until he be duly restored."

"Some resolution of the same nature was passed also, we believe, by the General Grand Chapter, and thus, in our opinion, the controversy on this point is set at rest, by the supreme Grand bodies of these United States."

"It will be recollected the Grand Encampment of Virginia repudiated the jurisdiction of the General Grand Encampment, and declared itself independent. It is truly gratifying that our sister Grand Encampment has renounced her false position, and returned to her allegiance.

"A special assembly of the Grand Encampment of Connecticut was held in the city of New Haven, October 23, 1851, on account of the peculiar situation of one of the subordinate Encampments of that jurisdiction. The facts of the case are deemed of sufficient importance to be stated briefly: George Shumway was elected Grand Commander of New Haven Encampment No. 2, at the annual election of officers in December, 1850. After his said election, he was suspended for unmasonic conduct, from the rights and privileges of a Royal Arch Mason, by Franklin Chapter No. 2, of which he was a member. He refused to surrender the charter of New Haven Encampment to the officer next in rank, except upon improper and inadmissible terms. The Encampment was in danger of dissolution, and the emergency demanded

There is no doubt in the minds of your committee, that, under the circumstances, the course pursued by the G. Encampment was correct and perfectly justifiable. During the same session, the following resolution was adopted:

“Resolved, That it is the sense of this G. Encampment, that it would be improper for any member of this Order to hold any Masonic communication whatever (or sit in any Masonic body) with a person who has been expelled or suspended by an Encampment.

“That the same Grand Encampment whose committee on foreign correspondence had but a short time previous invited special attention to the action of the General Grand Encampment upon the converse of this proposition, should have passed such a resolution, is not a little surprising; and your committee, though fully aware that its strict duty is to communicate information, and not to express opinions, feel constrained to dissent emphatically from the position taken by the Grand Encampment of Connecticut. There seems to be no reason for such decision. A Knight Templar may be suspended by his Encampment for the non-payment of dues, while his standing as a Master Mason is in all respects unimpeachable. Surely, under this state of the case, it cannot be contended, with the shadow of reason, that another Knight Templar should not sit with him in a Blue Lodge. Even should a Knight Templar be expelled from the Encampment, it does not follow, necessarily, as this committee conceives, that he thereby becomes an unworthy Royal Arch or Master Mason. By the act of the Encampment suspending or expelling him for any cause whatever, even unmasonic conduct, he does not lose his membership or Masonic standing in a Chapter or Blue Lodge. He must first be tried and condemned in the Chapter (a Masonic jurisdiction over which an Encampment has no conceivable control,) before he can be cut off from his rights and privileges there. And so likewise in the Blue Lodge, before he falls entirely—just as branch after branch may be lopped off until not one remains, and yet the trunk of the tree stands unimpaired. The Grand Encampment of Connecticut, by asserting that it would be *improper* to hold *any* Masonic intercourse with a person suspended or expelled by an Encampment, has declared in substance that he should be suspended or expelled from the departments of Masonry *without a fair trial therein*, simply because an Encampment has seen proper, with or without cause, to strip him of his privileges as a Knight Templar. To this

doctrine your committee positively refuses to give its assent. resolution passed by the General Grand Encampment (to which attention has been called) contains a proposition which this committee recognizes as true and *rational*; for it is easily understood why superstructure of an edifice falls to the ground after the foundation has been taken from under it.

“In the proceedings of the Grand Encampment of Connecticut, held May 13, 1852, there was nothing transacted, except business of local importance. No addition has been made to the number of Encampments during the past year. The returns from the three subordinate Encampments show that there are forty-four Knights Templar in that State.

“The Grand Encampment of Vermont suspended labor in consequence of the anti-masonic excitement; but, by permission of the Deputy Commander of the General Grand Encampment, an assembly was convened at East Berkshire, on the 14th day of August, 1851, and the same revived. It having been ascertained, however, that the organization was irregular, it was dissolved, and re-organized on the 14th day of January, 1852. Sir Knight Samuel C. Butler, is the present Grand Master. There appears to be but three subordinate Encampments in that State. The Grand Encampment of Kentucky extends to the Grand Encampment of Vermont the hand of brotherly love, and hopes its future career may be eminently useful and prosperous.

“The only matter of general interest in the proceedings of the Grand Encampment of New York, both in 1851 and '52, is its action in reference to three of its subordinate Encampments. The subject was brought before that Grand Encampment by the Grand Recorder in his report, and referred to a committee, who made a report.

* * * * *

“During this session, a committee on foreign correspondence for the first time was appointed, and it is hoped that by that means our Masonic intercourse with the Sir Knights of New York will be rendered much more intimate than heretofore. Despite of the unfortunate controversy above mentioned, the Orders of Knighthood seem to be advancing rapidly; and the prediction can be made with confidence, that ere long an Encampment will be established in every county in that State. There are at present seventeen—all in a prosperous condition. Sir Knight Wm. E. Lathrop, of Rochester, is the present Grand Mas-

A copy of the constitution of the Grand Encampment has been received and examined. Its provisions are well calculated to insure the continued prosperity and perpetuity of the Orders.

In accordance with the constitution of the General Grand Encampment, the three Encampments of Maine assembled in Portland on the 15th May, 1852, and proceeded regularly to organize a G. Encampment for that State. Sir Knight Charles B. Smith, of Portland, was chosen Grand Master. Nothing was done but the installation of officers and the adoption of a code of by-laws. Your committee accepts the salutations of that Grand body, in behalf of the Grand Encampment of Kentucky, and tenders an interchange of respects and Knightly courtesies. A report of the committee on Foreign Correspondence of the Grand Lodge of Maine, in reference to the formation of a general Grand Lodge of the United States, has also been examined. It is well known to you that the Grand Lodge of Kentucky has expressed, heretofore, a decided opinion in opposition to such a measure; and this committee thinks it will have discharged its duty by acknowledging the reception of the document, and calling your attention to it.

In conclusion, your committee would have been gratified to have informed you of the number of Knights Templar in each State; but none of the proceedings thus glanced at, except those of Connecticut, contain returns from the subordinate Encampments. This is an omission much to be regretted; and each Grand Encampment is earnestly requested to append to its proceedings a table containing the names of the members of each subordinate Encampment, and the total number of Knights Templar within its jurisdiction. By this means a more accurate knowledge of the progress of any department of masonry can be obtained, than by reading the most voluminous reports.

The Grand Master, in his report, will, no doubt, lay before you all matters of importance touching the orders of Knighthood within the jurisdiction of this Grand Encampment; and having briefly noticed the '*foreign correspondence*.' it respectfully submits the foregoing for your consideration.

JAMES L. ALLEN, }
JOHN McCracken, } Committee.

On motion of Sir Knight McCracken, Sir Knight Grand Recorder

means that we are compelled to postpone much the largest number to a future period. Our correspondents will please bear with us, and in due time their questions and our answers shall appear.

The next number will close the eighth volume of the *Signet*, and before it will reach our subscribers, we expect to be on our way to *Montgomery, Alabama*, where we have determined to locate permanently, and there continue the publication of our work. A few words in explanation of our change of residence seems to be called for, and we doubt not the following will suffice :

We are deeply interested in the prosperity of the *Signet*, yea, we have watched the manner of its reception at the hands of the fraternity with an anxiety resembling that which a fond parent feels for the well-being of a favorite child, and hence our entire time and every energy of our mind has been devoted to its advancement in merit. During the five years of its publication, the *Signet* has received two-thirds of its patronage from the South, and our list is still rapidly growing in that quarter ; and though there are other reasons, we deem it sufficient

... from the ...
... to be required, and each ...
... to appear in its proceedings ...
... members of each ...
... of King is ...
... knowledge of the progress ...
... be obtained, than by reading the ...
... report, will, no doubt, ...
... the orders of ...
... Grand Encampment, and ...
... correspondence, it respectfully ...
...
JAMES L. ALLEN,
JOHN McCracken,
Sir Knight McCracken, Sir Knight ...

to say it is natural that we should desire to be in the midst of those whose appreciation of our claims, or whose liberality in encouraging our efforts, are most likely to render our labors efficacious.

The character of the *Signet* will not be at all changed, except so far as our unceasing efforts may improve its value. We shall continue to be untrammelled by, and independent of, any and all local, party or personal influences. We shall continue to expose and denounce error, without pausing to enquire whether we are to be upheld or crushed by the weight of names. With this explanation we would fain hope to lose no patronage in Missouri, Illinois, Iowa, &c., because of our removal. Indeed we do not fear the loss of subscribers from this cause, but we do apprehend the loss of quite a large number because of our determination to send the *Signet*, in future to no one who does not pay for it. We have given the credit system a full and fair trial, and though we have had to deal almost exclusively with Masons, we have learned to our sorrow that we cannot live by it, and we now give notice to those who are indebted, that if they do not forward the money to us at *Montgomery, Alabama*, before the MAY number is issued, their names will be stricken from our list, and their accounts sorwarded to their respective Lodges for collection. We request all who remit the amount they may then be owing, to add thereto two dollars, as advance pay for the ensuing year, for although, as stated in our prospectus, we will not discontinue those who have heretofore paid us, and who may owe only for the current year, we are determined speedily to reduce our business to the pre-pay system, and we believe our *paying* subscribers will approve of this course, and take pleasure in assisting us to carry it out.

✍ WE invite the attention of the members of the Grand Council of Alabama, to the communication in this number, headed "*Council degrees in Alabama.*" If the statements of our correspondent be correct, and we certainly believe them to be so, we can have no difficulty in seeing how ridiculous are the claims set up by the Grand Council of the Thirty-third, at Charleston, to control the Royal and Select degrees in Alabama. And we may add, that we are here furnished with still another proof of the grasping propensity of those who cultivate and control Scotch Rite Masonry, so-called.

...to enquire whether we are in want
of names. With this explanation
...in Masonic literature. It has
...we do not fear the loss of subscribers
...the loss of quite a large number
...to send the *Signet*, in future numbers.
...We have given the credit system in full
...we are led to deal almost exclusively with
...we sorrow that we cannot live by a money
...we are indebted, that if they do not come
...to every *Masonic*, before the *Masonic*
...be stricken from our list, and their names
...are Lodges for collection. We request
...may then be owing, to add them to the
...coming year, for although, in many
...cases those who have heretofore paid
...the current year, we are determined to
...the pre-pay system, and we believe
...of this course, and take pleasure in

question in relation to the necessity of obtaining a demit from a chartered Lodge, before a brother can legally petition for a new Lodge, has been received, and although we have more than once answered this question in the affirmative, through the *Signet*, as Bro. Moore, of Boston, takes opposite grounds, and as his opinions are reiterated and endorsed by Bro. Gedge of Louisiana, we have determined to give this subject a thorough examination. The question involved is whether a Lodge U. D., is a *regular Lodge*, and as this is of vital importance, we shall prepare an article based upon all the authorities to which we have access, and let these authorities decide the dispute. To do this properly we must have more time than we can command while we are preparing to move, and hence we will not promise that our answer will appear before the May number.

☞ SOME of our cotemporaries have occasionally published portraits of distinguished Masons, and we are very much inclined to approve of this method of doing honor to those who have stood the test of time, and through evil as well as good report, performed their duty faithfully and well. We have, however, noticed a singular coincidence in the practice and result of inserting pictures in the several Masonic journals. When we commenced the publication of the *Signet*, we determined to ornament many, if not all the numbers, with the most beautiful pictures. not doubting we should be sustained and reim-

miscellaneous newspaper, is now engaged in publishing portraits of Bro. Masons, and from the way he brags about his large list of prompt paying subscribers, we predict for him unprecedented success; and hence we feel the more at liberty to call his attention to a class of Masons which seems not to have come under his notice. We mean the little band of distinguished Masons who are engaged in editing and publishing Masonic papers and magazines. Bro. Smith of the *Landmark*, may, it is true, object to this, having taken time by the forelock, by publishing in his own paper what he would have his readers believe is a likeness of himself; but in this he has utterly failed, for it is generally admitted that the said picture is a much better likeness of the Signet man, aye, and even of the *Mirror and Keystone* editor, than it is of himself. We suggest then, that Bro. Hyneman, or any other Masonic editor whose patrons pay him, order the portrait of each and all the other editors, commencing with the oldest or best looking, we care not which, as we have no fears in either case but that *our's* would come first.

These reflections were suggested by having just been honored with a present of the Daguerotype of the editor of the *Union* and his beautiful lady. We have long enjoyed an uninterrupted and truly interesting correspondence with Bro. King. By his letters we have been made to know and love the man, and we should be truly gratified to see his portrait ornamenting a Masonic journal, and especially the Signet, and we would gladly give a place to the likeness of the other Masonic editors, if we knew how to do it without loss to ourselves, for we sincerely believe they are not only distinguished, but deserving Masons; but having but small hope of accomplishing this, we are willing to yield the palm to the more fortunate of the editorial corps.

✍ After the receipt of this number, our subscribers are requested to address all communications to us at *Montgomery, Alabama*.

✍ Remittances may be made at our risk, *provided* the Postmaster be required to make a memorandum of the same.

✍ The press of other matter compels us to postpone the conclusion of the story headed "Alice Norman," to the next number.

Clinton, Alabama, for a present of three old Masonic books. If
ere generally known how much value we attach to all old Masonic
rs or records we think it quite probable there are others who would
fully place us under similar obligations—hope we don't intrude.

OBITUARY.

meeting of Doniphan Lodge, U. D., held in the town of Doniphan,
evening the 31st December, A. D. 1852, A. L. 5852, the following pre-
sentations were offered by Bro. C. Black, and adopted :

is pleased the Supreme Master of the Universe, in dispensation of
vidence, to remove from this life our worthy and beloved Brother
TTERSON; be it therefore

's Lodge of which he was a member, that we will repair in a body
deceased brother, on Saturday the 1st day of January, 1852, at 2
last tribute of respect that remains for us to do, by performing
of the Order.

furniture and jewels of the Lodge be dressed in mourning, and
the usual badge of mourning, in token of their grief for the de-

will cherish with melancholy remembrance the virtues of our
t we tender the bereaved widow and family our kindest sym-
ble loss, hoping that our deceased brother is in that Lodge
nal in the heavens."

of these resolutions be sent to the widow of our deceased
asonic Signet," for publication.

JAMES McMANUS, Secretary.

MASONIC HALL, PETERSBURG, ILLINOIS, }
January 15th, 1852. }

on Lodge No. 19, held at this Hall, December 15, A. L.
of performing the funeral services of Bro. WILLIAM
r resolutions were adopted :

reme Architect of the Universe in the dispensation
his labors on earth, our Bro. Wm. Brown, to ever-
Lodge on high; be it therefore

o. Brown, the craft has lost an estimable member,
is family a kind parent and affectionate husband.
re with his bereaved family in this deep affliction.
usual badge of mourning for thirty days.

Resolved, That a copy of these resolutions be sent to the family of the deceased, and also to the "Masonic Signet," for publication.

By order of the Lodge.

WM. H. McMURPHY, Secretary.

At a regular communication of Foster Lodge No. 119, of Free and Accepted Masons, held at its Lodge room, in the town of Benton, on Saturday, January 1st, A. D. 1853, the following resolutions were unanimously adopted :

Whereas, It has pleased the Divine Architect of the Universe to visit our Lodge with another dispensation of his Divine Providence, by calling from our midst, our worthy and much esteemed Bro. ROBERT T. LANE, whose loss we have great reason to deplore. That in his death our beloved Order has lost a bright ornament, society a valuable member, and his family a kind and affectionate husband and father ; and that we do most heartily sympathize with the bereaved wife, children and friends, and though his presence shall no more gladden us in this world, yet a happy remembrance of him shall be embalmed within our breast, there to remain till we, like him, shall be called from labor to refreshment, in a world where the weary shall be at rest.

Resolved, That the members of this Lodge wear the usual badge of mourning, for the space of thirty days, and that a copy of the proceedings be presented to the widow of our deceased brother.

Resolved, That the Masonic Signet and Eastern Eagle be furnished with a copy of the proceedings for publication.

ISAAC HUNTER, Secretary.

At a called meeting of Paris Union Lodge, No. 19, of Free and Accepted Masons, held in the town of Paris, Missouri, on Monday the 10th January, 1853, the following preamble and resolutions were unanimously adopted :

Whereas, It has pleased the Supreme Ruler of the Universe, in the dispensation of His providence, to remove from this life, our beloved Bro. N. H. MARDERS, late secretary of this Lodge, on the 9th, January ; therefore, be it

Resolved, That in the death of our worthy brother, society has lost a valuable and useful citizen, his family an affectionate husband and kind father, and the fraternity a warm and zealous member ; that as a friend and brother, he was frank, open and generous ; as a Mason exemplary and in all his intercourse quiet, retired and unobtrusive in his manner, cultivating all the social virtues which adorn human nature.

Resolved, That we will cherish with melancholy remembrance the virtues of our deceased brother, and that we tender the bereaved widow and family our kind sympathies for their irreparable loss.

Resolved, That the members of this Lodge will wear the usual badge of mourning for the space of thirty days.

Resolved, That the foregoing preamble and resolutions be spread upon the records of this Lodge, a copy transmitted to the widow of the deceased, and also one to the editors of the Masonic Signet, St. Louis, and the Paris Mercury, with a request to publish the same.

M. D. BLAKEY, Secretary.

SARCOXIE, Mo., January 14, 1823.

Whereas, It has been the will of the Supreme Architect of the Universe, to remove from our midst our much respected friend and brother, SAMUEL D. SANDERS, who departed this life on the 10th January, esteemed not only as a noble and useful citizen, but as a worthy brother, whose cardinal principles, not only in profession but practice, were friendship and brotherly love ; therefore

THE SIGNET AND MIRROR.

VOL. VIII.

ST. LOUIS, APRIL, 1853.

NO. 6.

HISTORY OF FREE MASONRY—NO. LX.

BY THE EDITOR.

MASONRY IN PENNSYLVANIA.

WE have already stated, incidentally, that the first Lodge in Pennsylvania, of which we have any well authenticated record, was established in Philadelphia, in 1734. The charter for this Lodge was granted by the Grand Lodge of Massachusetts, dated 24th June, in the year above stated. It made Benjamin Franklin the first Master:

under its authority, and as all patents had but a year to run, it is not to be expected that further notice would be taken of it in the records of the Grand Lodge, in the absence of a report thereon.

In January, 1825, the Grand Lodge of Pennsylvania appointed M. W. Grand Master James Harper, Right W. Past Grand Master Josiah Randall, and W. Thomas Gordon, a committee to prepare and present a digested code of laws, for the government of said Grand body, who, at the session of 1826, made a report, to which they prefaced a brief history of Masonry, from which we extract the following :

"In 1758, Lodge No. 2, was constituted by virtue of a warrant from the Grand dge of Ancient York Masons of England, signed by the Rt. Worshipful and Right Honorable William, Earl of Blessington, Grand Master, William Holford, Esq., Dept. Grand Master, Robert Goodman, Senior Grand Warden, William Osborne, Junior Grand Warden, and Laurence Dermot, Grand Secretary."

If the foregoing be true, we have elsewhere, in our history, been in error, in stating that Lord John, the third Duke of Atholl, was the first Grand Master of this spurious Grand Lodge. In order to the settlement of this question, we have examined all the authorities at our command, and especially and carefully read a London edition of Dermot's Ahiman Rezon, issued in 1801, but after all we are unable to find the slightest reliable testimony that *any* Earl of Blessington, was ever Grand Master of this so-called Grand Lodge. Dermot himself does not claim that the Earl of Blessington was ever G. Master, nor does he anywhere allude to his name. He tells us of two Earls who, he says, presided over that Grand body at different periods ; the first is the Earl of Kellie, in 1761, but whether there ever was such an Earl, we cannot say ; certain it is, that a brother at our elbow, who is very familiar with English, Irish, and Scotch heraldry, doubts the existence of such an Earldom. The other is the Earl of Antrim, whom Dermot makes Grand Master, after the death of the third Duke of Atholl, and prior to the G. Mastership of the fourth Duke of Atholl, while elsewhere he favors the opinion we have ever entertained, that the fourth Duke of Atholl was the immediate successor of his father. We have so many reasons for distrusting Dermot's sincerity and truth, in other respects, that we dare not attach implicit faith in this part of his attempt to bolster up his bantling, the Grand Lodge of Ancient Masons. And the more are we driven to doubt his history, when we remember that Dermot gives no regular account of his Grand Lodge until after the third Duke of Atholl was prevailed on to preside over it.

He does not tell us when this Grand Lodge was first instituted. Again, while Anderson gives us an account of the disaffection and withdrawal of certain members of the Grand Lodge of England, in 1739, he also says that they denied the right of a Grand Lodge to control the taking of Masons, and threw themselves on their original rights, to assemble when and where they pleased, for the purpose of making Masons. The same author gives us no account of the formation of a Provincial Grand Lodge, and as these Masons had been expelled by the Grand Lodge of England, it would seem strange that Anderson would be silent upon this subject, had they attempted an organization at his death. If we are not greatly mistaken the Grand Lodge of Ancient Masons is nowhere mentioned in any edition of Anderson's Constitutions, until the third Duke of Atholl was reported as its Grand Master when the Grand Lodge cut off all communication with him and the Grand Lodge, so-called. It is proper to say, however, that Preston says that this Grand Lodge was instituted immediately after the Brethren were expelled. We notice that Bro. Hatch, in his History of the Grand Lodge of New York, entertains similar views of the Grand Lodge of Ancient Masons of London, and its *maker*, to those which we have here and elsewhere expressed. There is one other seeming coincidence; we allude to the fact nowhere any evidence that such a warrant as that alluded to ever introduced into Pennsylvania; this alone, it is true, does not vitiate the statement that such a paper emanated from the Grand Lodge referred to, but taken in connection with the other circumstances, we are bound to regard the whole story of the doubtful character, and especially when we remember the history of Pennsylvania, go on to speak of the warrant as issued by the Provincial Grand Lodge, while in the extract above, they say it was granted to Lodge No. 2.

They also say that a warrant for a Provincial Grand Lodge in Pennsylvania, was issued by the Grand Lodge of England, in 1739, by William Ball.* Had we satisfactory reasons for supposing that the Provincial Grand Lodge had been instituted as early as 1739, to the belief, that there is a mistake in attributing the warrant to the Grand Lodge of England, because the government of Masonry in Pennsylvania, was

by William Ball.

taken from or modeled after the Ahiman Rezon. It is true the committee tell us, and so does Bro. Webb, that the warrant was issued "by the Grand Lodge of England;" terms easily understood, for we know that the Atholl Grand Lodge never assumed precisely that name, and that the legal G. L. did; but we know that Dermot and many American writers have, and some of the latter to this day, call the Atholl G. Lodge, the Grand Lodge of England, and there is a stronger reason than any yet given, that the legal Grand Lodge issued no such warrant, viz: neither Anderson or Preston give any account of it. The latter tells us that a warrant was issued that year to Virginia, but not to Pennsylvania.

Whatever may have been the origin of the warrant of 1764, the impression evidently prevails in Pennsylvania, that under it a Provincial Grand Lodge was established, and that it continued in successful operation until the breaking out of the Revolution. It is further supposed that the records were all destroyed or carried off, while Philadelphia was in the hands of the British.

In 1779, the Masons of that jurisdiction, feeling the evils resulting from the want of an organized head, requested William Ball to appoint a temporary Grand Secretary, and by the authority originally vested in him, to convene the Masons of the State, with a view to a re-organization. He appointed the Reverend William Smith, Grand Secretary *pro tem.*, and at his summons the brethren assembled in Philadelphia, on the 20th of December, and elected Grand officers. Bro. Ball, Grand Master, had a public procession and installation, and a Masonic sermon from Rt. Rev. Bro. Smith. This sermon is now in our possession, having been printed and dedicated to General Washington, whom the author says was present on that occasion. At this meeting the Grand Lodge made it the duty of the Grand Secretary to prepare and present a code of laws for the future government of that Grand body. On the 22d of November 1781, Bro. Smith presented as his report, an abridgment of Dermot's Ahiman Rezon, with such alterations and additions as seemed to him necessary for that jurisdiction, which report was unanimously adopted, and the same ordered to be printed for the use of the Grand and subordinate Lodges. In 1783, Bro. Smith published, as above, a book called—"The Abridged Ahiman Rezon, as a help to all that are or would be Free and Accepted Masons," which is known to this day as Smith's Ahiman

to be a

1
2
3
4
5
6
7
8

0
1
2
3
4
5
6
7
8
9
-
e
1

United States, was the withdrawal of all dependence upon the foreign Grand Lodges, and this end was soon after accomplished, as follows: On the 25th of September, 1786, thirteen Lodges, by their Masters and Wardens, met in Philadelphia, and unanimously "resolved that "it would be improper that the Grand Lodge of Pennsylvania should "remain any longer under the authority of any foreign Grand Lodge," whereupon the Grand Lodge closed *sine die*. On the day following, the delegates of the thirteen Lodges assembled in convention, and organized the present Grand Lodge of Pennsylvania, and elected Grand officers. From the re-organization of this Grand Lodge down to the present day, the history of Masonry, in that jurisdiction, has been one uninterrupted course of prosperity and general harmony. It is true, we think, that they commenced in error, by relying upon the false teachings of Dermot and the Atholl Grand Lodge, and have too tenaciously adhered to said errors though, to her honor be it said, she did, in '26, throw away Dermot's garbled publication of the "Old Charges," and in lieu thereof, inserted in her book of constitution the true law as collected by Anderson, in 1722, at the order of the Grand Lodge of England. Since which time Pennsylvania has been governed by the written Ancient Landmarks, while at the same time that Grand body retains some of the errors to be found in Dermot's Ahiman Rezon, under the head of "Ancient Regulations," which, as we have before explained, is nothing more than the constitution of the Atholl Grand Lodge, which was always subject to amendment. Lest we be misunderstood, we will repeat what we have stated elsewhere in this history, viz: that "the Old Charges" constituted the fundamental and unalterable laws of the Grand Lodge of England, and they alone still constitute the written land-marks of Masonry throughout the world, while the "Ancient Regulations" of the Grand Lodge of England were, and still are, nothing more than the Grand Lodge Regulations, or local constitution, subject to alterations and amendments. So with the Atholl or spurious Grand Lodge, the code of which Dermot *pretended* to have collated from the old records, and which he calls the "Old Charges," but which he shamefully mutilated, altered and added to, constituted the "Ancient Constitutions," or unalterable laws of the Atholl Grand Lodge, while the "Ancient Regulations" so-called, by Dermot, were simply the By-Laws or Constitution of this spurious Grand body. Some portions of this latter code have been retained by

have honestly sought for the Ancient Constitutions of Masonry. No longer since than 1848, the editor of the oldest Masonic Magazine in the United States, quoted from Smith's Ahiman Rezon of Pennsylvania, published in 1783, and told his readers that he was quoting from the "English Constitutions." It is not very remarkable then that Pennsylvania and several other Grand Lodges have been misled upon this subject. If Masonic writers will not inform themselves in relation to subjects of so much importance, it cannot be expected that uniformity in the legislation, work and lectures, shall be arrived at in this country very soon. But we rejoice at the prospect of a new era in the history of Masonry in the United States. A custom has rapidly grown up, and is now generally adopted by the Grand Lodges in this country, to require a report from a Correspondence Committee, and so important are these reports considered, that the ablest men and best informed Masons are placed at their head; and already have these reports opened the eyes of thousands, in relation to the laws of Masonry, and even should Masonic editors continue to quote Dermot, as authority, the time is not far distant, when every Grand Lodge, through its Correspondence Committee, will do as Bro. Hatch of New York has done, give the pedigree of Dermot, and the history of the spurious Grand Lodge whose dirty work he so well performed.

But what we most desire to consider in this connection is the fatal error persisted in by Pennsylvania, in not suffering the publication of her proceedings. This Grand Lodge has a Foreign Correspondence Committee, but its reports, if any are made, are kept within doors. We know that this Grand Lodge assembles annually, and elects Grand officers. We may know how many subordinate Lodges there are in that jurisdiction, but we know but little more, for like the old G. Lodge of Louisiana, while being governed by the Grand Council of the *Thirty-third and last degree*," she publishes little more than a mere tabular statement of the dignitaries of the Grand Lodge, &c. This is not as it should be. Pennsylvania justly deserves to occupy a proud stand among the Grand Lodges of this country in the dissemination of true Masonic light. Shall it be said that for fear of innovations, that enlightened body of Masons will continue to withhold from the world a knowledge of the pure and holy principle inculcated by our Order? Can this Grand Lodge fail to see that the very system of publishing

to the world through reports from committees, has tended more than any or all others, if we except the publication of papers, to render Masonry almost universally popular in this country? And does or can any evil result from these publications? We cheerfully confess we have been pained to witness the publication of some things which belong exclusively within the Lodge room; but such improper publications as these have not come from Grand Lodges nor their committees, but as far as we have seen them, they emanated exclusively from the pens of Masonic book-makers. But because this evil exists to a limited extent, it furnishes no sufficient reasons for withholding *all* the transactions of a Grand Lodge. And we ask whether the world has not a right to know something of our private transactions? In a government like that of the United States, where all men are alike privileged to inquire into and investigate the political, religious and moral bearing of every association, it is idle to suppose that a society holding its meetings in retirement, and with closed doors, could meet the approving smiles of the people were the objects of the institution concealed or withheld; nay, that society whose principles can only be known, as were the Egyptian mysteries, by a blind and idolatrous worship of things unseen, except by a distempered imagination, would find but few advocates among the free, thinking and intelligent people of this country. The world has a right to demand of us to make public the motives, the ends, the principles which actuate us in our associate capacity. While we claim that societies, like families, have an inalienable right to congregate and hold their councils with closed doors, the people may properly demand of these societies some evidence that evil is not designed.

If this were the proper place, we could turn back the pages of Masonic history and demonstrate the correctness of the position we here assume. Where we ask, did Masonry flourish in the beginning of the last century? We challenge the advocates of close communion in Pennsylvania to point to a spot in Europe, Asia, or America, where it had any other than a sickly existence. Even the great city of London could boast of but four Lodges. The great spirit which had animated and given light and life to the institution for the preceeding fifty years, had cowered beneath the withering touch of age, and as his tottering limbs approached the brink of the grave, Masonry pined away in the south of England, until its benign light seemed to be settling into

If we come down to a later period we will find that the Masonic Quarterly Magazine of London, has tended largely to the prosperity of Masonry in Great Britain and elsewhere. And lastly, we might triumphantly ask what was Masonry in the United States before the publication of Masonic magazines? and what is it now, when in addition to eight Masonic papers, we have about thirty Grand Lodges engaged in collecting, digesting and publishing everything proper to be written, having a bearing upon the history, principles and objects of Free Masonry. We have heard intelligent old Masons denounce these publications, and when called upon for a reason, very gravely remarked that thirty years ago such things were not tolerated or encouraged. And this, to a great extent is true, and it is also true that thirty years ago many of the Lodges kept a barrel of whisky in the ante-room, and the members were so grossly ignorant of a knowledge of the true principles of Masonry that they could find no Masonic law to condemn drunkenness and street-brawling after Lodge hours. Thirty years ago—aye, only five years ago, there were not five Grand Lodges in the United States that knew what the Ancient Constitutions of Masonry were, though for many years they had been gravely legislating about the Ancient Landmarks, Ancient Usages and Ancient

and should the Masonic journals do nothing to bring about the happy result, the Correspondence Committees will, within the next five years, so enlighten the Grand bodies upon this subject that all will agree upon the fundamental law. We believe Pennsylvania was the first to throw away the old Charges and Regulations of the Athol Grand Lodge and adopt the true code. Pennsylvania now occupies a most singular position in relation to publications. She withholds the publication of the Grand Lodge proceedings, and yet encourages the publication of a Masonic Manuel greatly inferior to any other extant. The Pennsylvania brethren, to their honor be it said, are now patronizing two Masonic papers, published in the State—no other State patronizes more than one. We do, therefore, sincerely hope we shall soon see able reports emanating from the Correspondence Committee of that Grand Lodge, when we doubt not the well-being of Masonry in that jurisdiction will be greatly promoted thereby.

A Mr. Wansey, whose published notes of a tour in this country in 1794, have recently been the subject of notice in the American papers, gives the following description of a breakfast at the White House:

“Mrs. Washington herself made tea and coffee for us. On the table were two small plates of sliced tongue, dry toast bread and butter, but no broiled fish, as it is the general custom. Miss Custis, her grand-daughter, a pleasing young lady of about sixteen, sat next her brother George Washington Custis; about two years older than herself. There was but little appearance of form—no livery. A silver urn, for hot water, was the only expensive thing on the table. Mrs. Washington appears to be something older than the President, although born in the same year; in statue rather robust, very plain in her dress.”

...the papers, published in the times
...the more that we. We have been many
...the more that we. We have been many
...the more that we. We have been many
...the more that we. We have been many
...the more that we. We have been many

...Washing, whose polished robes of white
...the more that we. We have been many
...the more that we. We have been many
...the more that we. We have been many
...the more that we. We have been many
...the more that we. We have been many

If you'll now listen, I will tell
What renders it so dear for me.
My father taught me when a child,
To honor and respect the cause
That won him from his habits wild,
And saved him by its holy laws.

Had not those laws of love and truth
Stretched forth their friendly arms to save,
He would have sunk in early youth,
And filled a hapless drunkard's grave.
He often prayed that God above
Would ever with this Order be,
And teach his children ever love
The Order of Free Masonry.

And when my father died, and we
Not e'en an humble home could claim,
'Twas then the sons of Masonry
To aid and cheer us quickly came,—
They came with love and sympathy
In every heart, and every tone,
And to us in our poverty,
Their gen'rous charity was shown.

And when a woman I became,
I said my troth I ne'er would plight
To him, who could not justly claim
A place within that Order bright.
And when one came whose name stood high
Among their ranks,—

From the (Boston) "Olive Branch."

ALICE NORMAN.

BY MRS. M. A. DENISON.

CHAPTER VI. (CONCLUDED.)

AND so they were by themselves once more ; William had kissed Alice again and again, and told her he should never cease to love her ; the child was snugly tucked between the blankets, her serene face looking cherub like in its quiet repose, and mother and daughter sat together.

"Why ! you are crying, mother ; what's the matter ?" asked Eloise, springing to her feet, and catching at her mother's emaciated hand.

"I'm not afeared to die, oh ! no, no ;" murmured the woman half audibly.

"Why ! mother, what do you mean ? what for *do* you talk that way ?" and Eloise trembled from head to foot with an undefined dread of some great evil.

"Don't mind me dear, it's an awful sudden feeling I had all at once't, but get you the bible and read my chapter ; it's a blessed chapter."

"There ! that it is," she said after a while, as her daughter's unsteady voice stopped at a particular verse ; "read it over, dear."

And Eloise read : "Inasmuch as you have done it to one of the least of these, my brethren, you have done it unto me."

"That is comfort," whispered the mother, while tears trickled thro' her half-closed lids, "that's blessed comfort ; I *have* done it, Eloise"

"Done what, mother ?"

"Fed the hungry and clothed the naked, dear ; to be sure she's been an angel to us, and when the little one died was a great comfort and a blessin'. Eloise dear, I'll never be sorry when I get to heaven that I took the helpless orphan and cared for it ; maybe dear, I'll see the mother of her in that holy place, and she will thank me herself. No, I don't think I'm afeared to die."

"Mother," whispered Eloise, in a hollow tone, "don't kill me with

talking of dying, why! don't you knew you're going into the sweet country where you won't be sick and suffering."

"No, blessed be God, there's no sufferin' there; there's no crying scalding tears for hunger, there's no feeling this gnawin' pain eating in, there's no landlords there'll turn you from the door for rent's sake, there's no layin' the little baby a cold corpse on the bed, and then lookin' down to see the earth crowdin' all round and over it, there's no saying good bye to the good man that's reekin' in the death sweat, no," she added with increasing animation, and a bright smile of holy joy, "there's no sufferin' there, dear."

"But mother," said Eloise in a faint and tremulous voice, "I meant out in the country."

"And I meant heaven, dear."

"I can't bear to hear you go on that way, mother," sighed the girl with a quivering lip.

"You *must* bear it darlin', we have to bear many things in this hard world. I thought when your father died I couldn't bear it, it tore my heart out like, but I did, for the good God strengthened me; I thought when I watched the little one, the sweet, precious, dying one, I couldn't bear it, but I did; and I've always thought I wouldn't like to die, but here I am all ready, and what is more, all willin'; all prepared like; I'm sure, oh! so certain sure, the Lord Jesus is helpin' me every minute. Yes dear, you'll bear it, and every other trouble the Lord sends on you; there'll be enough, but with every sorrow there'll be consolation; remember that child, you'll think of it often enough when your poor mother's gone."

"Mother, mother, *don't* talk of that."

The girl sat and gazed at her mother in a sort of stupor; she could not comprehend, although she had looked on death three times, within the compass of her own short life, in her own family, that *she* could die. She did not understand the strange light that flitted across the features of the invalid, only it occurred all at once to her, that the earnest face before her grew suddenly and intensely beautiful, and that not with the beauty of earth.

She laid her head upon her mother's lap; a mysterious, faint, shuddering feeling came over her; the atmosphere seemed to close around and choke her, and such a loneliness, such a dreariness sank into her soul as she had never felt, even when she saw the death-smile and heard

the death-sigh of her father. She never knew before how much she loved and depended upon her mother ; and at the terrible intimation so gently given, that she would in all probability soon be laid in the cold, dark grave, a sob, convulsive and long drawn, shook her whole frame, and the frame of that poor trusting creature, to whom the things of this world were now less than vanity.

Laying her emaciated hand upon the head of her child, the German murmured, " God in Heaven bless my good child ; God in Heaven thou knowest she has been a comfort to me all her life ; look on her after I am dead and gone, and help her and keep her from all wickedness." She could go no farther ; overcome with the thought of the poor girl's desolation the tears overflowed, and for some moments mother and child wept together.

They did not retire till long after midnight, and even then the German's low voice murmured on, sometimes exhorting Eloise to keep the dear little Alice always with her, whatever gifts calculated to improve her fortunes she might develope in after years, and leaving her prayers and blessing for the son and daughter away from home ; sometimes talking of heaven and enjoying its glories in anticipation, till sleep came and bore her gently on to death, for in the morning, the mother was not ; she had sunk quietly away, not even disturbing Eloise, who had watched till the grey of morning, and then drowsiness had overtaken her.

Alice awakened Eloise ; the child had crept over the head of the bed, and with both little hands placed one each side of the mother's face was repeating over and over again, " won't you wake up, mammy, won't you wake up at all ? put more clothes on her, Elly, mother feels cold."

With a shriek and bound Eloise sprang up from the bed ; her wild, terrible, worst fear realized. Who can describe her anguish ? she was motherless ; who can gaze with her upon the dead, and feel the force of the dreadful sorrow that wrung her soul ? Only the motherless.

The boy and the surviving sister were called from their employments to follow their mother to the grave ; and only a week after, the orphan girl prepared to leave New York for a home across the river, the " sweet country" where she had fondly hoped her mother's frail health might be benefitted, perhaps restored.

How sweet the clover smells; how dainty and red are its ripe blossoms lying against the smooth, glossy, grass spikes! The hedge up this beautiful lane is freely sprinkled with pale pink flowers, and dark, berries; the hedge itself is redolent of perfume, for it is the sweet-scented shrub. And here all along are briar roses; they give out their wonderful fragrance, spice-like and exhilarating; and there is hay mown somewhere hereabouts, with its fresh odors loading the breeze. The kine wade through the high meadow grass yonder; no, look, it is a field of barley, and here come two great fellows, bawling and shouting, driving the scared cows, brown and white heifers, back as the oak leaves hanging from yonder tree, back from their sumptuous feast.

Up a beautiful hill to the right! I love a hill full of hollows, in which I fancy lie sleeping the fairies of the sunshine, each one in a gorgeous garment of rich and beautiful tints; see they are red all over the undulating surface, and at times they seem to touch each other, while the blending colors melt into a soft golden glow edged with a luminous yellow. And here to the left is a wind-mill, modern, but it retains something of an old-fashioned form, with its flapping sails, that glimmer and wheel and flash, growing now brighter, filling the head with dizzy fancies, as "how could it seem to be tied up there and sent whirling round," so weird and yet half human, that one feels inclined to compare Don Quixote for his strange adventure with them. On from the lane, and still following the bloomy hedge, the field of maize, stooping occasionally to pluck a brilliant corn, or an almost transparent buttercup—or a spike of corn that grows in such wild luxuriance. Just run your hand through these clumps of bushes; there hangs a butterfly from a flower; does he not look like a flake of finely-beaten cream in the breeze? And yonder is a beautifully variegated butterfly, be afraid, forget the grovelling, and observe how its body sets a hundred glittering rings in motion; what is it? Hark! the musical hum of the bee! there is a goblet of nectar, and draining its fresh heart of it; she has flown by without so much as deigning to look back! a humming bird no larger than my little

finger, poising himself upon one of the slender twigs interlaced with the dwarf cherry tree.

Hark! there is another voice—a child's voice, sweet and silvery; where can it be? oh! just look beyond this little opening over which the white willows hang in sprays; see—there is a glorious little being; her straw hat hanging from her neck, tied with a cherry ribbon. That delicate basket on her arm is half filled with mosses, and how gracefully she bends over, resting her weight upon one little white, dimpled hand. Did you ever behold such luxuriance of ringlets, her hair falls in soft waves far below her round shoulders and curls so full yet carelessly at the ends; her eyes! for a child so large and dark; so full of mind; almost mature in their expression. Of all we have seen this is the loveliest of God's created works.

"What is your name, sweet child?"

"Alice," she answers, "Alice Norman;" and then a rosier blush and a brighter smile light up her charming face.

"And who are you gathering these pretty mosses for?"

"O! for Lucilla—my teacher; it's recess now, and I heard her say this morning she wanted some."

"And where is the school?"

"Just by here; I am going now, wont you come and see it?"

And so we walk on, feasting on the beauty of that young artless face, until—here we are; and this simple little building, fairly buried in honeysuckles and roses, is the school-house.

There is a busy hum inside, and there are children's faces at the window, but none quite so beautiful as our little Alice. The teacher, with her sweet, ingenious manner, looks scarcely older than the most advanced of her pupils, and,

"That's the doctor, that's our doctor Linwood," whispers the little fairy at our side, as we notice a finely formed young man with a massive brow, standing by the teacher's desk.

That is all, we will not stop, so good-bye to you, little Alice; this glance through the open door is enough; good-bye, sweet Alice, we shall see you again.

The cottage that Lucilla had chosen, was one of the oldest, and perhaps the smallest in the village. It had but six rooms, all leading out of each other, and irregularly shaped, but the most cosy places that could be imagined, with wide, deep, old-fashioned window seats,

Months wore on, however, before she regained her pleasant smile, and as Lucilla took great pains with her, and strove with much assiduity to eradicate her many errors in language, and correct her habits, she grew to be quite graceful and ladylike. She often declared, when all by herself, tidying up the little kitchen into which the sun poured whole floods of light nearly all the day, that she was surely too happy; and could one have seen her neatly attired, kneading up the white dough for tea-biscuit, just before Lucilla's school was out, or spreading the lavender-scented coverlids over the clean beds at morning, busy as a bee, or walking among the flowers with a face beaming with joy, he would have deemed her happy enough.

And then as the evening meal was over, the little stands were drawn up in the centre of the room, in summer, the lamps lighted brilliantly, books were taken from the shelves and laid heaped upon each other, and there they would sit, Lucilla and Eloise, the former in a pleasant

way imparting to the good girl valuable information. All this while through one open window came the strong perfume of eglantine, mingled with sweet-william, and the fragrance of herbs and fruit-blossoms from another.

When Alice was ten years of age, she was attacked with a violent fever, and this led to the acquaintance of the humble family with that of the good old doctor Linwood, who in summer made his residence in the place. He often brought his son, who was a student of medicine, with him, during the illness, and Lucilla, who was near the age of the young man, found as the old scriptures hath it, "grace in his eyes." And she acknowledged to herself, when he often came during the convalescence, to chat with them an hour, and amuse the little patient, that she had never heard a richer voice, never seen a more manly, noble face.

And Alice was growing up very, very lovely, both in mind and body. Lucilla devoted herself to her education, and made herself, for the child's sake, conversant with studies she would not else have attempted. Well might she feel the approval of a good conscience, when she looked back upon the time she pledged herself to do all she could for the motherless babe; and as she thought of the angel spirit whose last earthly prayer was for her child, she felt perhaps she might have watched her all through her trials and rejoiced in her triumph.

There was now an addition to the pretty parlor furniture—a fine-toned and elegant piano, which Lucilla had bought by the written direction of Mr. Norman, and the young girl, passionately fond of music, made rapid progress; her voice, which was like a wild birds, rang through the little cottage, of still summer evenings, so that the villagers would often gather round, and declare the young lady sang heavenly.

One night they had been unusually merry till a late hour; then they closed the piano, and sat down together as was their custom always before retiring. Alice brought a little cushion and laid it at Lucilla's feet; then she sat down and leaned her head upon the lap of the gentle teacher. For some few moments they were silent, when Lucilla, feeling a slight sobbing motion, looked closer at her pet; she was weeping. Alarmed, she raised her head, and enquired into her troubles.

"I do so want to see my father;" sobbed the child; "it seems so strange to have a father and know nothing about him. All the other girls walk out with their fathers and love them dearly, and play with

them ; and when they ask me about mine, I can tell them nothing."

"Tell them," said Lucilla, earnestly, "that your father is an honorable man ; that his business demands all his time ; and that he is coming soon to see you."

All this Lucilla said earnestly, hopefully, for she felt in her heart that Henry Norman had redeemed his pledge ; and the tone of his letters indicated his high moral purpose ; she believed that his business was honorable, for would he subject his child to humiliation and shame ?

Alice was soon soothed, and when she laid her head upon the pillow, as Eloise kissed her, she murmured, "you knew my mother, Elly,—tell me all about her sometime."

"Yes, dear, when you get older," whispered the affectionate girl.

The next morning they were surprised quite early by a visit from William. The tall, bright-eyed lad leaped from his little pony chaise, and appeared at the door as they were just sitting down to breakfast, with an unwieldy package in his hands, which he placed against the wall.

"Good morning Lucilla, good morning Alice, good morning Miss Eloise," he exclaimed with an animated face ; "now you see I'm here just in time ; why ! how early you country folks get up ; if I hadn't come on an *important* mission," and he emphasized the word with a roguish smile, "I should have been dreaming about this time. We don't get breakfast till almost nine, and here—let me see, it's only half past six ; I shall be hungry when I get back again."

They joyfully made a place for him beside them, and William was soon eating heartily, declaring that if a morning ride gave him such a first rate appetite, he would come out there every day about that time.

"O ! why can't you ?" asked Alice artlessly, "then you know you could give me a fine drive before school time."

"Well I declare ! that's a bright idea," striking his knife handle, boy fashion, against the table ; I'll do it ; that is if Lucilla don't object ; "come, my dear little mother, as I used to call you, may I take Alice out riding ?"

Of course this would not be very prudent, and so Lucilla foresaw ; because there were enough ready to bring imputations against her with regard to the wealthy young heir and the penniless Alice, young as was the latter ; so she waived the matter in a delicate way, deferring her assent or dissent, and asked what William had brought them that was of such importance.

"O! you shall see;" exclaimed the boy, breaking the pack-thread with the butter knife, and then consigning the latter to the floor, as was to be expected; "you shall see," and he carefully undone the wrappings. "Now give me credit for this feat, he exclaimed, throwing the papers where the knife had been, and turning the frame round, he brought to view the portrait of a most lovely creature, a budding beauty of fifteen, with a light, soft veil covering her abundant tresses.

"Who is it?" asked Alice, clapping her hands, while her eyes grew brighter and brighter, like two stars, the longer she looked.

"Your mother, pet," said the boy; and then, without noticing the sadness which instantly dimmed her glance, he said, thoughtlessly, "it was stowed away among the old lumber up in aunty's garret; I accidentally found it yesterday, when hunting up a book; and thinks I, if I don't have that, and carry it over to Alice, its no matter! and so you see I was heroic enough to get up ever so much earlier, and bring it to you, thinking how pleased you'd be."

"But does she—does aunt Anna know of this?" asked Lucilla.

"I don't know, and I don't care a fig whether she does or not," answered the boy impetuously; "she don't care any thing about it, I'm certain of that, or she wouldn't stick it up there in the mould and dust."

"Then we cannot keep it, of course," said Lucilla; "It will be wrong to take her property without—"

"Her property!" answered the boy, with flashing eyes; "you mean Alice's rights; you—"

He was deterred by a glance from Lucilla, and turning, he saw Alice standing with a grieving lip, the tears rolling over her cheeks. The poor child felt that there was disgrace, or something of the kind attached to her, she knew not what; but she was so exceedingly sensitive, and the questions of her school-mates had so aroused her curiosity, that she suffered more than even Lucilla was aware.

"Alice, you've got nothing to cry for," he said, taking her hand somewhat awkwardly; "only see what a beautiful mother you had; and she was just as good as she was beautiful; wasn't she, Lucilla? And what's better, you're growing up just like her, only a great deal handsomer; aint she, Lucilla?" he continued, blushing a little, as he put the question. Lucilla smiled, but there was tears in her eyes also; and Eloise, who remembered and knew more than all of them, wept silently.

“Well, there! if I’d known I was going to set you all a crying,” said William, with a mortified air, “I shouldn’t have felt quite so much pleasure as I did. Come, Lucilla, let me hang this up, and I’ll promise you one thing—I’ll promise you that I’ll beg the picture from aunt before night, and ride out and let you know. Come, now won’t that do?”

To this Lucilla agreed; and in a few moments the beautiful face of Alice Norman looked down from the parlor wall, just over the piano, and William, by dint of coaxing and funning in his rattle-brained way, soon prevailed upon Alice to sit down at the piano, then to go with him in the garden, where they had a right merry time running up and down the walks, and culling a beautiful boquet from the rose-bushes and the tall lilly stalks.

CHAPTER VIII.

It was the second day of November, 1846. Alice was seventeen, and on that evening was to give a grand party, the first she had ever contemplated. The day was delightful; a light fall of snow had covered the earth with a radiant robe, and as the sun shone out, gemming all the trees, and filling the sharp white hills with coronets, every body in L—— said it was the most glorious day that had been ushered in for many a week. In fact the weather had been gloomy a long time previous; and Alice, as she sprang from her couch that morning, had every fear set at rest, for in the east the sun was rising with a brilliant retinue of clouds marshalling in his front.

Soon after breakfast, Eloise’s brother, now a fine young fellow of twenty, who like his sister, had improved every opportunity to instruct himself, came, with his younger sister Margaret. The latter had been adopted by a maiden lady of considerable means, and was a fine, stout girl, much handsomer than her sister, but with the same warm, joyous nature.

Giving them an affectionate greeting, Alice made her out-door toilet, and after leaving a few directions with the two women who had been invited to assist Eloise on this occasion, she wended her way from home, towards a tall and beautiful building that stood in sight, a quarter of a mile away.

Entering as if she was no stranger, she found Lucilla in the breakfast room, sewing busily, while a chubby little infant some two years old, was endeavoring to climb into her lap.

"Dear Lucilla," murmured Alice, throwing aside her hat, and shaking back the thick curls from her sweet face, "I thought I must come and consult you some about the arrangements for to-night;" and as Lucilla glanced at her, smiling oddly, a blush crimsoned both cheeks, and made her dark eyes sparkle till they dropped beneath the lids, and rested upon the carpet at her feet.

"And was that *all* you wished to consult me about?"

"Oh, Lucilla," said Alice, looking up timidly, and with a half vexed air, "I believe you could always read my very thoughts; but as long as you seem to know, this time, I need tell you nothing."

"No, you need not say one word. I have read both your own and William's thoughts; I know, or can imagine, how well you love each other; and as William is now of age, and has come into possession of his fortune, I think he has a right to choose for himself."

"But I—I am so very poor; I can bring him nothing."

"Your own sweet self, my beautiful, good child, would be treasure enough, without a dowry," exclaimed Lucilla, rising and kissing the soft cheek of her darling; "but that you may see how mindful I have been for you, and how very prudent, for your dear sake, look at this; and she held forth a little book, in which Alice saw the sum of five thousand dollars registered for her exclusive use. "This is the amount of the half-yearly sums sent to you by your father, which, with interest and some few additions, have amounted to quite a fortune; and I can think how my dear Alice will appropriate it."

Alice was astonished; she could hardly believe the evidence of her senses. Here, then, she was quite rich, and that through Lucilla's care and forethought. "How I have been blessed," she murmured at last, the tears ready to fall from her eyes; "I am sure I thank you, dear Lucilla, ten thousand times!"

"Once will be enough," said Mrs. Linwood, smiling; "and now I think you wanted to see me about some little niceties for the party."

"I'm afraid you don't know how grateful I feel," exclaimed Alice, catching at her hand, and kissing it fervently; for Lucilla seemed to her now as holy as an angel.

Lucilla made some laughing reply, and catching Alice round the waist, danced out of the room into the kitchen with her, while the baby, crowing and clapping its little hands, ran after them.

Anna Warland was watching over the prostrate form of her only child ; and ever and anon, as the quick crimson flushed and paled upon those clear, oval cheeks, the mother mutely wrung her hands and sighed. She was asleep, her head resting upon gleaming fabrics, heavy with embroidery. Her hair of a pale gold, laid so smoothly and evenly back from her transparent brow, that you could almost follow the fine shining threads to the top of the beautiful head ; her hands, small and white, were tightly folded — almost convulsively ; and under the full-veined lids the eyes wandered from side to side constantly ; you could see that although they were closed.

In the first of the winter the gentle girl had taken a violent cold ; she had complained a little, coughed a little at times, but had seemed scarcely sick, when she was all at once attacked with a violent hemorrhage ; since then she had been gradually but slowly declining. Did not her haughty mother sometimes think, as she sat there in splendid misery, of Henry Norman and his prophetic words ?

A servant came in softly, saying that a stranger was down stairs. Would she see him ? his business was very important.

“ It must be Dillingham, on business relating to William,” she murmured, half to herself ; “ yes, Rosa,” she said softly, “ sit here by Anna—I will go instantly.”

The gentleman arose as she entered, and bowed stiffly ; he still held his hat in his hand, and gathered the heavy folds of his cloak about him, as if he must hurry away.

“ Mrs. Warland, I presume,” he said in a low-toned, but rich voice. She inclined her head.

“ My name is Norman,” he continued, without changing a muscle, or appearing to notice the sudden paleness that overspread her features.

“ Not—not—” she gasped.

“ I know what you would say, madam ; I am the same man who stood in this place seventeen years ago ; I presumed you would scarcely know me,” and he glanced at his costly apparel, and opposite, at the really noble face that answered his in the mirror. “ I come here, madam, to tell you that all I said I would do, I have done. Do you remember my declaration ?” he added, in a solemn, thrilling tone, “ that I would work my fingers to the bone but what my child should yet live and move in the very circles you profess to ornament ? And

she shall; for, Mrs. Warland, I stand here before you, worth to-day one hundred thousand dollars; a happy father, a redeemed man; but, mark me, my wealth was not given me to hoard up; to join countless dollars with countless dollars; for by the blessing of that God who made me what I am, the poor, suffering hearts that bleed in anguish, shall never come to see *me* in vain. Perish my gold, before I would turn away the tearful pleader, the repentant sufferer, as you turned me away?"

His voice trembled, and his feelings so over-mastered him, that he sank down upon a seat near by.

"I know not," he began again, in a still more softened tone, "I know not that the malediction spoken by me in a passionate moment has ever proved a sorrow to you; I hope not. I have often repented since, because there is no need of the vengeance of man, where the very soul is wronged; God will see to that. You may be prosperous, happy; you are married, I have heard; your children may be blessings to you, if you have them—rich in affection, beautiful, all you may desire—"

He was cut short by a smothered shriek. Anna Warland was deadly pale, and tottering to falling; but another and a louder scream above, recalled her to dreadful consciousness; and with a frantic exclamation of "My child—my child is dying!" she fled from the room.

"Oh, sir, you *will* go up!" said the servant, coming to the door a moment after; "indeed, Anna will die without help directly; and the doctor won't be here perhaps in a great while."

Norman needed not the second summons; instantly he was up stairs, in the room where his sister-in-law was hanging almost insensible over her child, from whose pale lips the crimson flood of life was streaming. Before the mother could speak, Norman had taken a small pocket-case of medicine out, and administered to her a spoonfull of a colorless liquid. The effect was instantaneous. The crimson came slowly to her cheeks; she smiled faintly, and articulating, "I thought I was dying, mother," she sank back upon her couch.

Mrs. Warland turned towards him, her proud mood all melted away. There was a world of meaning in the glance that met his.

"Have you other children?" he asked, in a commiserating tone.

She shook her head slowly. A pang went to his heart, father that he was; pity took the place of contempt; but could he hardly forbear

and careworn.

The interview at an end, Norman left this princely mansion, and returned to his hotel. There he was soon joined by William Van Nelt, with whom he had unexpectedly met on his arrival the day before, and together they talked over the unexpected pleasure of the coming evening. Norman had seen his child, but she had not seen him. He had gone the night before, and gazed at a distance, and unnoticed, upon the beautiful girl, with feelings that can only be imagined; she was so like his dead Alice, whose memory he had constantly revered; only, as William had said, she was more lovely, if it could be possible; for she bore all the lofty expression of her father's countenance, such as it was before dissipation had marred its manly beauty.

He had even sent her, by William, a necklace of pure pearls, the gift, as he told the young man to say, of a stranger, but a friend. Alice received them with a trembling hand and beating heart. Did that heart reveal to her the secret of the giver?

"Now, Margaret, child, hurry round; see that the lamps are all lighted; and you, brother Frank, place these bouquets in the vases, and I'll just give a glance at the tables," said Eloise, who would hardly be recognized in the really elegant woman, as the once ignorant washer-woman's girl; then after she had inspected the preparations for supper,

tresses, for which beautiful exotics a favorite bridal rose, her especial care during the winter, had been rifled.

"There, Alice," she exclaimed at length, "I can do no more for you. It will be no harm for me to say how beautiful you look," she added, impulsively; "you cannot fail to know that; and I have studied you so long, Alice, that I am sure your heart is free from foolish vanity. Keep it ever as now, my love; you will go from us soon, to mingle with the great, wealthy world. But I must say no more, for I see Eloise has two minds, whether or not to sit right down and cry at the mere mention of her loss.

Eloise could not indeed bear the thought with much equanimity; and Alice, going softly towards her, twined her arm lovingly around her neck murmuring, "My more than mother!"

Lucilla had prevailed upon Eloise to dress very richly for that evening; she had chosen for her, herself, a black satin, and the fair woman well became it. She wore no ornaments; her hair was thickly folded away, and her large, soft eyes grown darker and deeper as time had passed on, looked almost brilliant, as she returned the caress of her Alice.

It might have been that unshed tears made them bright.

"Have you ordered the lights, dear husband?" as she hastened down to meet the doctor.

"Yes, they are all here, and at the right hour shall be put up."

"And the music?"

"All is arranged."

Lucilla had indulged for once in romance. She had formed a plan expressly for the pleasure of Alice, who of course was to be kept in ignorance till the very last.

There was leading from the front of the house—which had a very wide old-fashioned entry, with half glass doors—an avenue of elm trees. It was not very long, nor very broad, to be sure, but it would answer the purpose to which it was to be put, quite well. So while the guests were coming, mostly Lucilla's former playmates, the doctor as secretly as he could, hung colored lanterns upon the lower branches, till they formed a line on each side, as far as the trees extended. It was of course dark early, and as many came from a distance, in carriages, they were not perceived. Dr. Linwood had entered into this little experiment with as much glee as his wife and William, who were the only ones in the secret.

The evening wore on ; all the apartments had been turned into parlors, except one, beside the supper-room ; and there was a merry, bright company there, with any quantity of future statesmen, and quite young professors. They were in the height of glee, when some one exclaimed, " What is this light, outside ? "

With a cry of alarm all sprang to the windows and doors ; but fear soon vanished when they saw the beautiful spectacle. The white snow-path was gorgeously colored ; and the trees, with their glistening, spiky ornaments, seemed all ablaze, and as if dipped in the dyes of the rainbow. The effect was very beautiful.

" Come here, Alice," said Lucilla, her cheeks glowing with excitement ; and as the lovely girl moved to her side, a wild, rich burst of music poured from the surrounding garden, a beautiful melody, then very popular, " Can I forget thee ? " It was subduing, almost melancholy ; and as the clear, flowing measure sounded on, the listeners almost suspended their breathing, so strange was the influence.

Suddenly, when every ear was strained, and every eye eagerly looking beyond, the music grew softer, and still more plaintive two figures appeared at the extreme path : one a tall, military-looking man, with a cloak falling in folds almost to his feet — the other, whose arm was within his, young William Van Nelt. Alice trembled violently, and Lucilla was scarcely mistress of herself. She flung open the door as they approached, and then the melody changed to a quick march, soul-thrilling and triumphant.

The stranger stood within, lifted his hat, and gazed searchingly round ; his large piercing eyes at last rested upon Alice. He was very pale, so was she. A deep silence ensued.

Suddenly, with a wild, thrilling cry, Alice exclaimed, " It is my father—I know it is my father ! " and rushing into his wide-stretched arms, she was folded to his bosom, then carried, sobbing with joy into a room, where with many an endearment, Henry Norman acknowledged his child, the child he had never seen since he had left her an infant of but a few weeks, till the present time.

As to Eloise, she had neither inclination for tears or smiles ; she could scarcely believe what she saw ; she could not think this high-souled looking man, with the full clustering curls heaped high on his noble brow, with his clear dark eyes and olive cheek, was the Henry Norman she had once seen, once known ; and she stood almost dream-

ing, in a recess in one of the windows, till Lucilla gently led her forward, and presented her to "Professor Norman."

"She has been all a mother could be to Alice," whispered the doctor's wife, with emotion.

Henry Norman grasped both her hands; tears stood in his eyes. "God bless you!" he said, in a solemn tone; and again, "God bless you! I can never repay you. He will—He has, I doubt not."

And Eloise shrank back from his praise and his earnest glance. She forgot that he could not discern in her the awkward, red-haired girl of nine, who held the feeble infant in her arms so compassionately, and seemed even then to crave protection for it. He only saw a dignified, beautiful woman, for she *did* look really beautiful that night; and the wonder grew more when he listened to her soft, full voice, mingling with that of Alice; and more, saw her sit down and execute a finished and beautiful performance on the piano.

Well, the party passed more pleasantly than most parties do; and long before it broke up, it was known to all, that dear Alice was to be the bride of William Van Nelt, in a few short weeks; but they did not anticipate that the professor would woo and wed; still less did they suspect his choice.

The following day, Henry Norman narrated his story to an attentive audience. He had gone first to New York, where an old friend had engaged him on a moderate salary, as under-book-keeper. His wages were barely sufficient to pay his expenses and clothe himself well. In a few months a gentleman in the same establishment received an offer to go to India; he had formed an attachment to Norman, who, he saw at a glance, had been unfortunate, and was desirous of helping him. Norman went with him—was prosperous. A malignant fever broke out, and there was a dearth of doctors; he brushed up his medical knowledge; was successful beyond precedent in that branch of the profession; and to crown all, performed a remarkable cure on a rich old East Indian, for which he received a small fortune. There he was exalted to the title of professor, which he had ever since borne. After nearly five years of struggle there, he had a fine opportunity to take a vacant place in one of the medical colleges of London. Thus was the reformed man exalted through habits of industry and self-denial. It was at this time he commenced sending remittances to his child, of whom he heard occasionally, through friends.

Finally he had accumulated a fortune, and returned to enjoy it with his child, a happy, delighted father, yet humble, for, as he often said, the memory of his former sin was ever before him.

Two months elapsed; there was to be a double wedding, and then the parties would visit Europe together; William and Alice, Norman and — Eloise. Yes, gratitude was soon lost in admiration, admiration in love. As Norman thought of her sacrificing affection, her noble efforts to educate herself, and her unaffected gentleness, he determined to make this lovely woman the partner of his life during the rest of his earth-pilgrimage; and well did she requite his attachment, for unconsciously, she had loved him from the first.

“And we shall not be separated; I shall call you really mother,” said Alice with a beaming smile on the wedding morning; “now I have only one thing to regret—we must leave dear Lucilla.”

“We leave her with kind friends, and a husband who idolizes her,” murmured Eloise, blushing.

“Yes; if our husbands,” replied Alice, with an arch smile, “only love us half as well, we ought to be satisfied; but of course they will; they can’t help it.”

Anna Warland, now a changed woman, begged them to use her house for the ceremony, nor would she be denied. There, in the bridal room, hung the once rejected portrait; and the apartment was arranged in all respects as it had been in the early days of the now sainted wife and mother.

Mr. Warland was present, but he had grown to exceeding corpulency, and his florid face betokened an enslavement to the wine cup; it was not known abroad, but he was a confirmed, although fashionable, drunkard.

Young Anna was there, too, gliding about like a spirit; as frail in appearance as the delicate blossoms of early spring, that blush and fleet away before the breath of summer touches them. Professor Norman’s practice had somewhat restored her; but who could look on that blue-veined brow, the deep, spiritual eyes, ever turning reverently heavenward, and deem that her life could be a long one?

The parties have resided in Europe nearly five years; and the last letter Mrs. Dr. Linwood received from the happy Alice, spoke of their speedy return.

“You don’t know,” she added, “what a luxury it is to be rich,

and have ample means to do just all the good your heart prompts you. As for me I am going to build an establishment for destitute children somewhere about New York, just as soon after we get back there, as I can lay my plans."

And there is no doubt but Alice will bring all she promises, to pass.

QUESTIONS OF MASONIC USAGE.

RIGHT OF SUBORDINATE LODGES TO TRY D. D. GRAND MASTERS.

SPRINGFIELD, Mo., November 25, 1852.

BRO. MITCHELL: In a number of the Signet, in answer to the interrogatory of Bro. S., relative to the trial of a D. D. Grand Master, his prerogatives, etc., you gave the following answer: "District Deputy Grand Masters are amenable to, and must be tried by their Lodges, for any unmasonic conduct, except that which grows out of official acts as agents of the Grand Lodge." With all due deference to your high Masonic knowledge and official station, we humbly think you must have been hastily betrayed into this declaration of opinion, or at least its correctness is questionable.

In the Constitution and By-Laws of the Grand Lodge, page 27th, Rule 23d, we read: "Whenever charges shall be so exhibited against a member of the Grand Lodge, the Grand Master, or District Deputy Grand Master, before whom the charges are brought, shall make out a true copy of the same, and cause it to be delivered to the accused, and shall forthwith suspend him from the exercise of his privileges as a member of the Grand Lodge, and cite him to appear before the Grand Lodge at its next meeting, to answer the charges exhibited against him." Again, Rule 26th, "The Grand Lodge shall have power to try and punish its own members," (not officers.

Now there can be no mistake as to who are members of the Grand Lodge.

On page 3, Article 2d, we have a list of the officers and members, rank and title, in which the District Deputy Grand Master is included. No one will doubt, therefore, his being a member of the Grand Lodge, and, I think, as little doubt can be entertained of the right of the Grand Lodge to try him "for any offence," or of its being his privilege to demand and receive such trial; because the law is clear and definite. It does not say the Grand Lodge shall have power to try its officers, but its "members." The D. D. Grand Master is a member of the Grand Lodge, therefore the Grand Lodge has power to try him. Not for "mal-feasance," mis-feasance or non-feasance in office; but for any offence.

Unmasonic conduct being an offence, therefore the Grand Lodge has a right to try him for unmasonic conduct. And we think this is just as it should be, the Grand Lodge giving him a general superintendency over all the subordinate Lodges within his jurisdiction, "to inspect their By-Laws, records, mode of work," etc., does it not appear

that to make him amenable to, and triable by a subordinate Lodge, would not only be a contempt of the law of the Grand Lodge, and an indignity to its members, but "malum in se," and the introduction of endless confusion.

Fraternally,

W.

At the time we wrote the article to which Bro. W. refers, those portions of the constitution of the Grand Lodge of Missouri, referred to by him, had escaped our memory, and we rather think he has got us. If all the officers of the Grand Lodge are members thereof, and one would think they were intended to be so considered, there is no doubt of the correctness of his position. We know, however, that the Grand Tyler is named as one of the officers, and that he has never been considered a member; and under the head of "members" we find that only Masters and Wardens, and their proxies, and Past Masters, are members of the Grand Lodge; but the article preceding is headed in such a manner as, in our opinion, to make all the officers members of the Grand Lodge. And while we very cheerfully acknowledge the error into which we had fallen in reference to this local law, we are alarmed at the condition in which it places Masonry in this jurisdiction. A majority, perhaps, of the Masonic writers of the present day, in the United States contend that a Lodge cannot try its Master, but no one has ventured the opinion that this exemption goes any further. No one has ever doubted the right of a Lodge to try its Wardens; but in Missouri it is pretty certain that not only the Wardens of subordinate Lodges, but all the Past Masters, Grand Chaplains, District Deputy Grand Masters, &c., &c., are at liberty to be guilty of any outrage, and be exempt from punishment until the next meeting of the Grand Lodge. We all know that this law has never been in force in this jurisdiction; our Lodges have been in the habit of trying their Wardens and Past Masters, on charges of unmasonic conduct, but now that our attention is called to the wording of the law, we find that the hundreds of Past Masters throughout the State, are entirely independent of their respective Lodges. We are not very much surprised at any time to find ourself deficient in knowledge as regards the local laws of G. Lodges, for we never sought to be acquainted with them; we have always preferred to try every question of mooted power by the laws and usages of Masonry, and not by local regulations, and hence the error referred to. We think it will not be doubted by any one familiar with the Ancient Usages, that the views which we gave in the article refer-

red to by Brother W., are in conformity with the general practice, or Ancient Law.

POWERS AND DUTIES OF COMMITTEES OF ENQUIRY.

LAKE VIEW, ST. MARY PARISH, LA., }
December 1st, 1852. }

J. W. S. MITCHELL : Your answer, in the last Signet, to my questions touching the power of the Grand Lodge to compel Master Masons to affiliate, I assure you has been read with much interest, and I hope, benefit to the craft. Now I have some more questions for you to answer through the Signet, when space and convenience permits.

First. Has the Worshipful Master a right to appoint a committee to report instanter on an application for affiliation. This is the question, but I will now relate how it happened. An application for affiliation was received by the Lodge; the Worshipful Master appointed, or at least thought he had appointed, a committee to report at the next meeting; the names of the committee did not appear on the minutes, and in fact no one knew who any of committee were, at the next meeting, so there was no report on the application for affiliation. Now just at this stage, the W. Master appoints a committee who retire to the anti-room, and in a few minutes return and report on the application. Thus you have the facts as they occurred. Section 12th, article 13, of the Constitution of the Grand Lodge of Louisiana, says: All applications for affiliation shall be made in the manner, and the same proceedings had thereon, as are provided for Initiation. Now in the face of this law, has not the Lodge erred in this matter.

The next question is a poser; for instance, a Master Mason applies for affiliation, a committee is appointed, and all report favorable on the applicant—the ballot is taken, and one of this same committee black-balls the applicant. Now the only black-ball cast was cast by this member, who five minutes before came in and reported favorable. Now is this honest, upright Masonry, or is it honorable to report favorable, and in the next breath to cast a black-ball.

If you will answer these questions through the Signet, you will confer a lasting favor on several brethren.

Faternally yours,

D.

The object intended to be accomplished by the appointment of a committee of investigation one month before the petition can be acted on, is, that ample time may be allowed to make enquiry into the character and claims of the applicant. In the case as put by Bro. D., in his first question, that object was defeated; for surely it will not be contended that the anti-room was the most appropriate place to make such inquiry, aside from the limited time allowed to make the investigation. We think, that under the By-Laws of the Grand Lodge of Louisiana, the spirit and intent of the law could only be complied with by the action of a committee appointed at a previous meeting, and the proper course in the case referred to, would have been for the Master to appoint the committee, and order the petition to lie over until the next regular meeting.

The answer to the second question is plainly deducible from the facts

INDUCTION OF GEN. GEORGE WASHINGTON INTO THE MYSTERIES OF MASONRY,
before Johnson Lodge No. 85, and Mitchell Lodge No. 86, at War-
rensburg, Missouri.

MASONIC HALL, WARRENSBURGH, MO., }
November 4th, 1852. }

At a meeting of JOHNSON LODGE No. 85, and MITCHELL LODGE No. 86, the
following resolution was unanimously adopted, viz :

"Resolved, That the thanks of Johnson Lodge No. 85, and Mitchell Lodge No. 86;
be tendered to R. Worshipful F. L. B. SHAVER, for his able address delivered this day,
and that a Committee from each Lodge be appointed to confer with him, and solicit a
copy of the same for publication."

R. W. BROTHER: The undersigned, Committees, appointed on behalf of Lodges
No. 85, and 86, beg leave to tender to you the united thanks of the Brethren, and res-
pectfully request for publication, a copy of your address delivered to them this day, .

VOL. VIII—23.

the Centennial Anniversary of the Initiation of our illustrious Brother, George Washington.

With sentiments of respect and esteem, we remain

Truly and Fraternally yours,

J. L. RODGERS, } Com. Johnson Lodge No. 85.
JAMES FOSTER, }
L. S. CORNWELL, } Com. Mitchell Lodge No. 86.
B. F. DOBYNS, }

Rev. F. L. B. SHAVER, President Masonic College.

MASONIC COLLEGE OF MISSOURI, }
LEXINGTON, November 20th, 1852. }

BRETHREN: Your note embodying the action of the two Lodges you represent, and your individual solicitation for a copy of the address delivered on the 4th inst., are before me. If my humble effort on that interesting occasion, contained aught that was worthy of an attempt at its perpetuation, I shall consider myself well repaid for the time and attention devoted to its preparation and delivery. Such as it is, it is committed to your direction, with the prayer, that whatever of truth it contains may be prospered, and its errors and imperfections rendered harmless.

With my best wishes for your temporal and eternal happiness,

I am yours, truly and Fraternally,

F. L. B. SHAVER.

ADDRESS.

LADIES AND GENTLEMEN:

THE occasion which has convened us to-day, is one of commanding importance, of surpassing interest — at least to the membership of our ancient and honorable Institution. Just one hundred years ago, Gen'l GEORGE WASHINGTON — the father of his country — the immaculate patriot, warrior, statesman and sage, — was initiated into the mysteries of Free Masonry. And we have come to celebrate the day, not because the simple, yet sublime ceremony it commemorates, is of so rare occurrence as to transpire but once in a century! Happily for the honor and advancement of human nature, that is not so infrequent as to demand a centennial celebration of its recurrence; else, the pageants of this day would not be passing before the gaze of admiring multitudes, awaking the admiration of myriads of our citizens. Nor would the thousands of our Brethren, who are congregating through the length and breadth of our land, be seen, with warm hearts and beaming faces, presenting their thanksgivings to the Father of Mercies for all the favors so graciously bestowed on us.

Its importance consists in the fact, that the event we celebrate, gave to our beloved Order the colossal majesty of a name, that overshadow

all those of ancient and modern times ; and shed around our principles and mysteries the resplendent brilliancy and beauty of those ennobling virtues, which have won for him a world-wide celebrity, and elicited the heartfelt admiration and reverence of the dwellers in every clime under the whole heavens !

Nor is ours a selfish joy, the result of narrow views of the solemn and stupendous verities of the past, or the soul-stirring actualities of the present. We could not if we would, — (and God knows we would not if we could,) lock up the memorials of his greatness in the bosoms of our brethren, or shut up the beneficence of his bright example in the mysteries of our Order. The *Ineffable Jehovah*, who, of His boundless clemency conferred the transcendent boon, intended to constitute us the trustees, in part at least, of his virtues and fame, for the benefit of all the world. It were impious in us then, to wish to confine to ourselves, what was meant for all mankind ; unfeeling, to desire to enrich ourselves by avariciously hoarding for our own emolument, a treasure intended for participation by the whole human race.

The name of Washington is invested with an enduring immortality ; remembrance of him shall never grow old, can never become obsolete. It is indelibly stamped upon the pages of past history, inextricably blended with the passing scenes of the present era, and must be wove on in the web of the future, until gathered, with the other fabrics of time, into the great store-house of Eternity. At the mere mention of that august name, the twenty-two millions of our people experience instinctive emotions of reverence, feel a glow of gratitude partaking somewhat of the homage they pay the blessed Savior of sinful men. In contemplating the greatness of his deeds, so intimately blended with the unquestionable goodness of his heart, we abate our astonishment at the folly of the Ancients in their *apotheoses* of the great men of their times, and find much in the better impulses and livelier sympathies of our nature, to excuse, if not to exculpate the fond idolatry that prompted the worshipping them as *gods*.

But, not only here, in his own country, where every voice is instant and eager in his praise, and all things are monuments of his purity and patriotism, are his noble deeds and virtuous self-sacrifice dwelt upon with enthusiastic joy. The nations of the Old World — the dwellers in the climes afar, have listened to the legends of his well-earned fame, and imbibed an inspiration from the glory of his bright

example, that is kindling a heart-felt devotion to the blessed cause of liberty and the outraged rights of down-trodden humanity, that will burn on, until the lightening blaze of the altar-fires of freedom and equal rights shall cast its ruddy light all o'er the habitable globe. Many earnest prayers are wafted up to Heaven, on every morning's breeze and evening zephyr, that the Great Father of Mercies would vouchsafe to them — the oppressed and persecuted of other climes — another Washington, to be the deliverer of their people, the savior of their country !

The scene transpiring to-day, then, not only in this place, but in many other portions of our wide-spread confederacy, is not a desperate effort to snatch from the grave of oblivion into which it was slowly yet certainly sinking, a name and renown which had not intrinsic dignity and elevation to uphold their pretensions, and transmit them undiminished and untarnished to the gaze and admiration of the unborn generations of mankind. He needs no such aids as these, to sustain the glory of his distinction. They will float on along the troubled current of time,

“ A beacon light, brighter far,
Than the beauteous light of the vesper star,”

to shed their mild and beaming radiance far over the wide waste of rolling waters, to cheer the lone wayfarer with their steady brilliance, and guide the wanderer on the high seas of a turbulent existence to the haven of repose and safety. And, as the world grows older, and we trust, as the legitimate consequence of increased facilities of improvement, becomes wiser to understand, appreciate and apply to their proper use, the illustrious examples of piety, purity and patriotism with which the fatherly foresight of a benignant Providence has furnished the world ; the noble deeds of self-denial, virtuous endurance, and generous devotion to the interests and happiness of others — and, indeed, of all mankind, which were so conspicuous in his heart and life, will be the theme of admiration—the model of successful imitation by old and young, and high and low of every land and nation.

The duty, therefore, which, the perhaps, not sufficiently discriminating partiality of my brethren has imposed on me, and which I have consented to endeavor to discharge, it may be, without due reflection upon its difficult and delicate nature, is, in many respects peculiarly embarrassing. For, how shall I attempt to speak of Washington,

“ One of the few, the immortal names,
That was not made to die,”

...the influence of increased facilities
 ...to understand, appreciate and enjoy
 ...the illustrious examples of piety, purity and
 ...the fatherly forethought of a benignant Providence
 ...the noble deeds of self-denial, virtuous
 ...the interests and happiness of the
 ...were so conspicuous in the
 ...the model of successful
 ...and low of every land and nation
 ...therefore, without the perhaps, not sufficiently
 ...of my brethren has imposed on me, and that
 ...reference to discharge, it may be, without the
 ...and delicate nature, is, in many respects
 ...F. C. How shall I attempt to speak of Wadsworth
 ...the immortal name
 ...That was not made to die."

almost creative skill at fault, and the Painter lamented the feebleness
 of his genius to accomplish the coveted distinction his successful efforts
 would command. They too have had to regret that the chisel of the
 Statuary could not give a life-like form and proportion, nor the pencil
 of the Artist depict upon the almost speaking canvass, the glowing
 conceptions of mind, quickened to the most thrilling intensity of per-
 ception, by the model of faultless purity of purpose, and constant
 fidelity of virtuous conduct, exhibited throughout the whole of his
 eventful life, who was "First in war, first in peace, and first in the
 hearts of his fellow-citizens."

But, although our feeble effort may not reach the sublimity of its
 subject by many, very many degrees, nor equal to any tolerable extent
 the ardor of our desires to do it seeming justice, (and we have no
 hope of attaining either purpose,) we may, nevertheless, be permitted
 to proffer a votive offering of gratitude to God, for what He has done

for our Order, for our nation, and for the world, in the priceless gift of a Washington, by simply refreshing our recollections of some of the more prominent traits of his more private history as a Mason and a Man.

First in order then, we avert to the *fact* that Washington was a Mason. In conversation with an intelligent and interesting lady, but the other day, she remarked that whilst in Liberty, not long since, a gentleman asserted in her hearing, that Washington was not only not a Mason, but had written much against the institution. It was reserved for the marvels of this wondrous age, to start a doubt and leer distrust upon this point. That deformed bantling of a mawkish sensibility, in besotted alliance with a miserably corrupt, political jugglery, which with owlish superstition and canting hypocrisy

"Stole the livery of the Court of Heaven,
To serve the Devil in,"

first dared the shameless effrontery of attempting to discredit the well-attested fact, that the father of his country was a member of our time-honored, and heaven-cherished Institution. This sage suggestion of pseudo-pietists, and flaming patriots, was never broached until seeming distance lent enchantment to the view, and the marvellous phantasm their busy wits had conjured up, became to them, "confirmation strong as holy writ." But, it was not so in the earlier days of our Republic, ere "truth had fallen in the streets," (Isa. 29, and 12.) Then, there were multitudes of *living* witnesses to attest the fact; now, because these cannot be brought to the stand, our fastidious friends gape and stare, and stamp and swear, it never could be so. If any want documentary evidence of what we assert, let them refer to the records of Fredericksburg Lodge, in which he was Initiated, Passed and Raised to the sublime degree of a Master Mason; to the minutes of Alexandria Lodge, of which he was some time the presiding officer, and a member for a number of years, if not up to the day of his death; to the archives of the Grand Lodges of South Carolina, Massachusetts, and Rhode Island, whose membership he addressed in language not to be misunderstood nor misinterpreted, and to the account his Biographers give of his funeral ceremonies, when his honored remains were deposited in the family vault with due Masonic honors by the Alexandria Lodge, a fact to be accounted for on no other possible supposition, than that he was a true and worthy brother among us.

Secondly, let us refer to the interest he took in the dissemination of the principles of our Fraternity.

Some men, finding the accumulation of proof that Washington was a Mason, too great to doubt or deny, without disparaging their perception or discrediting their candor, have vainly attempted to invalidate the admission by saying, "Oh yes! he may have been a Mason for a time, but he took no interest in the matter!" Leaving the mind of the inquirer to the easy inference, either that he saw nothing in the tenets of the Institution sufficiently weighty to interest his mind, or, that he found its principles obnoxious to the reprehensions of the wise and good, and therefore abandoned it.

Let us hear his own testimony in the case; and I guess no one will doubt his competency or credibility as a witness. In his response to an address from King David's Lodge, Newport, Rhode Island, he says, "Being persuaded that a just application of the principles on which the Masonic Fraternity is founded, must be promotive of private virtue and public prosperity, I shall always be happy to advance the interests of the Society, and to be considered by them as a deserving brother." Again, in answer to a similar address from the Grand Lodge of Massachusetts, he writes, — "Flattering as it may be to the human mind, and truly honorable as it is, to receive from our fellow-citizens testimonials of approbation for exertions to promote the public welfare, it is not less pleasing to know, that the milder virtues of the heart, are highly respected by a Society whose liberal principles are founded in the immutable laws of truth and justice. To enlarge the sphere of social happiness, is worthy the benevolent design of the Masonic Institution, and it is most fervently to be wished that the conduct of every member of the Fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind that the grand object of Masonry is to promote the happiness of the human race."

In reply to an address from the same Grand Lodge on retiring from the arduous responsibilities of public life in 1797, he says, "In that retirement, which declining years induced me to seek, and which repose, to a mind long employed in public concerns, rendered necessary — my wishes that a bounteous Providence will continue to bless and preserve our country in peace, and in the prosperity it has enjoyed, will be warm and sincere; and my attachment to the Society of which we are mem-

bers, will dispose me always to contribute my best endeavors to promote the honor and interest of the Craft."

Is this the language of luke-warmness or indifference? Do these sound like the recorded sentiments of one who was a brother, merely by sufferance of his own, good, easy nature? I trow not! Let us hear no more of the idle and silly rumors, the conceited, Pharisaic homilies, which have teemed from brains prolific of the veriest humbuggery, on the insolent assumption that Washington was either not a Mason in fact, or that learning by familiarity with its mysteries and principles, its vacuity of exalted thought, or its vapidty of magnanimous purpose, he silently abandoned to its fate, a cause not worthy of his generous confidence, or active co-operation.

In the third place, we shall endeavor to trace some of the more prominent developements of his Masonic character.*

The first great duty of Masonry, is, trust in, and dependence on God. The language of the charge at Initiation into the first Degree, is, "There are three great duties, which as a Mason, you are charged to inculcate, — to God, your neighbor, and yourself. To God, in never mentioning His holy name, but with that reverential awe which is due from a creature to his Creator:— * * * to implore *His aid in all your laudable undertakings*, and to esteem Him as the chief good," &c.

I am aware that these injunctions, in spirit and in practice, are essential constituents of piety in heart and life. And, it is one especial reason of my attachment to the Masonic Institution, that its legitimate tendency when faithfully adhered to, is, to beget in the heart of man, that salutary distrust of his own wisdom to select, and power to adapt and direct the best means of attaining the great and good ends of an honorable and useful life, which will immediately and continually refer

* Not that we aspire to the familiarity with his whole life and character, which will enable us to determine very definitely to what particular influence, this or that amiable and excellent trait of character, and exhibition of conduct was referable; for that would be assuming more, perhaps, than almost any man could consistently predicate even of himself, much less of another, however transparent the consistency of his deportment. The object is to show how some portions of the life of Washington, present an affecting and impressive exposition of some of the more prominent principles of Masonry; leaving our audience to infer how far his cordial receptions of its teachings, may have tended to the exhibition in the life, of those ennobling traits of public and private virtue which have immortalized the man.

of the world, and of the human race,
 a variety of established rights, or in reality
 he is actually abandoned to his own
 conscience, or active co-operation.
 and place, we shall endeavor to present
 the principles of his Masonic character.
 duty of Masonry, is, first, to be
 the language of the charge is hence
 there are three great duties, which a Ma-
 son owes, — to God, your neighbor, and
 to himself. His duty to God, is to
 adore Him with purity of heart, and
 to be a creature to his Creator. — "I
 have undertaken, and I shall
 do:
 these injunctions, in spirit and in
 words of purity in heart and life. And
 the Masonic Institution, which
 faithfully adhered to, it, to beget a
 spirit of his own wisdom to select, and
 the means of attaining the great and
 noble life, which will immediately and

under such circumstances, become as the voice of God to the approving
 and applauding conscience;—and the man that acts under the guidance
 of such impulses, no matter in how difficult, delicate, or dangerous a
 position, sees the finger of God, as it were, pointing out the path, and
 feels the inward glow of conscious rectitude urging him onward in the
 way of duty or of danger—of trial or of triumph. Need we wonder
 that such an one is sound in judgment, wise in counsel, firm in purpose,
 and immoveable in the stability of virtuous principles? And such
 was our great, our good, our beloved Washington!

He practiced upon the precept,—"*implore the aid of God in all
 your laudable undertakings,*"—he was a praying man!

And it was, perhaps,

"Amid the dark'ning gloom of sable night,
 Calm noon of holy thought,
 When solemn retrospections fill the soul
 To overflowing fulness,"

that he retired alone, in the depths of the winter, to the solitary wilds
 of the hills around Valley-Forge, to pour out his soul in earnest sup-
 plication to the Throne of Grace in behalf of his bleeding country,
 his suffering compatriots in arms, and himself. For he felt

"That God is the same in the ale and the air,
 And He is the Rock that we lean upon still."

Full well he knew, that His Almighty power, who rides upon the
 whirlwind and directs the furious storm, could arm the very elements
 against the enemies of American rights, as it had the air and the

the first-born dead in every house, in the land of the Pyramids;—or, as in that terrible night when the flower of Assyria's kingdom perished —“*an hundred four score and five thousand.*”

Full well he knew, that “the race is not to the swift, nor the battle to the strong,” and that God can avenge the innocent, deliver the oppressed, and fearfully punish the wicked, by arousing the passions and turning the powers of the evil against themselves, as in the startling consternation and horific slaughter of the Midianites by their own hands, when they saw the lights of the chosen three hundred, gleaming on the heights of the over-hanging hills above them, and heard that fearful battle-cry, “The sword of the LORD, and of Gideon.”

Hence, he was calm and collected on the field of deadly conflict, because he had assurance that an ever present Jehovah was the stay of his soul and the protection of his life in all its perils and exposure.

Hence, he heard the deafening war—felt the earth-quake shock, and beheld the blackened sulphur cloud rising up from the bloody battle-ground, with unblenched cheek and firm-braced nerves, knowing, that however the success of arms might fluctuate, God would crown the American cause with the ultimate triumph its justice deserved.

His confidence was not disappointed, nor his prayers unanswered. He saw his country come forth from the fearful contest gloriously triumphant, honorably free and independent!—a spectacle that has astonished the world in the unrivalled grandeur of the event, and the unequalled splendor and sublimity of its practical results. And, when men would sagely attempt to divine the cause, let them remember that it was *the hand of God in answer to prayer!*—the prayers of a Washington, a Witherspoon, and hundreds of other faithful spirits that aided in effecting that most stupendous miracle of the passing age.

But, it was not only in the dangers of the camp, and the perils of the battle-field, that he fled for refuge to a “blood-bought Mercy Seat.” When the responsibilities of Government, in all their intricate and perplexing connexions and dependencies pressed heavily on his heart, he sought relief, direction and assistance in lowly prayer. And, when all the cares of greatness—its immortal renown alone excepted—had been voluntarily exchanged for the dignified retirement and home-blest joys of private life,—the Library was still his accustomed and pleasant resort,—the Bible his guiding and governing counsellor, and the posture and pleadings of fervent prayer his strengthening and

sustaining recreations. Oh! I thank God for the strong confirmation of the high example this illustrious man affords; of the necessity and advantage of humble and earnest supplication. As conqueror or citizen,—as the honored President of a free people, and the beloved head of an interesting family, he was true to the requirements of the Bible, to the injunctions of our Order,—he was ever a praying man. Let us as Masons, and as men, in the heart-felt consciousness of our greater need of help from on high, learn faithfully to imitate what we conscientiously approve; aim to emulate an example we so warmly applaud.

The second general inculcation of Masonic principle, is that of brotherly love, embraced in the provision of that precious command of the blessed Savior, familiarly designated the Golden Rule, "As ye would that men should do unto you, do ye even so unto them."

The spirit of this inculcation is that of reverence for human nature in every form, and in every condition,—respect for what is truly excellent, admiration for what is really great, sympathy for all that is miserable, compassion for all that is weak, and growing out of it, justice, delicacy, and honor in all the business of life. Or, in other words, it is charity in the heart, tenderness in the affections, benevolence in the will, and beneficence in the life,—four points in the perfect square of that moral Masonic Temple, which the Divine Architect designs to rear in the soul of every true and worthy brother,—inscribed in living characters with those heavenly sentiments, that waked to unwonted rapture the blissful strains of the angelic choir on Bethlehem's favored plains, "*Glory to God in the highest, and on earth peace and good will to men!*"

It is impossible adequately to estimate, much less exaggerate the commanding importance—the subduing power—which wins the confidence whilst it awes the emotions—of a character formed on this perfect model of social excellence. For, whilst the truly good and virtuous hold it in deserved reverence, and delight to present it on all proper occasions as a pattern for most earnest imitation, even the vile and abandoned offer it involuntary homage, in the unwilling constraint and unwonted silence it imposes on them.

Such *was* Washington, as he moved among men; such *is* he, in the annals that record his undying fame, and his country's imperishable

glory. His "is but another name for virtue, and it is indeed almost as difficult to draw his character, as the portrait of virtue."

We have time to glance at, only, a very few of the many attractive points his character presents us, as illustrations of the diffusive benevolence of Masonry.

And first, his manifestation of the spirit of brotherly love. The language of the Masonic Chart on the subject is very instructive and deeply impressive. It teaches that "by the exercise of brotherly love, we are taught to regard the whole human species as one family; the high and the low, the rich and the poor; who, as created by one Almighty Parent, are to aid, support and protect each other. On this principle, Masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance." This, you will perceive, does not confine the manifestation of kindly feeling, affectionate attentions and brotherly confidence to those immediately within the circle of our opinions and preferences, but cheerfully extends their exhibition to the deserving of every name and every condition in life. Such a course universally acted out, would repress the excitements of party spirit, and allay the exacerbation of partizan strife, diffusing throughout the mass of society, that charity which is so felicitously described by the Apostle, in 13th chapter of 1st Cor.

Washington, as you have already inferred from preceding remarks, was a professed Christian, and from the exercise of a manly prerogative, and of a discriminating and intelligent preference, (the sincere and charitable exercise of which we honor in any man,) a member of the Church of England, — now known as the Protestant Episcopal Church.

But, exclusiveness was no component of his faith or practice, and he cheerfully recognized as brethren in Christ, "beloved and partakers of the benefit," the members of other christian communions, with whom he could mingle in the services of the Sanctuary under the most solemn and impressive circumstances. An anecdote illustrative of this fact, is recorded by his Biographer, Mr. Sparks, which we will present in his own language. In the Appendix to his life, page 524, it is written: "I have the following anecdote," says Dr. Cox, "from unquestionable authority. It has never, I think, been given to the public; but I received it from a venerable Clergyman, who had it from the

lips of the Rev. Dr. Jones himself. To all christians, and to all Americans, it cannot fail to be acceptable.

“While the American Army, under the command of Washington, lay encamped at Morristown, New Jersey, it occurred that the service of the communion, (then observed semi-annually only,) was to be administered in the Presbyterian Church of that village. In the morning of the previous week, the General, after his accustomed inspection of the camp, visited the house of the Rev. Dr. Jones, then Pastor of the Church, and, after the usual preliminaries, thus accosted him: ‘Doctor, I understand that the Lord’s Supper is to be celebrated with you next Sabbath; I would learn whether it accords with the cannon of your Church to admit communicants of another denomination?’ The Doctor rejoined, ‘Most certainly; ours is not the Presbyterian table, General, but the Lord’s table; and we hence give the Lord’s invitation to all his followers, of whatever name.’ The General replied, ‘I am glad of it; that is as it ought to be; but as I was not quite sure of the fact, I thought I would ascertain it from yourself, as I propose to join with you on that occasion. Though a member of the Church of England, I have no exclusive partialities.’ The Doctor re-assured him of a cordial welcome, and the General was found seated with the communicants the next Sabbath.”

Thus it *should* ever be with those *professing* His hallowed name before the world—thus it *will* always be, with all who *truly partake* of his lovely *spirit*.

A further development of this most truly christian and really amiable spirit, was exhibited in the answers he returned to the addresses he received from the various religious bodies in the country, upon his accession to, and during his discharge of the duties of the Presidency. Appendix, page 524.

In the second place, we shall notice very briefly, his kindness to the poor, the needy and distressed. Our Charters say, “to relieve the distressed, is a duty incumbent on all men, but particularly on Masons, * * * * to soothe the unhappy; to sympathize with their misfortunes; to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view.”

No one more truly exemplified in practice, the spirit of these benevolent inculcations, than Washington. The law of kindness dwelt in his heart, and its edicts were cheerfully obeyed by every volition:—

there was no war in this respect, between the law of his mind, and the law of his members. What the one suggested, the others performed with that ready alacrity, which evinced the harmony of his nature in all that was just and generous. The sight of suffering—the sense of pain, or wrong, or grief, moved instinctively his ardent sympathies, and prompted his liberal assistance; what the eye beheld the heart felt, the moistened cheek, the pitying look, the kindly tone, and the open hand, tendered relief with a blandness of manner and delicate sensibility, made the features of poverty, or wretchedness, or affliction beam with a sunny smile, as amid flowing tears it besought Heaven's richest benedictions on his heart and life.

His sentiments accorded beautifully with the eloquent breathings of the gifted Payson, as expressed in the following eloquent extract:

"Not for ourselves, but others, is the grand law of nature, inscribed, by the hand of God on every part of creation. Not for itself but others, does the sun dispense its beams;—not for themselves but others, do the clouds distil their showers;—not for herself, but others, does the earth unlock her treasures—not for themselves but others, do the trees produce their fruit, or the flowers diffuse their fragrance and display their various hues! So not for himself alone, but others, are blessings of Heaven bestowed on man. * * * * He who lives only to himself, and consumes the bounty of Heaven upon his lusts, or consecrates it to the demon of avarice, is a barren rock in a fertile plain;—he is a thorny bramble in a fruitful vineyard—he is the grave of God's blessings—the very Arabia Deserta of the moral world."

His whole life was an impressive commentary—a striking exhibition of such sublime and affecting truths.

But the poor and needy, particularly, found in him a friend indeed. Carrying out into all his private acts and domestic arrangements, that system and good order which was exhibited by him in all his public transactions—his charities, which although they were not stinted, were yet nicely systematized and carefully adjusted. With a fore-sight which evidenced his recognition of the claims of humanity, and a prudence that adapts the wisest means to the certain attainment of the greatest good, he directed the manager of his estate during his absence from home, in the privations and perils of the army, to distribute yearly, a certain amount of the funds coming into his hands, among such of the poor around, as might be in need of assistance.

So did the abodes
Of unprovided helplessness, revive,
As on them looked the sunny messenger
Of heavenly charity."

So did he, like the wealthy and humane man of Uz, become feet to

the lame, eyes to the blind, food to the hungry, and clothes to the naked, by the liberal distribution of a portion of that which the bounty of Divine Providence had confided to his paternal dispensation.

A writer in one of the numbers of the "Democratic Review," gives an anecdote that illustrates most strikingly, the benevolence of his feelings towards the poor :

"It was his custom in years of plenty, to hoard up grain against times of scarcity ; and when such times arrived, he threw open his store-houses to the poor—and however irresponsible they might be, he always made it a point to supply them in preference to others, with all the grain they needed, at the old or ordinary prices, for which he regularly took their notes or bonds, but never demanded payment."

Thus, like Joseph in the land of Egypt, when pale famine's gaunt form was stalking through the land greedy of its victims, he became heir to the blessing of him that was ready to perish, and caused the widow and the fatherless to sing for very joy ;

"By Angels tended still

That marked his deeds, and wrote them in the book
Of God's remembrance."

Would that many others who are as careful to hoard up the superabundance of the bounteous gifts of nature so richly showered on them, were as liberal in their distribution to the sons and daughters of want. It is, however, deeply to be regretted, that many who profess an unbounded admiration for the character and achievements of a Washington, content themselves with the delivery of glowing apostrophes and high-wrought eulogies ; whilst to imitate his virtues in the unambitious walks of common life, is as far beyond the aspirations of their sordid hearts, as the imitation of his noble deeds of heroic daring would be above the grasping of their sluggard, craven spirits. They too, when the cold frost has nipped, or the burning drouth consumed the pleasant fruits of the earth, and man and beast languish in the house and in the highway, can open their capacious granaries, but not until their greedy palms have grasped a double, or a treble price from helpless poverty in its hour of hopeless extremity. It was not so with him. The spirit of heavenly benevolence seemed to be the presiding sentiment of his noble heart.

"Large were his aims, yet in no human breast,
Could gentle feelings find a holier nest."

In the third place, we notice his interest in the advancement of a liberal and enlightened education. This is an indispensable element of

individual and social improvement and enjoyment, and the surest means of national prosperity and advancement.

In the beautiful language of the eloquent Gov. Everett —

"This is the one living fountain which must water every part of the social garden, or its beauty withers and fades. Of course I mean sir, moral and religious, as well as mental education. This is the single avenue, straight and narrow at first, but gradually widening, which all must tread who would arrive at usefulness and a good name. That is the temple which all must enter; built like that which Marcellus erected to Virtue at Rome, through which lay the only path to the Temple of Honor. Its one simple portal stands unbarred, for the mighty company of emulous youth of whatever object in life. There is room for all, and when once they have entered in, a thousand doors fly open before them, leading to every hall of prosperity and virtuous fame. It is next to religion, the shrine from which must flow out the issues of peace to our firesides, of activity and enlightened enterprise to our marts of business, of wholesome respect to our Courts and Senate houses. It is the elemental fire which must lighten, warm and cheer us, as men and as citizens. Talk of public buildings, sir! Let the plain brick school-house go down, and though we pile our hill-tops with structures that perhaps the time-defying solidity of Egyptian Thebes, or the immortal gracefulness of Corinth or Athens, they will but stand the gorgeous monuments of our shame. Quench the beams of education, and though we should light our streets like Milton's Pandemonium,

"With many a row
Of starry lamps and cressets, fed
With naphtha and asphaltus, yielding
Light as from a sky,"

'til midnight onshine the noon-tide sun, our children's feet would stumble on the dark mountains of ignorance, as black as death. I speak in strong language, sir, but the truth is stronger.

"What considerate man can enter a school, and not reflect with awe, that it is a seminary where immortal minds are training for eternity! What parent but is at times weighed down with the thought, that **THREE** must be laid the foundation of a building, which will stand, when not merely temple and palace, but the perpetual hills and adamantine rocks on which they rest shall have melted away! That a light may **THERE** be kindled, which will shine, not merely when every artificial ray is extinguished, but when the affrighted sun has fled away from the heavens!"

That these are really and emphatically the sentiments of the Masonic Institution, a reference to our charts and manuals, to our publications and addresses, to the action of our Lodges and the opinions of the brotherhood generally, will clearly establish. Incorporated into the ceremonies, charges and history of each degree, are binding injunctions and earnest exhortations to every member of the fraternity, to be diligent in the cultivation and improvement of his mind, by the acquisition of all useful and instructive knowledge, in the solid and more substantial department of moral and natural philosophy. The study of himself, the mechanism of his body so fearfully and wonderfully formed—the properties of his mind, in their ennobling qualities and

wondrous manifestations ; of the elements around him, in their essential properties and curious conformation, as themes of pleasant and profitable speculation ; of their great Author, in his peculiar attributes, glorious perfections, marvellous works, and wise and merciful Providence toward His dependent creatures ; and the necessary connections subsisting between his fellow man and himself—all these claim a share of his time and attention, and leave their wholesome and impressive teachings on his heart. It is thus that Masonry seeks to make its members, "*good men and true*," faithful in all the responsibilities, ready for all the exigencies of active life. It is thus she would prepare them to fill with credit to themselves, and with honor to their cause, the various relations of subject and citizen—of parent and master—of brother and friend. And in exact proportion to the extent of his attainments, and the ardor of his devotion to the principles of the Order, will the intelligent Craftsman be prepared to espouse and defend the obligations of piety, the claims of patriotism, and the promptings of a generous and diffusive philanthropy.

We do not confine our efforts to the membership of the Lodges, however. The young have ever found us ready to take them by the hand, and cheer them onward in the acquisition of knowledge. Our brethren have ever been the real friends of piety and learning, the liberal patrons of schools and colleges, and all the various, powerful and commendable means of elevating human nature to the dignified position its great author intended it to occupy. Hence, it is a part of the ordinary duties of each particular Lodge, to make the best provision they may be able, for the education of the orphan children of deceased members, and such other needy ones as they may have the ability to assist in this respect. Some of the Grand Lodges of the different States have established Masonic Colleges, for the purpose of affording an ample education to their dependent and lonely Wards. The State of Missouri has noble priority in this good work. The College, with which it is my privilege to be connected, which is under the patronage of the Grand Lodge of the State, is in a more flourishing condition than it has ever been before. The clouds that rested upon it seem to be dispersing, and the light of a joyous prosperity appears to be beaming in upon its prospects. On hundred and seven students, of whom fifteen are the beneficiaries of the Grand Lodge, are now receiving the elements of an education in its halls.

Again, in most of the States, many of the subordinate Lodges have schools under their especial patronage, established for the same purpose. And where that is impracticable, a portion of the funds of the Lodges are annually expended in the tuition of those who have lost their natural protectors—the guides of their youth. And farther still, many true and worthy brothers, even when there was no helpless orphans among us, seek out the poor and needy around them—clothe, feed and educate them; and thus often snatch them from the depths of lowest degradation—turn them from the paths of dissipation, disgrace and death, and elevate them to the places of useful, honorable, happy life.

To the statesman and patriot of our country, as well as the craftsman of our Order, this is a subject of inconceivable importance. For, it is now generally admitted, that public liberty—the perpetuity of a free constitution, rests upon the virtue and intelligence of the community which enjoy it. “Before a people can appreciate their rights and exercise them properly, there must besome previous mental training. Men must be educated for freedom. The more extensive that training—the more thorough that education, the more solid and indestructible will be the foundation upon which the superstructure of our national liberties will rest—the more available and efficient the means of its perpetuity and defence. It has been said by an eloquent man, that “a virtuous and enlightened people cannot be slaves.” It may be added with equal truth, that an immoral and unenlightened people cannot be freemen. Liberty, to be rationally enjoyed or permanently retained, must flow from within, as well as from without—must be the offspring of the understanding as well as the achievement of the arm. Such, we trust, was the origin of our own. “*Esto perpetua.*”

This subject assumes an inexpressible interest, when we reflect upon the present position and future prospects of our beloved country. For, as some one has admirably written it, “the prospective glory of the United States, is a subject which overwhelms the imagination. No citizen of ancient or modern times, ever had such a country to contemplate as this. So vast, so fruitful—possessing every climate, from the cold of the north, to the balmy airs of the tropics; every plant, from the green pine of the Aroostook, to the delicate jessmaine of the Rio Del Norte. Within our boundaries are the foundation of untold wealth. Our mountains are filled with the riches of every mine, our valleys invite the hand of cultivation, and smile, as none other, on the labors

A

o
in
at
th
ar
r
o
i
er

a
ts
p
i
re
ic
g
lo
s
in
ev
re
i
na
un
re
o
e
hil
-
i
th
le
o:
s:
y
to

mination against ignorance and error—duplicity and demagoguism, of every form and feature.

Washington realized to their fullest extent, the high claims of these paramount obligations; felt that the interests of humanity and the welfare of the nation were intimately identified with their general prevalence and wide diffusion. He was the constant and persevering friend of education, the liberal patron of colleges and schools. Says his Biographer, Mr. Sparks, page 384 and 385:

“It may here be added, that he was a zealous advocate for schools and literary institutions of every kind, and sought to promote them, wherever an opportunity offered, by his public addresses and by private benefactions. In this spirit he accepted the Chancellorship of William and Mary College, being earnestly solicited by the Trustees. In his answer to them, accepting the appointment, he said—‘I rely fully in your strenuous endeavors for placing the system on such a basis, as will render it most beneficial to the State and the republic of letters, as well as to the more extensive interests of humanity and religion.’ The Chancellor’s duty consisted chiefly in suggesting and approving measures for the management of the College, and in recommending Professors and Teachers to fill vacancies in the departments of instruction.

The acts of charity by which he contributed from his private means to foster education, were not few nor small. During many years, he gave fifty pounds annually, for the instruction of indigent children in Alexandria; and by ‘Will’ he left a legacy of four thousand dollars, the net income of which was to be used for the same benevolent object forever. Two or three instances are known, in which he offered to pay the expenses of young men through their collegiate course. When General Greene died, he proposed to take under his protection one of the sons of his departed friend, pay the charges of his education, and bring him forward into life. Fortunately, the circumstances in which Gen. Greene left his family, rendered this act of munificence and paternal care unnecessary. Other examples might be cited; and, from his cautious habit of concealing from the world his deeds of charity, it might be presumed many others are unknown, in which his heart and his hand were open to the relief of indigent merit.”

There are many other ennobling characteristics of this truly great and good man, which we would delight to hold up before you—his constant usefulness in his neighborhood—his fostering patronage of public improvements—his open-hearted, good, old-fashioned, old Virginia hospitality, &c., but our limits and your patience forbid.

Lastly, we shall close by referring to his ardent devotion to the principles of republicanism. Now, whether he imbibed his love of republican government, from an acquaintance with the usages of the Masonic Institution, or not, it is apparent that such preferences would be greatly strengthened by familiarity with its customs.

Masonry is strongly allied to the noble structure of our National Government, in the peculiar features of her internal policy; and has ever taken an unyielding stand in the propagation and defence of the

im
po
unc
ne

he
tog
nt
e:
on
r a
vit
ns:
e
th
b,
a
ior
tr:
in
ari
lor
th

su:
bel
arc
we
im
a
e e
ler
of
to
er
fri
ri
lor
na

spirit and firmness of resolution to battle with despotism and intolerance, that nothing but the cold waves of death could quench or allay. And manfully did they maintain their position—nobly did they stem the torrent of kingly power and tory perfidy, until the triumphant shout of VICTORY! was upon their lips, the broad banner of liberty in their hands, and the blessings of a glorious independence reposing benignantly on our happy nation!

Washington, Warren, Jefferson and Jackson, Harrison and Taylor, and hosts of other illustrious men, identified the immortality of their names and deeds, with the imperishable glory of our principles. Every Brigadier General of the American Revolution, was a Mason—one only excepted, the traitor Arnold!*

It might be made matter of curious and profitable inquiry, to ascertain how far the triumph of American arms, is indebted to the labors and sacrifices of Masons—to what extent the genius of our Federal Constitution, is the suggestion and elaboration of Masonic principle and influence. But we hasten to a close.

Brethren, you have heard something to-day, of his character and conduct, whom we delight to claim as our brother. What are we? Is the family likeness so striking, as to convince beholders of its reality? The virtues of Washington are imitable by any of us—by all of us. True greatness is much more nearly allied to the common duties and dangers—trials and triumphs of every-day life, than many of us imagine, I fear. Let us study the character of Washington more minutely. As the able and eloquent Fisher Ames has said—“there has scarcely ever appeared a really great man, whose character has been more admired in his life-time, or less correctly understood by his admirers. When it is comprehended, it is no easy task to delineate its excellencies, in such a manner as to give to the portrait both interest and resemblance; for it requires thought and study, to understand the true ground of the superiority over many others, whom he resembled in the principles of action, and even in the manner of acting. But, perhaps he excels all the great men that ever lived, in the steadiness of his adherence to his maxims of life, and in the uniformity of all his conduct to the same maxims. We may imitate him in his pious confidence in and dependence upon God—in his reverence for the opinions and feelings of other men—in his devoted, self-sacrificing patriotism—in his generous benevolence—in his inflexible integrity—his almost

* Gen. Taylor was not a Mason, but Arnold was.—Ed.

lel
ser

int
yc
tio:
or
un:
oth
er
dul
fo
me
sio
yo
rhc
rej

t:
th
ad
hun
ola
na
l z
se
erit
a h
th

QUESTIONS OF MASONIC USAGE.

POWERS OF DISTRICT DEPUTY GRAND MASTERS OF MISSOURI.

Ques.—Who, and what is a District Deputy Grand Master ?

Ans.—The *representative* of the Grand Master.—[*Bro. C. W. Moore.*

The *representative* of the Grand Lodge.—[*By-Laws Grand Lodge of Missouri.*

They are Grand Visitors or Grand Lecturers.—[*Editor of Masonic Signet.*

Ques.—What are their duties ?

Ans.—To watch over the interests of the Lodges within their districts with all due vigilance, as the *true* and *faithful representative* of the Grand Master.—[*Bro. C. W. Moore.*

To visit the several Lodges in their respective districts, once at least in every year, inspect their By-laws, records, and mode of work, to deliver the necessary instruction in work and business, and exercise over the Lodges, under their charge a general superintendence.—[*By-Laws Grand Lodge of Missouri.*

To visit and lecture only.*—[*Editor Masonic Signet.*

Ques.—What are the powers of District Deputy Grand Masters ?

Ans.—All the powers expressly delegated by, or clearly implied from the law creating such officers.—[*Common Sense.*

To exercise in the districts, all the duties, powers and privileges thereof, agreeably to the laws of the Grand Lodge and the *ancient usages of Free Masonry.*—[*Bro. C. W. Moore.*

To convene special meetings in the subordinate Lodges within their districts, and make Masons at Sight.—[*Grand Lodge of New Hampshire.*

To exercise over the Lodges under their charge a general superintendence ; to grant warrants of Dispensation, to organize and establish new Lodges.—[*By-Laws Grand Lodge of Missouri.*

Precisely those which the Grand Lodge clothes them with, and no more.—[*Editor Masonic Signet.*

Ques.—Can they issue dispensation to set aside the By-laws of the Grand Lodge ?

* We certainly never said exactly that.—Ed.

Ans.—Certainly not, for the Grand Master does not possess that power in Missouri.

Ques.—What powers are clearly implied from the law creating them?

Ans.—Being representatives of the Grand Master or Grand Lodge, they may exercise, within their districts, all the power that belongs to the Grand Master, in his absence; of course having no authority beyond their district.

Being required to examine or inspect the By-laws and mode of work, they are authorized to correct the same, and require obedience to their lawful directions, and inflict a penalty for disobedience.

Being authorized to grant warrants to organize or create new Lodges, arguing from the greater to the less power, they can for good cause, arrest the privileges granted until the next communication of the Grand Lodge.

Ques.—Has the power of D. D. Grand Master to arrest charters ever been recognized by the Grand Lodge of Missouri.

Ans.—It has. First, only three years after the adoption of the law creating them, we find the following resolution adopted, without hearing of the authority being questioned.

Resolved, That the act of Bro. A. M. Tutt in arresting the charter of Ozark Lodge No. 50, be approved by this Grand Lodge, and that the charter of said Ozark Lodge No. 50, be and is hereby declared null and void.—[*Proceedings Grand Lodge 1847.*]

In 1852, the following resolution was unanimously adopted:

“Resolved, That the action of the Right Worshipful J. W. Chenoweth in arresting the charter of Barry Lodge No. 130, be approved by this Grand Lodge, and that the said charter is hereby declared null and void.

Bro. Mitchell, if my lesson is not well said, please correct me.

Truly and fraternally yours, O.

In answer to the foregoing communication of Bro. C., we beg to suggest that in our opinion, we have said through the *Signet* as much upon the subject of District Deputy Grand Masters in Missouri, as its importance demands, as it can in no way interest our readers beyond this State.

No one can for a moment doubt the fact that these officers were first called into being by the Grand Lodge of Missouri, in 1844, and

that they were deemed to be capable of doing only that which the G. Lodge authorized them to do, is clearly proven by the enactment of laws giving and explaining said powers. We have said they were especially created to perform the usual duties of a Grand Lecturer, and to supersede the necessity of that office. We have also said that when these officers were created that of Grand Lecturer was made merely nominal. Now if this be doubted, we invite those who may desire further light, to correspond with Bro. Carnegie, the author of our code of By-laws.

There is one position taken by Bro. C., which we much regret to see coming from him, for its teachings would be fraught with mischief.

He says that District Deputy Grand Masters "may exercise all the power that belong to the Grand Master, in his absence, of course having no authority beyond their district." Now we know that the Grand Master in this State can arrest charters, grant dispensations to set aside the By-laws of particular Lodges, authorize Masons to be made on the same evening petitions are presented, &c. If the District D. Grand Master has, by the mere name he bears, acquired all the powers of the Grand Master, he may also transmit these powers to a third person, and thus he becomes superior to the Grand Master, for the Grand Master cannot do this. To show that we are not mistaken in this, we extract the following from the By-laws, page 22. In defining the duties and powers of D. D. Grand Masters, the 3d and 4th sections read as follows:

SEC. 3. They may commission any discreet brother who is of the degree of Past Master, to perform their respective duties for them, in Lodges at a distance, which they cannot visit in person.

SEC. 4. When any brother may be commissioned as in the 3d section is provided, he shall possess all the powers, and discharge all the duties of District Deputy Grand Master for the Lodge for which he is appointed!

Not having the Constitution and By-Laws of the Grand Lodge of Massachusetts, we cannot say that the quotation made from Brother Moore by Bro. C., is not correct, but we do say that it would be ridiculous in Bro. Moore or any one else to claim for a newly created set of officers, the *inherent right* to exercise the high powers of a Grand Master.

We trust, and believe, that the Grand Lodge of Missouri will, at its

's 1

By
ity,

owi

re
po

th
ista
t is
er
her

TA

1 v
r,
Noi
is o
ce
be
sub
othe
be
re t
me
ht
e w
ave
of
; a
ffer

sustained by all of them. We claim the privilege of speaking out upon this occasion, as we are determined to make it the last run through the *Signet*. We say then to those who have been paying us, that they are entitled to our sincere thanks, and we hope long to furnish them a journal worthy of such patronage, and we now fraternally appeal to them to assist us in reducing our business to the pre-pay system by remitting the advance pay for the ensuing year.

We beg those who owe us for the current year to forward two dollars and a half, and also two dollars for the coming year.

To all those who owe us for more than the current year we once more beg them to forward the amount immediately, and we will cheerfully continue to send them the *Signet*; but we distinctly tell them that if they turn a deaf ear to this appeal, and fail to remit before the issue of the MAY number, we will strike their names from our list, and soon thereafter appeal to their respective Lodges to see to it that we are not wronged.

✍ No new subscriber will be furnished with the *Signet* until he pays two dollars in advance.

Remittances made at our risk, *provided* the Post Master will make a memorandum of the same.

✍ All communications must be addressed, post-paid, to *Montgomery, Alabama*.

✍ Our exchanges are requested to direct to the *Signet*, as above.

✍ A highly esteemed correspondent has sent us an interesting sketch of the proceedings of the Grand Chapter of New York, as also an extract from the Report of the Correspondence Committee, which we are compelled to postpone to the next number.

✍ Through the courtesy of Bro. Barnett, G. Secretary, we have received most of the proof-sheets of the printed proceedings of the Grand Lodge of Louisiana, a further notice of which we are forced to defer to the next number.

OBITUARY.

It is known that our pages are open to obituary notices of Bro. Masons only, and in giving place to the following, we beg to say that Mrs. T. has been acting efficiently and well, as agent for the Signet for the last five years, refusing all remuneration; paying her own subscription annually, and often expressing surprise that any Mason would deprive himself of the pleasure of reading the Signet because of the small sum necessary to procure it. And now that we have taken the liberty of speaking publicly upon the subject, we gladly acknowledge that though personally unknown to her, we feel deeply grateful for the courteous manner in which the hospitalities of her house has been repeatedly tendered to us, and though it is now quite probable we shall never meet on earth, we indulge the desire, aye, the fond hope that we shall meet in that other and better world where Rosa's spirit dwells.

Ed.

Departed this life, at the residence of her father, in Clinton, Mo., on Wednesday the 1st of December, 1852, MARY ROSE, infant daughter of Col. Andrew M., and ANNA W. E. Tutt, aged three years, three months and two days.

Little Rosa's dead—the family pet—the favorite of a large circle of relatives and friends, all of whom knew her as little Rosa Darling. It is the first vacuum made in the happy family circle—the sweetest flower dropped first—the brightest gem in the loving circle has been rudely snatched away—the circle is broken. The little arm chair is now unoccupied, the corner once claimed as her's is vacant—the daily, almost hourly caress is no more given or received, the bright loving eye no more beams with joy and gladness, the fond childish prattle is heard no more—all is gone, gone, gone! How cold and drear fall the words of sympathy and consolation at such a time. Yet, fond parents, to your crushed hearts, like a gleam of heavenly light in the gloomy sky, the consciousness will come in the hour of bereavement, that your little Rosa Darling is happy in Heaven.

Rest, lov'd one rest!

Thy form is cold, the clay must mingle,
With its mother earth; thy cherub smile,
Thy sweet caress shall never more,
Make glad thy parents hearts,

Rest, lov'd one, rest!

Thy voice is hush'd; thine eyes are dim,
Their gentle beams, with loving words,
And sweet lisings of infantile fondness
Shall no more cheer the social hearth.

Rest, calmly rest !

Thy form of clay is changed, and thy pure
Spirit roams in brightest fields
Of endless glory ; and the lov'd form which
Ever crav'd a parent's fond caress.

Rest, sweetly rest,

Encircled, safe, in the wide arms
Of a Redeemer's love. Thine eyes,
Tho' dim, and closed for aye, to all
The joys and sorrows of earth,

No more. They look

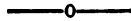
On Him who in that sprit-land
Shall wipe away all tears. Thy sweet
Voice, tho' heard no more on earth, now
Swells in loud seraphic strains

Of praise to God ;

And will, anon, send forth a carol
Of sweet welcome ! Welcome father
Welcome mother dear, to this bright
World ; where parting is no more.

Rosa — Rosa —

Rosa Darling ! fare-thee-well.



At a special meeting of Carthage Lodge No. 103, of Ancient Free and Accepted Masons, held at the Masonic Hall in the town of Carthage, on the evening of the 9th day of January, A. D. 1853, the following preamble and resolutions were unanimously adopted :

Whereas, It has pleased the Grand Architect of the Universe to remove from among us, our much beloved and worthy brother, WILLIAM COBBS, who departed this life on the 8th instant ; therefore,

Resolved, That as members of this Lodge, we deeply deplore and lament the loss of our much esteemed brother.

Resolved, That in the death of our late brother, society has lost an exemplary member, and the Masons a true and faithful brother.

Resolved, That we deeply sympathize with the widow and the relatives of the deceased in their bereavement and irreparable loss.

Resolved, That as a token of respect for the memory of our deceased brother, the members of this Lodge wear the usual badge of mourning for thirty day.

Resolved, That this preamble and resolutions be entered in full upon the records of this Lodge, and that a copy of the same be presented to the widow of the deceased, and that a copy be furnished the editor of the Masonic Signet, and he be requested to publish the same.

E. B. JAMES, Secretary.

TABLE OF CONTENTS.

Alice Norman—A Tale	52—111—181—241—332
Author of the Ahiman Rezon	304
Address of Rev. F. L. B. Shaver, President Masonic College, Missouri.....	353
Black List—Beware of a Wolf in Sheep's clothing,.....	320
Communication on the Arrest of the Barry Lodge, Mo	33
Communication on Masonic Usage	107
Circular from Oliver Lodge, Alexandria, La.....	124
Editor's Table.....	62—122—188—253—313—379
Expulsions	128
Grand Encampment of Kentucky.....	308
Grand Encampment of Maine.....	163
Grand Chapter of Connecticut	30
" Vermont	75
" Mississippi	303
Grand Lodge of Indiana.....	12
" Illinois	121
" Oregon	156
" Maine	157
" Kentucky.....	165
" Tennessee	204
" Alabama.....	277
" Mississippi.....	304
History of Free Masonry.....	3—65—129—193—257—321
History of Council degrees in Alabama	300
"Masonic Miscellany" and Naphtali Lodge: A Reply.....	177
Most Worshipful B. D. Hyam, G. M. and the Grand Lodge of California	215
Mackey versus Mackey.....	282
Masonic Emblems on Signs.....	296
Obituary.....	63—126—189—255—317—381
Poetry — Kate of Castle Burnie	11
" The Isle and the Star.....	29
" Friendship	61
" Prayer of the Betrothed	74
" Angels.....	94
" Lines by William Cullen Bryant	110
" The Dead Baby.....	140
" My Mother's Grave.....	155
" He Doeth All Things Well.....	203
" The Outcast.....	214

"	Waiting for Me.....	281
"	The Two Incendiaries	297
"	Free Masonry	331
Power of Grand Masters		22
Questions of Masonic Usage — Can Masons and Others jointly bury the Dead?34		
"	" " Can G. Lodges control non-affiliated Masons, &c.? ...	37
"	" " Balloting for candidates	42
"	" " Can D. D. G. Masters arrest a Charter?	44
"	" " Rights and powers of D. D. G. Masters	46
"	" " Withdrawing a black-ball	49
"	" " How far are Agents responsible	49
"	" " Rights of rejected Masons	108
"	" " Affiliation, Suspension, &c	290
"	" " Right of Members to ballot	292
"	" " Our duty to Expelled Masons	293
"	" " Master Mason competent to preside	294
"	" " G. L. restore to membership in a subordinate	295
"	" " Right of Subordinate Lodges to try D. D. G. Masters	350
"	" " Powers and duties of Committees of Enquiry	352
"	" " Powers of D. D. G. Masters of Missouri	376
Singular discoveries in Egypt		93
Transient Candidates		179
Taking Tea at the White House in 1794		320
Where shall we find a true copy of Ancient Constitutions of Masonry?95—168—		231
Washington's Initiation		141

UNIVERSITY OF MINNESOTA
walt,cls v.7-8

Masonic signet and literary mirror.



3 1951 000 739 233 E